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THE

NEW TESTAMENT,

ARRANGED IN

CHRONOLOGICAL & HISTORICAL ORDER.

WITH COPIOUS NOTES

ON THE

PRINCIPAL SUBJECTS IN THEOLOGY.

BIBLIOTHECA · BODLEIANA ·

THE GOSPELS ON THE BASIS OF THE HARMONIES OF *LIGHTFOOT*, *DODDRIDGE*,
PILKINGTON, *NEWCOME*, AND *MICHAELIS*; THE ACCOUNT OF THE
RESURRECTION, ON THE AUTHORITIES OF *WEST*, *TOWNSON*,
AND *CRANFIELD*: THE EPISTLES ARE INSERTED IN
THEIR PLACES, AND DIVIDED ACCORDING TO
THE APOSTLES' ARGUMENTS.

BY THE

REV. GEORGE TOWNSEND, M.A.

OF TRINITY COLLEGE, CAMBRIDGE;

AND DOMESTIC CHAPLAIN TO THE BISHOP OF DURHAM.

IN TWO VOLUMES.

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TO

THE RIGHT HONOURABLE

THE EARL OF LIVERPOOL, K.G.

FIRST LORD OF THE TREASURY,

LORD WARDEN OF THE CINQUE PORTS, &c. &c.

THIS ARRANGEMENT OF

THE NEW TESTAMENT

IS INSCRIBED,

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AND

IN RESPECT FOR HIS PRIVATE VIRTUES,

BY HIS LORDSHIP'S

MOST OBEDIENT AND FAITHFUL SERVANT,

GEO. TOWNSEND.

INTRODUCTION.

To search for truth is the best happiness of an individual; and to discover it, is the greatest blessing he can bestow on society. Moral and religious truth can only be obtained from the right interpretation of Scripture: and the most effectual means of eliciting that right interpretation must be, to ascertain its primary, or historical meaning. The books of Revelation were given to the world at various times, and upon different occasions. Each book was written for some one especial cause. The all-wise providence of God has not imparted his will, as human legislators are compelled to do, in abstract precepts, arbitrary institutions, or metaphysical distinctions. His Revelation is so constructed, that it is interwoven with the history of the world. It is a collection of facts and inferences—of narratives and doctrines. To understand the latter, we must acquaint ourselves with the former: and then only shall we perceive that it is equally adapted at all times, to all ages, nations, and climates, so long as human nature remains the same; and so long as hope and fear, and joy and sorrow, and evil and good, and sin and holiness, characterise mankind.

The most general cause of religious error, is the neglect of this mode of viewing Scripture. The Old, and New Testaments, not only in the present day, but in former ages, have been for the most part considered as large reservoirs of texts; or as well stored magazines of miscellaneous theological aphorisms; from which every speculative theorist, and every inventor of an hypothesis, may discover some plausible arguments to defend his peculiar opinion. No matter how absurd his reasoning; no matter how inconsistent his notions may be with the analogy of faith, with the testimony of antiquity, or with the context from which a passage is forcibly torn away. His own interpretation shall be to him as the Spirit of God. The light is kindled from within; and though its beams are not borrowed from learning, nor sense, nor sobriety, fancy shall supply the place of an acquaintance with the original tongue, and of the decisions of the commentator, till the Scripture speaks the language of Babel, to its Babylonish consulters.

Seeing the absurdity and unreasonableness of this perversion of Scripture, the Romanist has proceeded to an opposite extreme. He rejects the oracles of God as his only religious guide, and unites with them the traditions of men, to render them useless. He substitutes the priest, for the Deity—the leaves of the sibyl, for the pages of truth—the decisions of the ages of darkness, for the well deliberated interpretations of the studious and learned. Avoiding one class of errors, he thus becomes the advocate of others, more dangerous, and more indefensible. By closing the Scriptures to the people, the very possibility of discovering truth is done away. Error, invention, and imposture have at length been combined into one unscriptural system, where religion and liberty are alike sacrificed, at the shrine of a predicted apostacy from the spirit and power of Christianity. That superstition must indeed be a curse to mankind, which is so bitterly and so sternly condemned in the Scriptures of the dispensation of mercy and love; and which is represented also as falling into ruin, amidst the curses or the joy of the nations.

Though the evils which have been brought upon the world by the frequent misinterpretation of the Scriptures, where they are, as they ought to be, freely perused, be infinitely less than those which have been occasioned by prohibiting their use; their value, as our infallible guides, will become more certainly evident, if we prevent, in any instance, the misapprehension of their sacred pages. This task is the more especial duty of the Clergy, as their authorized interpreters. Every attempt therefore, whether of a partial or of a general nature, to illustrate the inspired volume, and to enable the people to avoid the two extremes to which I have alluded, ought to be considered as submitted to their approbation. Their sanction must decide whether the labours of the theological student, are worthy of the favourable reception of their people. Nothing, indeed, which is stamped with the general disapproval of the Protestant Clergy, can deserve the public favour. They are too numerous to be bribed; too learned to decide erroneously; too wisely liberal to be partial or unjust. Having no false creed to support, no unworthy objects to conceal, no inferior ends to serve, they approve or condemn from their abundance of knowledge, and the soundest principles of reasoning. Their decisions are neither arbitrary, nor capricious. The public, whom they influence, may not always receive its first bias from their opinions; but its ultimate acquiescence is uniformly founded upon a conviction, that the reasonings which convince their teachers, are satisfactory in their principles, and conclusions. The Romanist priesthood may command the submission of its flocks to the arbitrary decrees of the councils of an infallible Church—the Protestant priesthood must persuade by argument and learning, or it possesses neither influence nor authority.

Within the last few years the sacred volume, under the blessing of the Almighty Providence of God, has not only been circulated in a great number of languages, among the most remote nations; it has been distributed to an indefinite extent in our native country. The spirit of attachment to the inspired records, has even sometimes represented the sacred Scriptures as the only means of grace. While the Bible alone is justly called the religion of Protestants; it has not been sufficiently considered, that the instructions of a Christian priesthood are no less the means of grace to the Churches of God. The Bible is the map which directs, the Christian Minister must explain its directions: and wherever the Bible is read, a better interpreter of its infinite variety of blessings, is generally required, than the devotion, the zeal, the fancy, or the good intentions, of the reader. Much of its invaluable contents may be understood without any other guide, than the desire of the reader to become holy in the presence of God: but as the perverted Scriptures are the source of all error, and therefore of much crime, the interpreter is required to prevent its perversion. All sects, all parties, all Churches, are united in asserting this truth. From the Church which acknowledges an infallible head upon earth, to the society which sits in silent homage to the Deity, waiting the descent of a divine influence from above, upon its male or female instructors; all confess the necessity of some additional guide to truth and heaven, than the perusal of the uncommented text of Scripture. To the teachers, therefore, as well as the disciples of Christianity, I am anxious to submit the attempt to fix the primary meaning of every passage in the Bible, as the best foundation of correct teaching—as the surest prevention of error—the guide to all secondary interpretations—and the solid basis of that undoubted truth which is contained in the Scriptures alone; and which may be always separated from the nonsense, the falsehood, and the folly, of misapprehension, novelty, and heresy.

As the contents of the Old Testament are miscellaneously arranged, and the respective author of each book was left to his own language, and his own judgment, in the disposition of his writings; we might naturally have expected that the same plan would be adopted also by the writers of the New Testament. The Spirit of God, which so influenced their minds for the common benefit of mankind, that they should relate only truth to the world, did not instruct them in the rounding of periods, or the studied arts of composition: neither were they directed to observe one order of the several events, which each has related in his inspired narrative. One consequence of the apparent contradictions which have originated in this source, has been highly beneficial to the Christian Church: greater attention to the sacred volume has been induced; and every difficulty which has been proposed by such objectors as Evanson, Priestley, Middleton, and others, to the consistency and veracity of the Evangelists, has been amply refuted. There are no real contradictions in Scripture. The scope and design of each writer require only to be known, and then the causes of their apparent discrepancies, of the variety of their phrases, of their omissions, their additions, and selections of particular events will be fully understood and appreciated; and the value of the inspired books will be made to appear yet more and more inestimable. Another consequence, however, has been more painful. Christianity is the enemy of vice, in all its forms, all its plausibilities, all its self-deception, apologies, and motives. The least allowed indulgence of evil, is incompatible with the demands of this pure and holy religion. Anxious to reconcile a life of negligence of God, with adherence to Christianity; the careless, the irreligious, the presumptuous, the self-opinionated, or the indifferent, look for objections to the truth of Scripture; and reject the law, to which they refuse obedience. One source of objections proposed by the enemies of Christianity has been drawn from the apparent difficulties suggested by the various order of their narratives, adopted by the writers of the New Testament: and the evident advantage of removing these objections, and reconciling the accounts of the Evangelists, has induced many learned or enquiring men, in the earlier as well as in the latter ages of Christianity, to compile and submit to the world various Harmonies, which have been formed on different plans, or hypotheses. An eminent critic (*a*) has divided these into two classes: "Harmonies, of which the authors have taken it for granted that all the Evangelists have written in chronological order; and Harmonies, of which the authors have admitted that in one or more of the four Gospels chronological order has been more or less neglected." To these might have been added a third, in which the Harmonizers have supposed that the chronology has been neglected by all the four Evangelists. The Harmonists who have adopted some one of these plans are very numerous. I refer the reader to the catalogues of Walchius (*b*), Michaelis (*c*), Pilkington (*d*), Horne (*e*), Chemnitius (*f*), and Cave (*g*), for a more ample account, than it may be thought advisable to give in this introduction. They ought not, however, to be passed by without some notice.

The canon of the New Testament was closed by the author of the Apocalypse. After his death the Christian Churches admitted no addition to the inspired volume. Each book, as it had been successively given to the Churches, was carefully verified, and cautiously received. They were at first adddressed to some one particular class of men, or were composed for one express purpose; and, before their general utility was acknowledged, they were received by the persons to whom they were addressed, in the sense for which they were composed by their respective authors. Thus the Gospel of St. Matthew, as Dr. Townson and others have satisfactorily shewn, was compiled at a very early period after the ascension of our Lord, for the use of the Jewish converts. The Gospel of St. Mark, as I have attempted to shew in another place, was probably composed for the use of the converted proselytes of the gate; and St. Luke's Gospel was written for the more general use of the Gentile converts, which were united into Churches by St. Paul. The Gospel of St. John was written at the request of the Church at Ephesus, as a supplement to the rest; with more especial reference to those heresies of his age, which impugned the doctrine of the divinity of Christ. Many years, we may justly conclude, would have elapsed, before these Gospels were collected into one volume: and many more would elapse before the attention of the primitive Churches which received them with so much veneration, would be directed to their apparent discrepancies. For this veneration was not slightly founded. It was deduced from the universal knowledge which prevailed among all the Churches, that the authors of these books, and of the other books which they esteemed sacred, were possessed of the power of working miracles, to demonstrate the truth of their narration. The general evidence deducible from the testimony of the eye-witnesses of the wonderful actions of our Lord, and from the testimony of the hearers of his gracious teaching, was not sufficient. The relators of his actions could appeal to their own supernatural gifts, and afford undeniable proofs of their veracity; and of their more than human knowledge. St. Matthew, as one of the twelve, partook of the miraculous powers which were given to each. St. Peter may be considered as the real author of St. Mark's Gospel; and St. Paul, of the Gospel attributed to St. Luke. St. John also was of the twelve. Invested with the apostolic office, and acting with the plenary powers with which their divine Master had honoured them, we may justly conclude that none of their early converts, either of the Jews, the Proselytes, or the Gentiles; would have considered the seeming difficulties of their narratives. The objects for which both the Gospels and the Epistles were written would have been well understood, and further explanation was unnecessary: and no Harmony of the Gospels would have been either desired, or appreciated, in the apostolic age.

When the miraculous powers of the apostles, however, had ceased, with their lives, and the generation which had witnessed these miracles had passed away, it might naturally have been expected that some attention would be paid to this subject, and some efforts made to reconcile the apparent varieties in the accounts of the Evangelists. About eighty years after the death of St. John, and the closing of the canon of the New Testament, Tatian, a Syrian by descent, a Mesopotamian by birth, a sophist by profession, before his conversion to Christianity, and becoming a pupil of Justin Martyr, compiled the first Harmony of the Gospels. The fragments which remain, and have been attributed to Tatian, are now generally imputed to Ammonius. Clemens (*h*) quotes Tatian as the first harmonizer. He divided his harmony into eighty-one chapters; omitted the genealogies which prove Christ to be descended from David (the heresy of that age being to exalt, instead of to depress, the dignity of our Lord), and reduced all the passovers to one, on the supposition that our Saviour's ministry lasted only one year. Epiphanius tells us (*i*) that where Eusebius accuses the Ebionites of using only the Gospel according to the Hebrews, he means that they used the Harmony of Tatian. Theodoret tells us that he found two hundred copies of Tatian's Harmony, which were highly prized: but because the genealogies, and descent of Christ from David, were omitted, he gave the four Gospels in their place. An additional evidence, that the translations of Victor of Capua, and of Lascinius, are spurious (*k*), may be derived from the fact, that they retain the genealogy which Tatian is said to have rejected.

Pilkington gives a specimen in his notes of the confused order of the harmony of Tatian, who does not, indeed, appear to have been a man of much judgment. The account which Cave has given of his philosophical opinions, sufficiently convinces us, that no dependance can be placed on his decision. I add the extract; as even Pilkington's work is rare (*l*). Tatian in general kept close to the order of St. Matthew, in which he has been followed by the greater number of those harmonizers who prefer being guided by the authority of one Evangelist, rather than equally to transpose the four. He sometimes, however, recedes from it without any apparent necessity, or reason. "Several things," says Pilkington, "which ought evidently to be connected, are disjoined; others are improperly united. The order of all the Gospels is arbitrarily transposed, and the times and seasons cannot be distinguished (*m*)."

Ammonius, a platonic philosopher of Alexandria, published a work, in the third century, which bears a more proper title than the former, being only called *Evangeliorum Narratio*. He so exactly follows the method of Tatian, that there is little doubt he has made an abridgment only of that work. About the year 330, Juvencus, a Spaniard, wrote the Evangelical History in heroic verse. He recedes (says Pilkington) very little from the method observed by Tatian; only he keeps more closely to the present order of St. Matthew's Gospel, which he seems to have made his guide. In this he is followed by St. Augustine, who, about the year 400, wrote his treatise *De Concordia Evangelistarum*.

Comester, a Frenchman, about 1180, wrote his *Historia Evangelica*, which, in method, differs very little from that of Tatian and Ammonius.

Guido de Perpiniano published his *Concordia Evangelica* about 1330. He, in a great measure, follows St. Augustine, adhering to the present order of St. Matthew's

Gospel: and he was of opinion, that, wherever any relation of facts or doctrines appear similar, in any of the Gospels, or any of the parts of them, those passages ought to be connected, as being accounts of the same fact or discourse, though given in a different manner. For example, several doctrines were delivered by our Saviour, at different times, and on different occasions, correspondent to those contained in the Sermon on the Mount. Wherever he met with any doctrines similar to these, in any part of St. Mark's or St. Luke's Gospel, he thus transposed them so as to connect them with St. Matthew.

	St. Matthew.	*St. Mark.*	*St. Luke.*
Christ's Sermon on the Mount.	5 1 to 8 1		6 17—25
			14 34——
			8 16—17
			16 17—18
			12 58——
			6 27—36
		9 48——	11 1—5
		4 21—22	12 32—35
		11 25—27	11 34—37
		4 23—25	16 1—16
			12 13—32
			6 36—43
			11 5—14
			6 43—46
			6 25—27
			6 46——

It must appear absurd to every reader, to suppose St. Mark's and St. Luke's Gospels to be such confused rhapsodies as they are here represented. The same method was likewise continued by Ludolphus, a German, who wrote his *Vita Christi* about the same time with Guido:

and John Gerson, who published his *Monotessaron* about the year 1420.

About the year 1537, Osiander, a Protestant minister of Germany, published his *Annotationes in Evangelicam Harmoniam*. He makes no alteration of the present order of any of the Gospels; but wherever similar facts or doctrines are placed variously, he imagines they ought to be distinctly considered. But, if the arbitrary method of transposing all the Gospels, led the first Harmonists to connect passages which they ought not, the method which Osiander determined to pursue, obliged him to suppose some passages to be accounts of different facts; which, upon any impartial examination into the several circumstances related, must appear to be the same: that is, two sermons are supposed to have been preached upon the Mount; one related by St. Matthew and the other by St. Luke. Two centurions' servants are supposed to have been healed—two women are supposed to have been healed of an issue of blood—two damsels to have been raised from the dead—and two tempests to have been stilled upon the sea.

The Harmony of Corn. Jansenius, Bishop of Ghent, was published about 1550. He follows the confused method of the first Harmonists: and Calvin, whose *Harmonia ex tribus Evangelistis* appeared in 1555, hath very nearly followed the steps of Perpinian. He omits St. John's Gospel in his Harmony, as having very little connection with the others; though this Gospel is one of the principal guides to an Harmonist, as it mentions the several passovers, and distinguishes the times, by notations, omitted by the other Evangelists.

In opposition to Calvin, Carolus Molinæus, a celebrated French lawyer, published an *Evangeliorum Unio*, in 1565. He appears to have taken but little pains in this cause: for he so nearly copies after Osiander, that he evidently seems rather to defend his opinion, than to advance a new one.

There was an Harmony published with the Rhemish Testament, in 1582, in the confused method of the first Harmonists: which was also followed by Beaux-ami, whose Harmony and Annotations were first printed in 1583.

Gerrard Mercator, the great geographer, published an Harmony in 1590, wherein he keeps steadily to the present order of St. Matthew, transposing the others; but with more caution than Perpinian.

The Harmony of Martin Chemnitius, who died in 1586, was revised by Lyser, and afterwards by John Gerhard, who entirely approved his plan. Chemnitius too much followed the method of the first Harmonists: though he saw, and reformed several of their errors, and sometimes recedes from the present order, of all the three first Gospels. Perkins published at Cambridge, in 1597, an abstract from Chemnitius, who, indeed, was chiefly followed by all Harmonists, with very little variation, for half a century. Among these, says Pilkington, I must particularly mention Sebastian Barradius, who was called, for his great zeal, knowledge, and industry, the Apostle of Portugal. Though Barradius followed nearly the same method with Chemnitius, he cannot well be supposed to have copied after him, as he appears to have been engaged in this work before that was published: and he deserves our thanks, for collecting the various opinions of all the ancient Fathers, upon every particular mentioned in the Gospels, with great care and fidelity, which renders his work a valuable Commentary.

Thomas Cartwright, who published his Harmony about 1630, makes the present order of St. Mark his rule for method, but takes great liberties in the transposition of St. Matthew and St. Luke.

In 1654, was published the second part of the *Annals of Archbishop Usher*, in which is comprised an Harmony of the Gospels, by Dr. John Richardson, Bishop of Ardagh.

The Bishop supposes that St. Matthew hath alone neglected the order of time, which is regularly and constantly observed by the other three Evangelists. St. John, indeed, takes so little notice of what is mentioned by the others, and so plainly appears to have followed the proper series of history, that the freest pens have rarely taken occasion to transpose his order: Tatian, Comestor, Ludolphus, and Mann, place chap. vi. before chap. v. The value of Dr. Richardson's work has been acknowledged by Leclerc, 1701, Whiston, 1702, Bedford, 1730, &c. and the foreigners, Du Pin, and Butini; who, though they differ from Bishop Richardson, and among themselves in many particulars, yet all agree to follow the general method here mentioned.

Dr. Lightfoot published part of his Harmony in 1644, and the whole in 1654. He adheres to the present order of St. Mark and St. Luke, which he never transposes except in this instance:

Sect.	*Matthew.*	*Mark.*	*Luke.*
39	8 23 9 2	4 36 5 22	8 22 41
40	9 10 18	2 15 23	5 29———
41	9 18 27	5 22———	8 41———

The *Harmonia Evangelica* of Monsieur Toinard, published in 1707, has deservedly met with very general approbation; for he not only pursued the true method in general, but he was furnished with great learning and judgment; and he applied himself with great care and diligence, to settle the several circumstances, mentioned by the different Evangelists. In this laborious work every sentence, and even every word, is harmonized.

When I remembered that the valuable Diatessaron of Professor White, and the Harmonies of Newcome, Doddridge, Pilkington, Michaelis, and others, must be added to this list, I confess I contemplated the proposed completion of the arrangement of the Scriptures with some dismay. To peruse all these works, even if they could be procured, was impossible—to reject them all would be an act of absurd presumption. The most patient labour can add but little to the good which has been already effected; and the researches of our predecessors must be the only solid foundation of every attempt to be useful.

The four Gospels having been written, as I have represented, for the use of some particular class of persons, and on various occasions, in which they were interested, may be considered as letters. Each was penned on the plan of an Epistle, containing a narrative. In letter-writing, digressions, interruptions, sudden desertions, and resumptions of the subject, are permitted at the pleasure, or caprice, or accidental association of ideas, in the mind of the writer. If I had received four letters from a distant country, each of which contained an account of the life and death of a kind friend—each informing me of some event, or circumstance, which the other had omitted—each preserving the same principal circumstances, but varying in the order of the minuter events—I should endeavour to ascertain the probable order of the events related, by first selecting those which were common to all; and then by arranging, as probably consecutive, those which were made to follow each other, in any two of the letters. For the right placing of the events which might appear unconnected, certain rules must be laid down, as they would be suggested by the plan of the writer, the nature of his style, the notation of time and place, and the latitude to be assigned to the various particles, which denote nearness, or remoteness, or connexion. It would be necessary to observe, whether my correspondents were more intent on representing the substance of what is spoken than the words of the speaker; or whether they neglected accurate order in the detail of particular incidents, though they pursue a good general method: whether detached and distant events are sometimes joined together on account of a sameness in the scene, the person, the cause, or the consequences—whether in such concise histories as are contained in letters, transitions were not often made from one fact to another, without any intimation that important matters intervened. By thus entering into the manner of my various correspondents, I should more effectually make them their own harmonists.

The same rules which might be thus applied to human compositions, are applicable to the Gospels; the superior veneration which is due to the latter as inspired compositions, rendering only greater care and attention necessary, than if they had been writings of less moment. Chemnitius has laid down several rules in his Prologomena, which had evidently been attended to by Pilkington, Newcome, and Doddridge. Though Chemnitius had rendered his work comparatively useless to me as a guide, on account of his generally preferring the order of St. Matthew; his rules are so valuable, that I shall add some further notice of them, to enable the reader to judge more correctly of the propriety of the order, I have adopted in the following work.

It might have been supposed that St. Luke was the proper guide to be followed, on account of the expression he has used in his preface. This has been considered in its place. Chemnitius' remark is just—*καθεξῆς* non præcise exactum ordinem in omnibus; sed quod altius ordiri, et historiam ab initio repetere, ac deinceps continuâ narratione distincte, et distribute, quasi per gradus, reliqua velit adhere. Rejecting the notion of Osiander, (and with him of Macknight, and all other Harmonists who have followed the same plan,) that each Evangelist wrote in their exact order the circumstances they have related, Chemnitius proceeds, as if the Gospels had been written on the plan of letters, to notice those facts which must be the resting places of the Harmonizers. We are to ascertain the number of passovers—the greater events between each—the principal journeyings of our Lord, and how he was at certain towns or places at certain times. His birth, baptism, death, resurrection, and ascension, must of course begin and end every Harmony.

The Evangelists, we may presume, generally relate things in their order, unless they are reminded of other events, which appear to be suggested by the mention of a name, or an event. Thus St. Matthew unites the calling and mission of the twelve, though the latter was long after the former. St. Luke inserts the story of the death of the Baptist long before it took place; being reminded of it by the event he had related. Mark, unites also the captivity and death of John.

Newcome has given many additional instances to those collected by Chemnitius, to shew that many general notices of time do not always imply an immediate succession of events; such as, "at that time"—"in those days"—*περιπατῶν δὲ—ἰδων δὲ—ἐγένετο δὲ—καὶ ἐλθὼν*—"on one of those days," as they were coming into Capernaum, &c. &c.

Those notes of time, however, are to be particularly observed, which appear to imply continuance, or are more definite—"When he came down from the mountain, he went," &c. &c.—"When he had finished these words"—"In that hour"—"On the third day"—"On the eighth day" (*n*).

Observe where the omission of events seems to be implied, as in John v. 1.; vi. 1.; vii. 1. The expressions *μετὰ ταυτα*, and *ἰδοὺ καὶ τότε*, are thus used.

When all the Evangelists agree in the order of certain events, their united consent ought not to be disturbed.

When two Evangelists agree in any particular order, and a third differs, the two are to be preferred to the third; unless very evident reasons appear to the contrary.

When two Evangelists relate the same fact, and place different facts after it, observe the stricter notation of time in one than the other.

Chemnitius here refers to the instances that, after the healing of the centurion's servant, St. Matthew relates the healing of St. Peter's mother-in-law. St. Luke relates the raising of the widow's son, and uses the particle which denotes the stricter notation of time; while St. Matthew only implies that it was about that time. St. Mark adds a note, that this healing of St. Peter's mother-in-law, was effected when that apostle was called.

When the order of events after a fact is different, inquire if the alteration is by anticipation, or recapitulation, and the circumstances in which the history is related.

When in the context of some one Evangelist, one history follows another, and it is certain that the following is the last—consider if any event is to be inserted—for instance, between the purification and return to Nazareth, insert the slaughter of the infants, and the flight into Egypt.

When one Evangelist relates events in certain order, and an event is recorded among them, which is omitted by the other Evangelists when relating the same events—the order of the one may be followed.

But if that one event may, by any notes of time, be transposed, the order is not a sufficient argument against its being displaced.

Sometimes events, or discourses, are related, which are put together, because they are told of the same person; not because they are consecutive, but that the history of the person may be put together, as the mission of the Apostles, the story of the Baptist, &c. &c. &c.

When similar events are related, we may conclude them to be the same, if the minuter circumstances agree, such as time, place, occasion, person, object.

Supposing the Gospels to have been written in the form of narrative epistles, and the observance of such rules to be necessary, I found that the most valuable basis of a harmony was already prepared for me by Eichhorn, one of the most celebrated, though not always the most approvable, of the German theologians. While I rejected as a theory, unsupported by facts, the hypothesis of Bishop Marsh, and of Eichhorn, that there was one original document from which the three first evangelists derived their Gospels; I was glad to avail myself of his collection of the events recorded by the three first Evangelists. These events, Bishop Marsh has justly observed, contain a short but well connected representation of the principal transactions of Christ, from his birth to his ascension. Whatever events are added by one, which are omitted by another, must evidently find their proper place among these. The chronology is settled by the number of passovers mentioned by St. John: and I have adopted Mr. Benson's theory of the duration of our Lord's ministry, and that view of the chronology which he has given from St. John's Gospel. Eichhorn's arrangement of these events appeared to be the best foundation of a harmony on another account also. The order of St. Matthew's Gospel alone is altered: that, both of St. Mark and of St. Luke is preserved, and from this order I have not departed in any instance. I annex the plan of Eichhorn, that the reader may compare its unbroken continuousness with the order proposed by any harmonist, which he may have in his possession.

1. John the Baptist, Mark i. 2—8. Luke iii. 1—18. Matt. iii. 1—12.

2. Baptism of Christ, Mark i. 9—11. Luke iii. 21, 22, Matt. iii. 13—17.

3. Temptation of Christ, Mark i. 12, 13. Luke iv. 1—13. Matt. iv. 1—11.

4. Christ's return to Galilee, and arrival at Capernaum, Mark i. 14. Luke iv. 14. Matt. iv. 12, 13.

5. Cure of Peter's mother-in-law, Mark i. 29—34. Luke iv. 38—41. Matt. viii. 14—17.

6. Cure of leper, Mark i. 40—45. Luke v. 12—16. Matt. viii. 2—4.

7. Cure of a person afflicted with the palsy, Mark ii. 1—12. Luke v. 17—26. Matt. ix. 1—8.

8. Call of St. Matthew, Mark ii. 13—22. Luke v. 27—39. Matt. ix. 9—17.

9. Christ goes with his disciples through the corn fields, Mark ii. 23—28. Luke vi. 1—5. Matt. xii. 1—8.

10. Cure of the withered hand, Mark iii. 1—6. Luke vi. 2—6. Matt. xii. 9—15.

11. Preparation for sermon on the mount, Mark iii. 7—19. Luke vi. 12—19. Matt. iv. 23—25.

12. Confutation of the opinion that Christ cast out devils by the assistance of Beelzebub, Mark iii. 20—30. Matt. xii. 22—45. (Perhaps formerly Luke also.)

13. Arrival of the mother and brethren of Christ, Mark iii. 31—35. Luke v. 19—21. Matt. xii. 46—50.

14. Parable of the sower, Mark iv. 1—34. Luke viii. 4—18.

15. Christ crosses the sea, and undergoes a storm, Mark iv. 35—41. Luke viii. 22—25. Matt. viii. 18—27.

16. Transactions in the country of the Gadarenes, Mark v. 1—20. Luke viii. 26—39. Matt. viii. 28—34.

17. The daughter of Jairus restored to life, Mark v. 21—43. Luke viii. 40—56. Matt. ix. 18—26.

18. Christ sends out the twelve apostles, Mark vi. 7—13. Luke ix. 1—6. Matt. x. 1—42.

19. The fame of Christ reaches the court of Herod, Matt. xiv. 1—12. Mark vi. 14—49. Luke ix. 7—9.

20. Five thousand men fed, Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17.

21. Acknowledgment of the apostles that Christ is the Messiah, Matt. xvi. 13—28. Mark viii. 27. ix. 1. Luke ix. 18—27.

22. Transfiguration of Christ on the mount, Matt. xvii. 1—10. Mark ix. 2—9. Luke ix. 28—36.

23. Christ cures a demoniac, whom his apostles were unable to cure, Matt. xvii. 14—21. Mark ix. 14—29. Luke ix. 37—43.

24. Christ foretels his death, Matt. xvii. 22, 23. Mark ix. 20—32. Luke ix. 43—45.

25. Dispute among the apostles about precedence, Matt. xviii. 1—5. Mark ix. 23—37. Luke ix. 45—48.

26. Christ blesses children who are brought to him, and answers the question, by what means salvation is to be obtained, Matt. xix. 13—30. Mark x. 13—31.

27. Christ again foretels his death, Matt. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.

28. Blind man at Jericho restored to sight, Matt. xx. 29—34. Mark x. 46—52. Luke xviii. 35—43.

29. Christ's public entry into Jerusalem, Matt. xxi. 1—11. Mark xi. 1—10. Luke xix. 29—44.

30. Christ expels the buyers and sellers from the temple, Matt. xxi. 12—14. Mark xi. 15—17. Luke xix. 45, 46.

31. Christ called to account by the chief priests and elders for teaching publicly in the temple. He answers them, and then delivers a parable, Matt. xxi. 23—27. 33—46. Mark xi. 27. xii. 12. Luke xx. 1—19.

32. On the tribute to Cæsar, and marriage with a brother's widow, Matt. xxii. 15—33. Mark xii. 15—37. Luke xx. 20—40.

33. Christ's discourse with the Pharisees relative to the Messiah being called Lord by David, Matt xxii. 41—46. Mark xii. 35—37. Luke xx. 41—45.

34. The Pharisees censured by Christ, Matt. xxiii. 1, &c. Mark xii. 38—40. Luke xx. 45—47.

35. Christ foretels the destruction of Jerusalem, Matt. xxiv. 1—36. Mark xiii. 1—36. Luke xxi. 5—36.

36. Prelude to the account of Christ's passion, Matt. xxvi. 1—5. Mark xiv. 1, 2. Luke xxii. 1, 2.

37. Bribery of Judas, and the celebration of the passover, Matt. xxvi. 14—29. Mark xiv. 10—25. Luke xxii. 3—23.

38. Christ goes to the mount of Olives, Matt. xxvi. 30—46. Mark xiv. 26—42. Luke xx. 39—46.

39. He is seized by a guard from the chief priests, Matt. xxvi. 47—58. Mark xiv. 43—54. Luke xxii. 47—55.

40. Peter's denial of Christ, &c. Matt. xxvi. 69. xxvii. 19. Mark xiv. 66. xv. 10. Luke xxii. 56. xxiii. 17.

41. The crucifixion and death of Christ, Matt. xxvii. 20—66. Mark xv. 11—47. Luke xxiii. 18—56.

42. The resurrection, Matt. xxiii. 1, &c. Mark xvi. 1, &c. Luke xxiv. 1, &c.

Such being the *theory*, the *rules*, and the *basis*, upon which a Harmony of the New Testament might be advantageously compiled, it remained that I should select those *assistants* which united most soundness of judgment, profound learning, patient labour, and extensive research. Rejecting the hypotheses both of Osiander, and of all who would adhere to the order of any one of the Gospels, in preference to another, I decided to accept as my guides the five principal Harmonists, which have not only obtained the general approbation of all parties, but who have been respectively of the most opposite descriptions and classes.

The first is Lightfoot, whose Chronicle of the Old Testament had been made the basis of my preceding labour. His Harmony, though not fully completed, has been welcomed by scholars of all parties. Lightfoot was one of the most learned of the Puritan theologians, and possessed great influence in the Assembly of Divines (*o*). Lightfoot's Harmony, however, was encumbered with the same disadvantage, which I have mentioned (*p*) as an error in his Chronicle. He places the events recorded in Scripture in too large masses, and thereby destroys the minuteness and consequent perspicuity, which are so essential to a complete view of the sacred history.

To mention Dr. Doddridge, my second guide, is to recal to the recollection of those who interest themselves in these delightful studies, the name of an amiable, learned, and pious man; whose praise is in all the Churches, and in all Christian societies. If I have not uniformly adopted his arrangement, I have been always edified by his devotional reflections. Where his reasoning did not convince, his piety instructed. Where his decisions appeared to be accurate, the union of every quality which can adorn the theological critic, rendered his labours doubly grateful. The pride and ornament of the Independent Dissenters, his anxiety to avoid offence, never betrayed him into indifference for truth. His liberality never induced him to confound truth with error, (a custom which is now extolled as freedom from prejudice,) for it was confined to persons, and not to sentiments. Whatever he believed to be true, he enforced with a patient gentleness; which was sometimes mistaken for timidity, by those, who esteem violence or declamation, to be one criterion of ministerial faithfulness, and Christian zeal. An active partizan of that system of religion, which makes a certain train of feelings, as well as repentance, obedience, and faith, almost essential to our salvation, and a proof of our probable acceptableness with God, he has not proceeded to the extremes which generally characterize the commentators of this school. His opinions on the formation and government of Christian Churches, will not, and cannot, meet with the approbation of the observers of the circumstances, related in the Gospels and Acts, and referred to in the apostolic epistles. He appears to have been fettered by the theory which he had imbibed in early life, and had not rejected in his maturer years. I was not able to receive many of the proposed alterations of this amiable, great, and good man. They sometimes appeared too arbitrary, and abrupt.

Pilkington's Evangelical History is my third principal aid in this difficult labour. Pilkington was a country Clergyman, and devoted himself to his work, with much patience for many years. He considers St. Mark as the best guide to a Harmonizer. Forsaking the old plans of placing the various passages in parallel columns, or in separate paragraphs, he divided the narrative in the manner which I have adopted in the first of these volumes. His omissions of important clauses, I found to be very numerous! He had not given the whole contents of the Gospels, but rather formed a continuous narrative, on the plan of a diatessaron, with the Scripture references in the margin. He supposes, too, that our Lord's ministry lasted through five passovers. To this, and many other points, I found myself unable to assent.

Archbishop Newcome's Harmony appears to be generally, and deservedly, considered the best work of this kind ever submitted to the public. It has received the sanction of the University of Oxford. It was made the foundation of White's Diatessaron, with some few exceptions. The eloquent Bampton Lecturer has followed West and Townson, in the order of the narrative of the resurrection. He rejects the Archbishop's double institution of the Eucharist, and otherwise varies in the numbering of the sections from 126 to 130. I venture to depart from Archbishop Newcome with great reluctance, and adhere as much as possible to his general order of circumstances.

My fifth, and most inaccurate guide, is Michaelis, whose brief work, as Bishop Marsh has justly observed, must be considered rather as an index, than a harmony. I have, however, chosen him as one of my helpers, because he is the last arranger. He is considered also of high authority among the admirers of the German theologians; and among all who mistake novelty for talent, and the rejection of old opinions for exemption from bigotry.

The *plan* upon which I have endeavoured to render my consulting of the oracles of God useful to the Christian world, is the only point which requires our further attention.

All the Harmonies which have hitherto been submitted to the world, have been formed, on one of two plans. The contents of the four Gospels have been arranged in parallel columns, by which means the whole of the sacred narrative is placed at one view before the reader—or they have been combined into one unbroken story, in which the passages considered by the Harmonizer to be unnecessary to the illustration of the narrative, are arbitrarily rejected. The former produces great confusion in the mind of the student; the latter appears to place the reader too much at the disposal of the author. The former is the Harmony strictly so called; the latter is the mere Diatessaron, or Monotessaron. To avoid the inconveniences of both these systems, I have endeavoured to save the reader that embarrassment, which is occasioned by four parallel columns; and at the same time to combine the Gospels into one order, without leaving the reader to depend entirely on the judgment of the arranger, in the choice of the interwoven passages. My object, has been to unite the advantages of both plans. Every text of Scripture is preserved, as in the first, while the evangelical narratives are formed into one connected history as in the second—every passage which is rejected from the continuous history being placed at the end of each section, to enable the reader to decide on the propriety of the order which has been adopted by the Arranger. These passages will appear too often, as broken and disjointed sentences; and the conviction of the utility of this plan, and its rendering such evident satisfaction to the laborious, or inquiring student,—could alone have rendered me patient, under the minute care, and anxious fatigue, which enabled me to persevere till it was completed.

In harmonizing the accounts of the inscriptions on the cross, and the narrative of the resurrection, I have been guided by Townson, West, and Cranfield.

Having decided on the method of disposing the contents of the four Gospels, another question remained with respect to the various periods of time included in the whole of the New Testament. I was not satisfied with the usual mode of dividing the actions of our Lord, according to the number of the passovers during which he lived upon earth. This plan did not seem to convey any definite idea of the peculiar propriety of the several actions, which are recorded of our Saviour. The beauty of the narrative, and the proofs of design and wisdom which are every where discoverable in the sacred Scriptures, seemed obscured or neglected by harmonizing the several Gospels, with reference only to the number of passovers—or the various journeys of our Lord—or even the perfect arrangement of the events themselves, if they were considered only as a collection of wonderful facts. Much higher and nobler views ought to be taken of the contents of the sacred writings. The Christian Revelation is the completion of that great system of Religion which began at the Fall, and will continue till this our state of trial is over. The principal object of an Arranger of the New Testament, therefore, ought to be, to place before his readers the gradual developement of that dispensation of Christ and of the Holy Spirit; which began with the revival of miracle immediately before the birth of Christ, and terminated with the closing of the Canon of the Scriptures of the New Testament, and the cessation of the miraculous gifts.

It will, I think, appear evident, that an arrangement of the New Testament will be most usefully formed upon this view of the gradual discovery of God to the world. God has imparted the knowledge of his will to the world, as men were able to bear it. Without Revelation there would have been no religion: neither is there any proof whatever that man could have invented for himself a system of religious belief. There has never been a Religion of Nature, since the world was created. When men were few in number, and had not yet collected in large cities, their reason might have confirmed their conviction of the truth, which had been originally revealed to them, respecting the existence and unity of God. The relations of life might have instructed them in the necessity of the observance of certain moral duties. When they had become assembled in cities, and had acquired opulence and security, the necessities of society might have taught them various other moral duties, as well as some system of civil polity; and all these may in one sense be called natural religion. But there is no proof whatever, either from the nature of man, from the probable origin of human society, or from the testimony of Scripture, that man was capable of framing for himself a consistent scheme of religion; and all that Wollaston, and other laborious writers have proved on this point, is their own ingenuity and talent. The conclusions of philosophical inquirers, in an advanced state of refined society, when they are unsupported by undeniable facts, must be received as speculations, and not as history. I shall briefly dwell on this point: and more fully explain the plan of this arrangement.

The one only true religion which derived its origin from God alone, began before the Fall, and will be completed only in another state of existence. It is characterized throughout by one peculiar doctrine; the continued superintendance of the affairs of mankind, by a Divine Being, who was repeatedly manifested before his permanent incarnation as a man—who is now living in an invisible state, where he is interested in all that concerns the human race—and from which he will again become manifested, in a more glorious manner, than at any preceding time. This Being was called by the ancient Jews, and by the Evangelist St. John, and by the early Fathers, the Word of God. In the Old Testament he is called the Angel Jehovah; in the New Testament he is revealed to us as Jesus Christ. The world in which we live is Christ's world. As he led the Israelites from Egypt to Canaan, so is he leading the family of man into the Paradise of God, from which they have fallen.

This Divine Being was present at the creation and the fall of man, and conversed with our parents in Eden. Unless they were, then, instructed in the use of language and the choice of food, as well as in the law of marriage and the knowledge of God, the sagacity with which they were endowed, must have been greater than that with which untaught men are now gifted. As God conversed with them, we may fairly conclude he imparted his will to them, and thus Religion commenced, from Revelation, in a state of innocence (*q*).

The first event of which we read after the Fall, was the offering of sacrifice, and the clothing of men with the skins of beasts. The same Being is represented, as still continuing his charge over the fallen race. The offering of an animal in sacrifice to God, appears so utterly unreasonable and useless, that I cannot but believe the primitive sacrifice to have originated in the divine command. No other solution can be justly given of the difficulty. Whether the חטאת רבץ be rendered with Archbishop Magee, "a sin-offering coucheth at the door," or with Mr. Davison, and our translators, "Sin lieth at the door," is a matter of little moment. Positive evidence cannot be procured. The brevity of Moses in this part appears to have been intentional; his object being, to hasten to the history of Abraham. As the superintending Being, the Angel Jehovah was still with them, it is not probable that the first worship of our primœval ancestors would be of their own invention. It is not necessary to suppose that they were fully instructed in the typical meaning of the sacrifice, as the emblem of the atonement. The enactment might have been arbitrary, and commanded as a proof of their obedience, and of their faith in some future developement of the meaning of the sacrifice. They appear to have brought their offering at an appointed time; and mankind have been divided from the period of the rejection of the sacrifice of Cain, into two opposite parties, the good and evil (*r*).

After the general destruction of the first race by a flood, which the Angel Jehovah expressly declares was brought on the world by himself (s), he appeared to Noah, and renewed his covenant. When the patriarchal religion in the various settlements of men, was corrupted by the idolatry which endeavoured to reconcile outward worship with actual vice and speculative error—when they did not like to retain the spirituality of God in their knowledge, but assigned human attributes to the Creator—the same Divine Being renewed, and enlarged, the revelation of himself to Abraham; and continued personally to repeat, and extend that revelation by frequent manifestations of his presence, to the descendants of Abraham, to the Patriarchs, to Moses, and to the Prophets, who at length completed in their predictions, the anticipated history of their incarnated Redeemer. All this was done slowly and gradually. The attention of mankind was continually directed to the one great deliverer, who should be at once the Prophet, the Priest, and the King—the Sacrifice and the Deity—the uniter of the divine and human nature—the mysterious and merciful Saviour—the present Protector, and the future Judge of mankind.

The New Testament contains the history of the accomplishment of all these prophecies. We may justly expect to trace in this portion of the inspired writings the same gradual revelation which characterized the former. Bishop Law has endeavoured to point out the mode in which the Deity has thus made himself known to mankind, in his work on the theory of religion. The first Lord Barrington published an essay on the dispensations in the order in which they lie in the Bible. In the preface to the *Miscellanea Sacra*, he observes—"The true way to obtain a thorough understanding of the Scriptures, would be to make ourselves "well acquainted with each of these periods, as they are "described and distinguished in the Bible, and as they stand

" in order of time; the former of these always preparing for " the latter; and the latter still referring to the former: so " that we must critically understand each of these, before " we can have the whole compass of that knowledge, and " the proof of it, which the Bible is designed to give us. " God having thought fit, at sundry times, and in divers " manners, or in different parts, sections, or periods," (Mr. Davison (*t*) translates the words " in different portions,") " πολυμερῶς, καὶ πολυτρόπως, to speak to the Fathers by " the Prophets, and to us by his Son. I am sensible that " this is a work, that will require much time, and care, " but the very outlines of such a design would be of great " use and service (*u*)."

Upon the foundation of such reasoning, I have planned the several divisions of this arrangement. I trust the order and gradual revelation, which I am of opinion may be observed in the Scriptures of the New Testament, will be better perceived by a short abstract of the contents of the fifteen chapters, into which the work is portioned. " I shall " be rejoiced (I again quote from Lord Barrington) if this " attempt should provoke others to study the New Testament in this way, and in all others, that may give such " light to the obscure parts of it, as is necessary to satisfy " the *strict inquirers, who are the best friends to religion.*"

I. The first chapter includes the period from the birth of Christ to His temptation. It may be regarded as the introduction to His ministry. This part of the New Testament does not appear to have been considered with the attention it deserves. The careful reader, however, will observe the manner in which it pleased God that the attention of the existing generation should be directed to the Son of Mary, the poor and humble Virgin, of the family of David. All the ancient proofs of His peculiar superintendance of the race of Abraham, were accumulated at this period. The vision of angels was granted to Zacharias in the temple—

the age of miraculous interference returned, and all the priests in the temple, the dwellers at Jerusalem, and consequently the whole nation, who were accustomed to visit Jerusalem every year, must have been acquainted with these events. When his miraculous dumbness ceased, the spirit of prophecy came upon him, and he predicted the glory of his own son, as the forerunner of the Messiah; together with the approaching blessings of the Messiah's kingdom. The superhuman dream, another mode by which God imparted his will to mankind, was revived in the vision of Joseph. The descent of the spirit of prophecy upon women, was renewed in the salutation of Elizabeth, and the prediction of Anna. The same spirit of prophecy returned also in the speech of the aged Simeon. The astonishing answers of our Lord in the temple, when he was twelve years of age, must have convinced the learned and aged rabbis then assembled, that the Child thus marked out by these supernatural interpositions, was superior to all they had either known or heard. The public declaration also of the inspired Baptist, and the wonderful manifestation of the divine presence at the baptism of Christ, must of themselves have convinced the Jews, that their expected Messiah was among them; if they had not perverted their prophecies, and anticipated a temporal deliverer from the Roman dominion.

I have endeavoured at some length to shew the difference between the conceptual Logos of the ancients, and the personal Logos of Scripture; and to prove that the Logos of St. John, the Angel Jehovah of the Old Testament, "the Word" of the Targumists, and the Lord Jesus Christ, the Messiah of the New Testament, the Founder and only Head of the Christian Church, was the one only manifested Jehovah, the Creator and Preserver of the world. The miraculous conception, and the mystery of the incarnation, demonstrate the divinity, which was united with the assumed humanity of the condescending Incarnate; and his temptation, demonstrates him to be the second Adam, who should retrace the steps of the first, and restore us by his sinless obedience to the Paradise which our primal ancestor had lost. The mysteries with which this sublime system of man's redemption commences, will be the subjects of our inquiry when our faculties are enlarged in a future state: and, I believe, upon the undeniable evidences which confirm the truth of Christianity, doctrines which I do not comprehend—that the Creator of the world, the Guide of mankind from Paradise to the judgment, was manifested in the flesh, as an infant, a child, and a patient, suffering man.

II. The dispensations of God always blend with each other, distinct, and yet inseparable, as the rays of light, and the colours of the rainbow. Though the way had now been prepared for the public manifestation of Christ to the Jewish nation; he did not openly and publicly declare his claims to the Messiahship of Israel, till the Baptist, the founder of the intermediate dispensation into which men had been baptized, was put into prison. I have placed therefore, as a separate chapter, the events between the temptation of Christ, and the public assertion of his mission after the imprisonment of John. The reply of the Baptist to the deputation from the authorities at Jerusalem, positively affirming the Messiahship of Him, whom a miraculous descent of the Holy Spirit, and the voice, the Bath Col, had marked as a superhuman being, in the midst of the assembled thousands from Judea—the uninvited attachment of the disciples of the Baptist to our Lord, when St. John pointed him out as the Lamb of God—the unostentatious miracle at Cana, when the silent operation of our Lord's power began to manifest his still concealed glory—his return to Capernaum with his family, as the preaching of the Baptist continued—his cleansing the temple, by miraculously overawing the mercenary intruders—his still refusing to commit himself—above all these, his annunciation to Nicodemus, that even the sons of Abraham were to be born again into his kingdom—and the final testimony of John, prove the very gradual manner in which our Lord proceeded to attract the attention of his people, and to appeal to their judgment—before he would offend the prejudices of those who expected a temporal Messiah. The first miracle of Christ induced me to draw a parallel between the miraculous evidences which confirm the truth of the Christian Religion; with those which demonstrate the divine legation of Moses. The conversation of our Lord with Nicodemus, did not appear to refer to that change of heart only, which is required by Christianity; but to the establishment of a new dispensation, into which men should be admitted by another ceremony than that which was appointed to the Jews; which ceremony was to be accompanied in that new dispensation, by the same blessings and privileges, which had been imparted to the infants of the Jews. Neither did there appear to be any difficulty attendant on the opinion of the early Church respecting the baptismal blessing; when I remembered, that it is as difficult to understand how an unconscious infant can be sinful, as to understand in what manner it may be spiritual. If the power of an evil spirit extends to the soul of an unsinning child, it cannot be irrational to believe that the Spirit of God may extend there also.

III. Though the ejecting the buyers and sellers from the Temple may be considered as a public manifestation of our Lord's Messiahship, He did not verbally assert his claims, till the time when the last prophet of the Mosaic dispensation was prevented from appealing to the people. He then returned to his own province, and his own town, where He had been known from his infancy; and there openly declared that the time of the Messiah was at hand. I consider this more public declaration of his mission till the time when the twelve apostles were sent forth to preach, as another stage in our Lord's ministry. On his way to Galilee he conversed with the woman of Samaria, and convinced her, and many of her countrymen, by his conversation and miracles, that he was the expected Messiah; though he would not deviate from his design of first publicly asserting that fact, in his own town. After another miracle at Cana, he at length came to Nazareth. It was the custom of the Jews to invite any eminent teacher who might come into their synagogues, to speak to the people. Here, then, having received the book from the reader, he applied to himself a prophecy which predicted the appearance of Christ. He stopped before he came to that clause which denounced threatening and vengeance to the Jews; and confined himself to the beautiful description of the benevolent character of the Messiah. Having applied the prophecy to himself, he sate down. He refused to work a miracle among the people of Nazareth; he appeared to desire to shew to the world, that his usefulness must be founded on holiness, as well as on his preaching and miracles. They had known him thirty years. Of his manner of life, of his character and conversation during that period, the Evangelists are silent. The appeal of our Lord to the people of Nazareth, after living among them thirty years as a man, may account for their silence. No imperfection, no taint of sin, of weakness, or of folly, could be found through that whole period, to enable those among whom he would be in the least esteem, to invalidate his lofty claim to the rank of the divine Being, whom their prophets had announced. Their only exclamation arose from their ignorance or forgetfulness of the miraculous conception; or perhaps their murmur "is not this the carpenter's son?" might proceed from the suppressed indignation, which made them secretly refuse to acknowledge the infinite superiority of one, who had lived among them as an equal.

Galilee was wisely chosen as the scene of our Lord's ministry. It abounded with strangers, Phœnicians, Arabians, and Egyptians. I have endeavoured to shew, in a note to the first section of this Chapter, the advantages of this intermixture to the future progress of the Gospel. I am confirmed in my opinion, that our Lord's more public ministry began with his application to himself of the prophecy of Isaiah in Nazareth; from the manner in which he then proceeds to announce the ultimate object of his coming. He declared, for the first time, that as Elijah had been sent to the Gentile of Sarepta, and to Naaman the Syrian; so also was he sent to those who would accept him, and who were not of his own country. Though they could not confute him, they could endeavour to destroy him. The first persecution of our Lord began upon his hinting to his proud and jealous countrymen, that he had other sheep which were not of this fold. The service of the synagogue was interrupted, and the peace of the town disturbed. This circumstance, as I have shewn, explains that part of our Lord's conduct, which many have considered inexplicable. He would not revive on other and similar occasions, the same scenes of tumult and exasperation. He proceeded, therefore, with the utmost caution —refusing to call himself the Messiah—charging the persons who were healed to tell no man—and keeping back many things, even from the Apostles.

The various sections of this Chapter fully display the wisdom which continued thus gradually to impress the people, with the conviction that their Messiah had arrived. The disciples who forsook John to follow Christ, and who had returned to their occupation as fishermen, were now commanded to attach themselves permanently to his service; with the prophetic annunciation, that they were in future to become fishers of men. The healing of the demoniac appears to me to prove his power over a world of invisible spirits. The cure of diseases demonstrated to the Jews that he possessed the power to forgive the sin, which they believed to be the cause of physical evil. By healing the leprosy, a disease which was considered incurable, except by God alone; and by referring the leper who was cured to the priest, he communicated to the priests the secret of his divine character. Soon after this message had been sent to the priests, he openly asserted the power to forgive, which he had already demonstrated by his silent and eloquent miracles. Having attached to him St. Matthew, who was more learned, and better educated than the fishermen of Galilee, and whose presence therefore might be of more weight with the Jews, he publicly wrought a miracle at Jerusalem, and assured the Jews that he was appointed of the Father to judge the world. By dispensing with the enactments of their traditional law, he declared himself the Lord of the Sabbath. By healing the withered hand, he condemned the superstition which preferred the useless observances of a supposed piety, to active and useful benevolence—and having now attracted around him great multitudes of people, and attached to himself twelve disciples, whom he intended to appoint to the apostolic office, he gave the new code to mankind. He embodied the spirit of the Mosaic law in the sermon on the mount; and annihilated for ever all other modes of pleasing God, than purity of mind, rectitude of principle, spirituality of soul, and holiness of life.

Having promulgated his new code of laws, our Saviour healed the servant of the centurion, who was probably a Gentile; and again hinted to the Jews the conversion of the Gentiles. By healing the widow's son, he proved his power over the laws of life and death, and again demonstrated to the Jews, upon their own principles; that he was that Messiah whom they expected to raise the dead. The message of John, who was still in prison, enabled our Lord to point out the real Elias, who was to precede the Messiah; it appears to have given occasion to his bitter reproach of the impenitent cities of Judea, which he concludes, however, with an invitation to all to receive his mission. Various miracles and instructions follow till the time arrived, when the foundation of the Christian Church should be laid, in the appointment of twelve apostles; with equal power and equal authority, to assert the present existence of the Messiah in Judea, and the spiritual nature of the kingdom which he had come to establish.

The principal notes in this Chapter, in addition to those on the history and dates, refer to the possible or probable existence of the types of the New Testament, a subject which has never, I believe, been sufficiently considered by theologians. To which must be added the notes on the demoniacs—the bearing of our sins by Christ—the conduct of our Lord respecting the Jewish Sabbath, the Jewish traditionary observances, and others of this nature.

IV. The fourth Chapter includes the time from the mission of the twelve apostles, to that of the seventy. In the note to the former of these events, I have entered at some length into the question of Church government. An opinion has very generally of late years prevailed in society, that all inquiries on this subject are useless, and that our conclusions are of no importance. It is said that sincerity is equally acceptable with the Deity, whatever be our form of worship; and as our opinions are out of our own power, we cannot be responsible for involuntary decisions. It has been said also, that the Deity has not preferred one form of discipline to another, or it would have been more plainly revealed.

Reasonings of this nature do not appear to me to be satisfactory. I would reply to them in their order by observing, that the peace and order of society have hitherto been dependant on the conclusions of the student in his closet. Armies are moved and states are shaken by the effects of the prevalence of opinions, which are proposed or defended, by the more retired and reflecting. Discussion elicits truth; and the establishment of truth alone can bestow peace and happiness. Our conclusions, therefore, upon the subject of Church government, must and will be of importance, so long as the usurpations of the Papacy, and the divisions of parties, continue to agitate mankind. As far as the happiness of society in this world is concerned, it is impossible that the sincerity of error, can be equally acceptable to God, with the sincerity of truth. The sincere persecutor is an enemy to his kind. What may be the condition of the conscientious murderer in another world, is not the most interesting question to those who are compelled to become in this world the victims of his sincerity. Happiness is connected with truth, rather than with sincerity; and that which most promotes the happiness of man, must be more pleasing to God, than the sincerity which causes persecution. The form of worship which I believe to be proposed in the New Testament, would have effectually preserved the world from the sincerity of persecution; for it would have prevented the intolerable assumption of that ecclesiastical dominion, which was founded on usurpation, and is supported by intolerance and ignorance.

But it is said our opinions are not in our own power. The position is too general to be accurate. Opinions are not involuntary, when we possess the means of examining their evidence and foundation. I reserve till another opportunity, an inquiry into the criteria of moral and religious truth.

The most objectionable of the notions to which I refer, is the assertion that the Deity has not preferred one mode of discipline to another, or it would have been more plainly revealed.

I have endeavoured to shew that a plan of Church Government was so plainly revealed, that it was uniformly acted upon for fifteen centuries. That plan is founded upon the one simple and general proposition, that the

Church of God was to be composed of several societies, each of which should be united by this one rule—that no person should assume any spiritual office without the permission of those superiors to whom the power of ordaining, confirming, and regulating the Churches had lawfully and regularly descended. Every Church might consist of many congregations, and was independent of its neighbours; episcopacy alone being the bond of union among all Christians. The collisions of opinions which have taken place since the Reformation, have prevented the adherents of this form of Church Government from so uniformly maintaining this truth, as it was their duty to do. They shrank from the appearance of defending a position, with which their own interest was identified. The consequence has been, that episcopalians have been long considered, merely as the principal sect among Christians—and Christianity itself, as a collection of disputable opinions, supported by a variety of sects. The members of the reformed Episcopal Churches ought to have remembered that they were required in defence of truth, to submit to reproach and insult in every form, even though it bore that most odious of all forms, the appearance of self-interest.

The coincidence does not appear to be merely accidental, that the Baptist should be put to death at the time when the twelve apostles were sent forth. The Old Dispensation had now done its work. The schoolmaster led the people to Christ, and the twelve went forth to bring them in, to their divine lawgiver. The foundations of the Christian Church were laid: Christ and his apostles being the corner stones. He now continued his miracles, and teaching; by correcting the opinions of the people on their Jewish traditions—healing the Syrophænician, as the earnest of the future healing of the Gentiles, a doctrine never wholly lost sight of—feeding the four thousand, who had probably followed him in the anticipation that he would save them from the Roman yoke. When our Lord healed a blind man about this time, St. Peter first declared his conviction in more express and decided terms, that the prophet of Nazareth was the Messiah. Upon this confession our Lord declares his Church to be built; and predicts to St. Peter that he should become its second founder, by first opening its gates to the Gentile world. He then astonishes the apostle by prophesying his approaching death; and confirms the faith of his wondering disciples whose minds were confounded with the apparent inconsistency between his asserted dignity and his anticipated degradation, by that scene which visibly opened the union of the two worlds, the transfiguration on the mount. While their minds were still impressed with the remembrance of his glory, he again predicted his sufferings—and submitted, as a man, who was bound by the political regulations of society, to the demand for tribute. The chapter concludes with the contention among the disciples for superiority. They could not till the Holy Spirit had illumined their minds, understand the doctrine of a spiritual kingdom. They saw that Christ could have maintained an army without expence—they saw the people eager to follow him—and they imagined that the Roman yoke would be thrown off at an early opportunity.

The principal notes refer to some of the Jewish traditions—our Lord's applying to himself certain expressions, by which the Jews described their Messiah, and the nature of the Messiah, which they expected. The address to St. Peter—the disputing of the apostles—and the transfiguration, are briefly considered as interesting subjects of inquiry, to the theological student.

V. The fifth Chapter embraces the next great division of our Lord's ministry, the period from the mission of the seventy to his own triumphant entry into Jerusalem. As the victim was led to the altar garlanded with flowers, and followed by the acclamations of the people, so was our great Sacrifice adorned for the altar of the cross. Few remarks are necessary on the contents of this Chapter. The deeper impression which the preaching of his apostles and of the seventy, and of his own wonderful example, miracles, and teaching, began to appear more plainly. The agitation of the public mind at Jerusalem—the public assertion of his pre-existence—his increased boldness, as his personal danger became greater—his more numerous cautions to his disciples—his assertion of his divinity, and the consequent resolution of the Jews to apprehend him—successively prove the wisdom of the plan upon which our Lord acted, of gradually convincing the people, and then submitting to his painful death. No sooner was the resolution taken to seize him, than his lamentations over Jerusalem begin—his parables assume a more prophetic character, descriptive of the reception of the Gentiles, and the rejection of the Jews. At length he goes on to work his greatest miracle, the raising of Lazarus from the dead, and with that, (which appears to have been publicly performed before many of the rulers, who were eager to apprehend him,) to discontinue the appeal to the Jews by this kind of evidence. If he had wrought miracles at Jerusalem, it would have appeared that he desired to excite the people to rebellion. The whole nation were now made acquainted with his pretensions; and with the evidence upon which they were supported. He entered therefore Jerusalem amidst the shouts of the people, in a manner so remarkable, that he evidently fulfilled a prophecy of Zachariah. I have inquired, in a note to this passage, from a review of the history of the Jews, from the date of the prophecy to the destruction of the temple, whether the prediction can be applied to any ruler of Israel, under any dynasty of its own, or of its foreign sovereigns.

VI. The sixth Chapter relates the conduct of the holy Jesus from his triumphant entry into Jerusalem, till his submission to the Roman guard, to whom he was betrayed. I have generally avoided devotional remarks on the New Testament, because every commentator abounds with them; and because they obviously present themselves to the mind of every reader of this wonderful, and beautiful book. I have, however, sometimes deviated from my rule, and was more especially tempted to do so, when I contemplated the joyful entry of our atoning Saviour into his once "holy city." The cleansing of the temple, and the voice from heaven, when the Greeks of the dispersion asked to see him, with the miraculous withering of the fig-tree, were sufficient to attest his divine power; but they were not miracles sufficiently splendid, to attract the universal notice, and excite the jealousy of the Pharisees. As the time of his betrayal was come, he did not hesitate to reprove with more boldness than he had hitherto assumed, all the sects among his countrymen. He commanded the Herodians, to render to Cæsar, the things that be Cæsar's, and to God the things that were God's. To the Sadducees he explained from the books of Moses, the doctrine of the Resurrection. The inconsistency of the apparently austere, but in reality immoral Pharisee, is reprobated with unsparing and indignant severity. The prophetic parables, the prediction of the fall of Jerusalem, and the allusions to the great event of which it was typical—his institution of the Eucharist, to be received by us all till he shall again come to judge the living and the dead—his exhortations to his disciples, his promises of his Holy Spirit, his meekness, his gentleness, and his love, present the perfect portrait, which the simple pen of inspiration can alone adequately describe. The view which I have submitted to the reader, of the agony in the garden of Gethsemane, appears to be justified by the various circumstances which prove our Lord to be the second Adam. Our faculties must be enlarged in another state of existence, before we can comprehend the mysteries of Revelation. "One little part alone we dimly scan," that our faith may be strengthened with an earnest of the future great discoveries of

God and his government, which shall await us in eternity.

VII. From the apprehension of Christ to the crucifixion. The Lamb of God is sacrificed—the atonement is accepted—and man is pardoned. All unite to reject him. His disciples had fled—the most zealous of their number denied him—the high-priest insulted him—the priests struck him—the servants mocked him—the soldiers spat in his face, and ridiculed his pretensions—the Sanhedrim condemned him. Though his betrayer declared the innocence of his victim—though Pilate acquitted him—though his accusers agreed not together, yet the heads of opposing factions unite to destroy him. The power of Rome, the religious hatred of an apostate Church, the changeable populace who perhaps imagined their clamours were the voice of God, all combined to fulfil the prophecies, and murder the willing Sacrifice which was about to intercede for them all. Our Lord never forgot his divinity in the midst of these scenes. When he was dying as a man, he forgave sins as a God. He refused to deliver his assumed body from the cross, but he declared his power as Lord of the invisible world. I have fully expressed my opinion on this point in the twenty-fifth note to the present Chapter. I believe the death of Christ to be a mysterious atonement for the sins of man. I have no hope of everlasting happiness, but from my faith in this mysterious atonement. I believe this doctrine to be the one peculiar, fundamental, and characteristic truth of Revelation. I humbly prostrate my reason to the God who has given Revelation to guide us, as the best proof of my most rational homage to the Deity: and I pray that the consolation which I derive from this faith in the atonement of our only Lord and Saviour; may never be shaken by the presumptuous conclusions, and the shallow speculations, of the philosophy which rejects Revelation.

VIII. From the resurrection to the ascension. I have already mentioned the authorities upon which I have divided this Chapter. The reflections upon our Lord's ascension, in the forty-third note to this Chapter, are such as every Christian will adopt, who believes in the immortality revealed in Scripture.

IX. Before the Gospel was offered to the Gentiles, the Apostles made their appeal exclusively to their own brethren. Our Lord had told the Jews, that their rejection of his ministry should be forgiven them; but their refusal to be convinced by the miraculous gifts of the Holy Spirit should neither be forgiven in this, nor in the future world. The present chapter gives an account of the preaching of the Apostles from the ascension, to the time for the calling in of the Gentiles, and the miraculous conversion of St. Paul to Christianity for that purpose.

The first section of this most interesting chapter, presents us with a view of the return to Jerusalem of the timid disciples of Christ, and their meeting for devotional purposes in one of the Hyperoa, or upper rooms, in which the Jews were accustomed to celebrate their passovers; totally unconscious of their lofty destiny, as the moral and religious renovators of mankind. I have taken the opportunity in beginning the second volume with this chapter, to request the reader to compare the claims of Christianity to the homage of a rational and immortal being, with the pretensions of any of the absurd speculations which have insulted the reason, and debased the morals, of society. It will be perceived that I have not availed myself of any part of Mr. Faber's work on the same subject. The note was written before his book was submitted to the public.

The election of Matthias, related in the second section, has been generally considered an argument for the popular election of the Clergy. We live under this curse, that whatever form of regimen we adopt, whether in Church or State, thorns and thistles must be produced. Our own wisdom and prudence may increase or diminish their number: but some evil will be found, and we try in vain to escape from it. To avoid one class of real or suppose grievances in the appointment of the Clergy, without appeal to the congregation; other, and sometimes greater evils have been preferred, by popular elections. By these, the errors of the people are perpetuated, where the opinions of the congregation are erroneous. The teacher is compelled to preach the sentiments of his hearers; and to learn, implicitly, where he ought to instruct, freely. As no dominion is more cruel, arbitrary, capricious, and unjust, than the dominion of large, and therefore irresponsible bodies; no slavery is so intolerable, as subserviency to their fluctuating opinions.

The prayer of the disciples, at the election of Matthias, may be considered as one proof of their acknowledgment of the divinity of our Lord.

We are brought, in the third section, to that wonderful event, by which the ignorant, timid, prejudiced disciples of our Lord, obtained, in one instant, by the especial Providence of God, advantages, accomplishments, knowledge, and every other requisite qualification for the noble office, which would have otherwise required the labour of many years. Endued with power from on high, they became at once prudent legislators, sober and learned judges, eloquent preachers, liberal without compromising truth, tolerant without religious indifference. Through the whole of the remainder of the New Testament, the Apostles appeal to the miraculous gifts of healing, of languages, and discerning of spirits. The contrast of their present and former conduct demonstrates the internal change which had taken place. Without these assistances, indeed, the religion which commanded the submission of the passions, for the sake of a crucified criminal, whom they asserted to have been a divine Being, could never have prevailed.

The immediate effects of this great event are related in the next sections, the accession of converts, and, what must now appear almost as wonderful, the union of Christians in this truly primitive Church. They were neither divided by absurd jealousy—by the pride of intellect—by adherence to some strange errors, to which their fathers pledged themselves, and which did not die away with the political events, or foolish controversies, in which they originated. They were neither influenced by the fear of offending, by a regard to self-interest, by attachment to opinions which they received without inquiry, and maintained without examination. Truth, confirmed by undeniable evidence, and demonstrated by irresistible argument, was the object they pursued, and obtained.

After the conversion of the cripple, the attention of the people of Jerusalem was so much excited, that the Sanhedrim ordered the Apostles to be summoned; and inquired, what new imposition was about to be practised on the Jewish nation. How unbounded must have been the rage and indignation of the Sanhedrim, who were in daily expectation of a powerful and temporal Messiah, a conqueror of the Romans, and an elevator of the Jewish nation to the height of political power; when the fishermen of Galilee stood before them, and affirmed, that the condemned and innocent victim from Nazareth was the true and long expected Messiah; and that the Sanhedrim had murdered their heaven-descended Sovereign! In the note to section eight, I have given the parallel between Christ and Moses, whose prediction St. Peter had applied to our Saviour. To what extent this parallel may have been explained, is uncertain. If the Sanhedrim heard of this application, they must have been more highly enraged. They imagined they had crucified the new religion, when they crucified its founder. They had but nurtured with blood the seed which should grow into the tree, which should refresh the world with its leaves, and the Church with its fruits, of life. Annas and Caiaphas, and the most learned Talmudists, the eminent, the honourable, and the noble, were assembled to hear the defence of the despised fisherman, whom they insulted for his deficiency in the only learning, which their intellectual vanity esteemed. Another extraordinary descent of the Holy Spirit is related in section eleven, to encourage and animate the converts at this beginning of their predicted persecutions. The Church continued at peace, wealthy, flourishing, and united.

With this abundant prosperity began the corruption of the Church. Ambition, a more powerful passion than avarice, which is its minister only, divided the infant community. Ananias first desired eminence by his apparent liberality; he might have wished also, as many have supposed, to obtain a more ample provision at some future period, from the funds of the Church. The custom now began, which in Christian societies has never been discontinued, of maintaining the poor, from some permanent fund, afforded by the voluntary benevolence of the wealthy.

From the fourteenth to the twentieth sections, we read of the gradual progress of the new faith. The repetition of his assertion by St. Peter, that the crucified and innocent Nazarene was the real Messiah, made the agonized Sanhedrim resolve to punish the Apostles with death. They were checked by the advice of Gamaliel. The increasing numbers of the Church made the election of new officers necessary, who should peculiarly devote themselves to those duties which interfered with the proper discharge of the higher, and apostolic office. The Apostles prescribed the qualifications of the deacons, and approved of the choice of the people. This subject is partially discussed in the note to the eighteenth section. In the note to the following section I have endeavoured to shew that Mr. Benson's Chronology of the Life of Christ, which I have adopted from a full conviction of its accuracy, is consistent with the prophecy of the seventy weeks by the Prophet Daniel.

In the twentieth section we read of the breaking out of the persecution, in which St. Stephen was martyred, while testifying the divinity of Christ, and asserting, in the presence of St. Paul, at that time one of his persecutors, that he saw the glory which had been seen by their patriarchal ancestors; and that the crucified Jesus of Nazareth was the personage who appeared with it. The ancient Jews believed that the Angel Jehovah was the manifested God of their fathers; and Stephen, in his dying moments, declared that Jesus of Nazareth, and the Angel Jehovah, were the same being. This was blasphemy to the Jews, who considered our Lord as a man; and it must have shocked the unbelieving zealot, who afterwards became the Apostle of the Gentiles. But the assertion of St. Stephen shews to us yet further, how beautifully the dispensations of God blend one with another, and rest upon the same evidence. St. Paul must have remembered the dying exclamation of the proto-martyr, when he was himself favoured with the opening of the invisible world, and with the appearance of the same Angel Jehovah, Jesus of Nazareth. If St. Paul, as a learned Jew, had been required to select the only evidence which could convince him that Jesus was the Christ; it is probable that he would have demanded the appearance of the Shechinah, and the manifested God of his ancestors. This was vouchsafed to him at his conversion, when the Jesus, whom Stephen saw standing at the right hand of God, appeared to him in the same glory, and told him, "I am Jesus," the manifested God of thy fathers, the Angel Jehovah, "whom thou persecutest."

I have selected a curious dissertation from Vitringa, in the notes to the twenty-fourth section, on a type of St. Paul; which that learned, but strangely speculative writer, discovered in an unsuspected portion of the Old Testament.

In consequence of the Pauline persecution, the Apostles were dispersed from Jerusalem: and the converts, who were probably gifted with miraculous powers for that purpose, every where preached the new religion. The provinces of Judea now received Christianity. Samaria began to abound with converts, to whom the gifts of the Holy Spirit were imparted by the hands of St. Peter and St. John; the Apostles only, as the higher order in the priesthood of Christianity, possessing authority to confer them. From this circumstance the ancient Church confined the power of confirming to the bishops, as the successors of the Apostles, in those ordinary acts of authority, which they considered essential to all Christian Churches. When the provinces of Judea were thus Christianized, the time for appealing to the Jews, and the Proselytes of Righteousness, (among whom was the treasurer of Queen Candace,) appears to have come to its proper termination. The Gospel of St. Matthew was probably now written for the use of the scattered communities; and the Pauline persecution is unexpectedly terminated by the sudden interposition of Divine Providence, in the conversion of its principal agent. This event is related in the thirty-first section.

In the note to the thirty-first section, I have briefly considered the inferences which have been sometimes deduced from the history of St. Paul's conversion, that no man can be a Christian, who does not experience some miraculous change or interposition of a similar nature. It must be remembered, that St. Paul was not the chief of profligates, but chief of the opponents of the Gospel. This is the proper meaning of his appellation, "the chief of sinners." It is more than questionable, whether the sudden demonstration of the truth of Christianity, which was now enforced on the mind of St. Paul, as the very best and most unsuspicious agent, by whom Christianity might be dispersed with the most effect; can be considered as an argument in favour of the doctrine of the sudden conversions of educated Christians, who are acquainted from their infancy with the Scriptures, and know why Christ rose from the dead.

With the preaching of St. Paul, the miracles of St. Peter, and the repose of the Churches, this chapter terminates. I have considered at some length the doctrine, and government of the Church at Jerusalem, the model for all succeeding Churches. I have devoted some time to this point, because an attentive perusal of the Holy Scriptures alone, has convinced me, that Jesus Christ is the Lawgiver of nations, as well as the Saviour of individuals. My Bible, my only religion, has taught me, that Christ descended from heaven, neither to form separate congregations of good and devotional individuals—nor to unite the world under one ecclesiastical domination. He came to make every separate kingdom one great religious family; and thus to extinguish over the whole earth, wars abroad, and factions at home, and all political evils, of what kind soever, by religious peace, and mutual love. God wills the present, as well as the future happiness of man: and Christianity, rightly understood, is the sole, and only means, by which the divine object will eventually be accomplished.

X. The time had now fully come, in which the exclusive appeal to the Jews was to cease, and the new dispensation to begin; when the Gospel was to be preached to other nations. This chapter includes the period between the vision of St. Peter, which announced the enlargement of the Church, and the mission of St. Paul to the idolatrous Gentiles. The vision of St. Peter was the commencement of the fulfilment of our Lord's prophecy, "On this rock I will build my Church." The dissertation of Bernard Duysing, in the Critici Sacri, on this subject, is exceedingly curious. Some extracts are given from it in the note, together with the interpretation of Jones of Nayland.

A discussion arose between some distinguished theologians in the last century on the Proselytes of the Jews, The first Lord Barrington, adopted, and learnedly defended the usual opinion, that in addition to the Proselytes of Righteousness, who engaged to fulfil the whole law of Moses; there was also another class, who professed their belief in the God of the Jews, but who did not bind themselves by the more burthensome ceremonial. Dr. Doddridge and Dr. Lardner, and, on the authority of their arguments, Dr. Hales, have differed with Lord Barrington, and asserted the existence of the former Proselytes only. Michaelis, Dr. Graves, Selden, Witsius, Spencer, Schoetgen, Lightfoot, and others, to whom reference is made in the first note, support the opinion of Lord Barrington, though they have not noticed the controversy. I have adopted the general supposition. The existence of a large class of persons, of the same description as Cornelius, who should receive the new religion before it was preached to the idolators of the surrounding country; appears to have been a wise provision for the continuance of that gradual and silent progress, by which Christianity was to be extended through the world.

The second to the fifth sections, relate the particulars of the correspondent visions of St. Peter and Cornelius. In the note to the second, I have considered the opinion which has been espoused by many, of the eternal misery of heathens and infants, on account of their involuntary condition in this life. Till we inherit our immortality, we cannot understand the invisible world; but, may be certain that any inference must be erroneous, however apparently reasonable the steps which lead to it, which thus represents the Deity. Future misery will be the fruit, of which vice and infidelity are the seed and the blossom: and I have no doubt but that the wilful rejecters of Christianity, by the mysterious laws of mind and spirit, will have made for themselves unavoidable grief and woe. Ten talents are given to them, and of these an account must be rendered to the most high God. It is not however necessary to believe, that infants, and heathens, will be consigned to everlasting misery; because we cannot comprehend their future destiny.

The new dispensation was not at first generally received. The converts who were scattered from Jerusalem by the Pauline persecution, preached to the Jews only. The Church at Jerusalem was astonished at the intelligence, that the Proselytes of the Gate were to be admitted into the Church; and commissioned Barnabas to make inquiry. Saul, who seems to have been now merely a private, though eminent teacher, is associated with him; and, on their arrival at Antioch, which may be called the first metropolis of the Christian cities, the adherents of the new religion are called, by the now most honourable of all human appellations. Many have been of opinion, that the title of Christian, was given by divine appointment. It seems probable that some designation was necessary, to distinguish the Christians from the Jews, with whom they were at first identified.

Now that the new religion had become so firmly established, that it embraced another large class of persons, the lives of the Apostles ceased to be essential to the existence of the rising Church. They consequently became subject to the plans of their enemies. One of them was put to death: the rest appear to have been scattered from Jerusalem; and the power, which had at first been common to them all, was concentrated in one, who was left at Jerusalem, in the time of the greatest danger, to protect and govern the Church.

I have considered, at greater length than was perhaps necessary, the opinion that St. Peter, after his miraculous escape from prison, was sheltered at Rome. Many Protestant writers have asserted that he was never in that city. The evidence appears to be more favourable to the other supposition; and it is probable that St. Mark's Gospel was now written under the inspection, or at the dictation of St. Peter. The perversion of the Romanist theologians on the subject of St. Peter's residence at Rome, is well known. There is no proof, however, that he preached to the Gentiles in that city. If he executed his ministerial office, he would have confined his instructions to the Proselytes of the Gate, such as Cornelius and his family; for the commission to preach to the idolatrous Gentiles was not yet given. The supremacy of St. Peter is a fiction. It is the Upas tree of Christianity. It has poisoned the fairest shrubs and flowers in the garden of the Church. It has changed the peaceful religion of the mild and holy Saviour, into a series of political controversies; from which have originated civil wars, alienations of princes from their people, and of people from their princes—and all the civil commotions which have prevented the progress of Christianity; which have given its principal triumph to infidelity, and every where degraded religion. If the blundering interpreters, who have assigned this imaginary supremacy to St. Peter, had granted it to St. Paul, they would have been more able to defend their folly. St. Peter was the minister of the circumcision, St. Paul was the apostle of the Gentiles, of whom the Romans were the chief; and He openly reproved St. Peter of the conduct, which he thought worthy of censure.

The remainder of this chapter relates the continued increase of the Churches, till the actual appointment of St. Paul to the mission to which he had been so long designated.

XI. We now arrive at the dispensation under which we ourselves live, when the Gospel was preached to the idolatrous Gentiles. In consequence of his divine legation, St. Paul received the sanction of the heads of the Church at Antioch, to his mission, and became their Apostle. This chapter contains the account of his first apostolical journey. The principal points considered in the notes to this chapter, are, the similarity between the service of the synagogue and that of the early Church—the question of predestination—the apostolical decree—and the nature of the spiritual gifts, titles, and offices in the Church of Antioch. Vitringa, who was both a theorist and a zealous presbyterian, has endeavoured to establish the identity of the early Church government, with that of the synagogue. I have pointed out various instances in which the supposed parallel entirely fails. If indeed it could be shewn to be complete, the similarity would prove nothing with respect to the question concerning Episcopacy. As the Jewish synagogues were under the controul of the heads of their religion at Jerusalem, while each congregation might possibly have some observances peculiar to itself; so also the Christian Churches were never independent of the apostolical authority, though each might perhaps vary, in certain non-essential particulars.

XII. The twelfth chapter contains an account of the second apostolical journey of St. Paul. Observant of our Lord's direction, that his Evangelists should not go out alone, because in the mouth of two or three witnesses every word was to be established; the Apostle, after his separation from Barnabas, proceeds on his journey with Timothy. Our Lord's promise, that his Apostles should possess authority over all the power of the enemy, was fulfilled at Philippi. In a former part of the arrangement, the opinions respecting demoniacal possession are considered at some length. The case of the Pythoness at Philippi appears to afford additional evidence in support of the general opinion, that the instances mentioned in Scripture must be literally interpreted.

In the tenth section of this chapter we come to the first of those most important portions of the inspired writings, the Epistles of Paul. As no part of the Scriptures have been more frequently misinterpreted than these Epistles, I have endeavoured to submit to the reader, at the head of each

Epistle, a brief statement of the proposition which St. Paul intended to establish; and so to analyse the Epistle itself, that the nature of the arguments, by which that proposition is established, may be clearly seen. The primary meaning of every verse may be thus more probably ascertained; and the universal adaptation of the Epistles to the circumstances of the Churches of Christ, in all ages, be more distinctly pointed out. I reject the hypotheses of Semler (*x*), and of Taylor of Norwich, as well as the reasonings of his follower Mr. Belsham; who would destroy the peculiar doctrines of Christianity, by endeavouring to prove that the terms and phrases which are used by St. Paul, have an exclusive reference to the disputes of the apostolic age, respecting the admission of the Gentiles into the Church of God; and are therefore to be interpreted as alluding only to the privileges of the visible Church. While it must be allowed that the existing controversy between the Jews and the Apostles, on this point, ought to be kept in view, whenever the chief Epistles are studied; we shall utterly mistake the nature of that sublimer object which the Deity proposed, when he gave inspiration to his servants; if we attempt to confine their teaching and arguments to the advantages of a visible Church, and to the impartation to the idolatrous Gentiles of a purer system of morality. Their object was rather to prove, that if God admitted the Jews into a visible Church upon earth, as an earnest and proof that they should be hereafter admitted into a higher state of purity and happiness above; the same mercy would receive the Gentiles into this higher glory, and consequently, as an inferior privilege, would receive them into a more extensive and visible Church upon earth. On this account it is that the doctrines of the Trinity, the Incarnation, and the Atonement, (without which essential truths is no Christianity) are so repeatedly and earnestly insisted upon. They are our pledges of future discoveries of God, when we shall rise from the dead. If any revelation be given us from above, we might justly expect that some internal evidence of its truth would be afforded, in addition to the outward facts which demonstrate its divine origin. That internal evidence, among other doctrines, would probably consist, in some account of the Deity, which could not have been discovered by reason; and which would be the one, peculiar, characteristic, and mysterious foundation, of the whole fabric of truth. This doctrine would be so interwoven with the system of Revelation, that it would be alike found in the beginning, the middle, and the end. The removal of it would be attended with the conviction of the utter uselessness and unreasonableness of the remainder. It would be consistent with the analogy of faith—it would be proportionate to the greatness of the soul of man—it would be capable of exciting that internal feeling of indefinitude, which uniformly attends our contemplation of the visible world, by whatever branch of science we attempt to explore it; and whether the microscope or telescope be called to our assistance. Such internal evidence, such mysterious, essential truth, is to be found only in the doctrine of the atonement of Christ—a divine and an incarnate Being. It ought not to excite surprise, that the admirers of the powers of human reason have so uniformly endeavoured to overthrow this truth. Salvation by a crucified malefactor, who was at once a manifested and predicted God, though he was found in fashion as a man, and was despised and rejected of men, ever was, and ever will be, our only real hope; while it is the object of unabated scorn, both to the deifiers of human intellect, and to all the deistical critics of the New Testament. Impressed with these convictions, while I endeavour to ascertain the primary meaning of an Epistle, I never attempt to bring down the lofty speculations of the inspired writer from the battlements of heaven, to the walls of the visible Church. Without losing sight of the controversies of the apostolic age, I have not endeavoured to pervert the meaning of any one passage, by forcibly applying it to these disputes.

There may appear to be some discrepancy in the introduction to the Epistle to the Galatians, in pages 210 and 211. In the former I remark, that there are new discoveries of God and of his Son in the Epistles: in the latter, that no new discovery is to be expected. My meaning is, that while no entirely novel doctrine respecting our Lord is to be found in the Epistles for the first time; we shall still find more enlarged and detailed accounts of all the great truths which are revealed concerning him in former passages of Scripture.

The notes to each Epistle will contain a brief account of their origin, date, place, and necessity. These will be found to be taken from our popular and common writers. The usual sources of our knowledge of these subjects have now been so thoroughly explored, that little addition is to be expected; unless we are willing to invent some new theory, or defend some strange paradox.

The conduct of St. Paul as Athens, amidst the contempt which the speculative philosophers of the academy felt and expressed for the Hebrew teacher, suggested some remarks on the best mode by which the missionary and the disputant, whether among heathens or infidels, may at once conciliate his hearers, and advocate truth. In a note to another part of this section, I have briefly considered some of those inquiries which in our early age are so deeply interesting; but which we generally are contented to resign to their own difficulty, in our maturer years. The utter impossibility of solving the problems respecting God, and his nature, and his attributes, and the permission of evil, and the existence of matter, the origin of the universe, the sources of action with the Deity, and many others, is, with me, one great proof of our future immortality, and our eternal improvement.

In the fourteenth section we come to the first Epistle to the Thessalonians. The Epistle to the Galatians had been written to prove the reasonableness of the doctrine, that the Gentiles were to be readmitted into the Church of God. This Epistle contains some statement of the evidences in favour of Christianity; and, as the inspired writings were read in all the Churches, we may consider the first Epistle to the Thessalonians, as a supplement to the former.

The next section gives us an account of the preaching of St. Paul at Corinth. While he continued in that city he addressed another Epistle to the Thessalonians, to remove a misinterpretation of his former letter, concerning the second coming of Christ. He assures them that the early descent of our Lord to judgment is not to be expected till a great apostacy had begun, and flourished, and was overthrown. The marks which distinguish this apostacy, describe the Church of Rome. I have not, however, on my own authority, represented popery as the predicted apostacy. The arguments which have proved satisfactory to the great majority of Protestants on this subject, are principally taken from Dr. Benson. Being convinced by these arguments, that the corrupt Church of Rome is described by St. Paul, as the great sin of Christianity; I have not hesitated to express and defend that opinion. To maintain Protestantism, and to oppose Popery, is not the cause of the Church of England, or of the English nation alone; it is the cause of all mankind. To resist that dominion, is the solemn and bounden duty of every man who wishes well to the human race, or who desires universal ecclesiastical and civil freedom. The giant which once bestrode the civilized world like a Colossus, is restless, and struggling beneath the weight of increasing knowledge; but its convulsive movements still shake the whole of Christendom, and his breath is the furnace of the volcano. We may mark the literary infidelity of the age, and the ancient superstitions of papal

Rome, ascending from the opposite sides of the intellectual horizon, and overshadowing the nation with their frowns. Our duty must be to strengthen the Protestant institutions which remain—to promote the plans of good, which aim at the enlightening of mankind—to sacrifice to truth, as well as to candour, and to plead for the union which may be founded upon useful laws. It may be questioned whether truth does not flourish more in an age of controversy, than of religious indifference. Christianity would never have established its unyielding peculiarities of opinion, discipline, and holiness; if the Apostles had consented to forego their zeal and diligence, in deference to popular clamour, compromised error, or the political plans of their superiors. Truth was their only, their undivided object. From this they were neither intimidated, nor perverted, nor seduced; till by their preaching, and their writing, and their perseverance, they gave their perfect example to the Christian teacher; and erected the Church and the Religion of Christ, upon the ruins of every existing error. Their successors have lately desisted from the wars of the tongue and of the pen; and the consequence has been that Christian union is destroyed, truth is trodden under foot, and religious indifference assuming the name of liberality, demands and receives the general homage. The marks of our alienation are now so deeply worn, that we might fear we shall never meet but in the grave—that we never shall worship together as one great family of God, till we rise from the dead, and bow before his throne in the invisible world. Let us trust, however, that those interpretations of Scripture are correct, which authorise a better expectation.

On the authority of Michaelis and Dr. Hales, I have assigned an early date to the Epistle of Titus. The vow at Cenchrea—the disputes at Ephesus—and the return of St. Paul to Antioch, terminate the chapter.

XIII. The third apostolical journey of St. Paul presents us with the same kind of history as the preceding. Proceeding from Antioch to the Churches which he had planted in Galatia and Phrygia, he remained two years in Ephesus, and sent Timothy and Erastus to Macedonia and Greece. From Ephesus he writes his first Epistle to the Corinthians, to reprove the irregularities and disorders which had begun to divide the Church of Corinth; and to answer various questions in doctrine and discipline, which had been proposed to him by his converts. The Apostle has been supposed, in this letter, to deny his own plenary inspiration. This opinion is considered in the note, principally from the labours of the lamented Rennell.

The success of St. Paul at Ephesus, at length endangered the profits of the shrine-makers of the temple of Diana. By their means he is compelled to retire to Macedonia, when he writes his first Epistle to Timothy; to direct him how to suppress the false doctrines which the Jewish zealots were endeavouring to introduce into the Church at Ephesus, over which Timothy had been appointed. The Gospel had now made such progress, that it had become necessary, as in the instance of Titus, and now of Timothy; to place in large districts persons who should ordain ministers, and maintain discipline among the Churches. When the converts were required to submit to the authority which was now established over them; they began to question the right of the Apostles to controul and govern them. Thus we find in the eleventh section, that St. Paul wrote from Macedonia his second Epistle to the Corinthians; to vindicate his authority, and to caution his people against the influence of false teachers. By thus reading the Epistles in their connection with the history, and considering them in their consecutive order; we see the manner in which the Churches were agitated, and the necessity of discipline, as well as of devotion, in all Christian societies. In this Epistle to the Corinthians, St. Paul observes the same conduct, which but a short time before he had so earnestly recommended to Timothy. The two Epistles reflect light on each other, and give us a more [illegible] accurate notion, when thus considered together, of the state of the primitive Churches.

It is not necessary that I should add in this place any remarks to those which will be found in the note to the thirteenth section of this Chapter, the Epistle to the Romans. Its object is to prove that Christ alone was the author of that one sublime plan of redemption, which included all mankind at the beginning; and which was intended to embrace the Gentiles once more within the Church of God; though for a season, on account of the Gentile idolatry, it had been confined to the family of Abraham. The prediction of the present state of the Jews, while their temporal polity was still flourishing, and of the eventual restoration of that people to the Christian Church, demonstrates the extent of the prophetic gifts which had been imparted to the Apostles.

The history proceeds to relate St. Paul's journeys over various parts of Asia—his presenting himself to St. James, the head of the Church at Jerusalem—his apprehension in that city—his defence, and appeal to his privilege as a Roman citizen to save himself from the indignation of his own countrymen. We meet with another instance, in the twenty-sixth section, of the inveterate hatred which the Jews still continued to bear, against the opinion which St. Paul so strenuously advocated, that the Gentiles were to be received into the Church.

In the twenty-eighth section we are presented with St. Paul's appearance, for the first time since his conversion, before the Jewish Sanhedrim. The brief narrative of St. Luke does not stop to inform us of the mingled rage, and hatred, and contempt; with which they must have returned the earnest look of the apostle, when he stood before them. They had granted him high powers, and a great military command. He had been admitted to their confidence—he had distinguished himself when a young man, by his ardent zeal in their cause. He now stood before them, the betrayer of their imagined interests—an apostate, and a criminal. The high priest commanded him to be struck, on account of the supposed insult, when St. Paul began the defence of his apparently inconsistent conduct; with asserting that he had lived in all good conscience before God, until that day. The manner in which the apostle divided his judges among themselves—his subsequent encouragement to persevere—the conspiracy of the Jews to kill him—its discovery—his accusation and defence before Felix, Festus, and Agrippa—and his appeal to the Emperor, when he saw reason to believe that he would be surrendered to the Jews by the profligate Roman Governor, are beautifully told, and are deeply interesting. It will be observed, that St. Paul uniformly appeals to his miraculous conversion, and to the appearance of a great light at mid-day, which was seen by the large multitude which attended him; whenever he is required to give an account of his motives, his religion, or his conduct as a Christian teacher. The Chapter ends with his being surrendered, a prisoner to the centurion, in consequence of his appeal to Cæsar.

XIV. Few observations are necessary on the fourteenth Chapter, which relates the voyage of St. Paul to Rome, his shipwreck at the island of Melita (probably in the Adriatic) and his arrival at Italy. During his imprisonment at Rome, he wrote his Epistle to the Ephesians, to congratulate them on their admission into the Christian Church, through the mercy of God, which invited them to holiness of life; and exempted them from the burthensome observances of the Mosaic institutions. In the second year of his imprisonment he sent an Epistle to the Philippians, on the usual subject, to caution them against the Judaizing teachers, and persuade them to love and union. The Epistle to the Colossians affirms the doctrine of the atonement of Christ, against the metaphysical Essenians and Judaizers. These Epistles shew the constant and peculiar care of the Apostle over the Churches, and his great anxiety to preserve the converts in the purity of the faith. The beautiful Epistle to Philemon, displays the singular union of courtesy, kindness, and benevolence, which characterized the Apostle in private life. The first of the Catholic Epistles, that of St. James, was also given to the Churches at this period. The doctrines of St. Paul, on justification by faith, without the deeds of the law of Moses, appear to have been so misinterpreted; as if the Apostle had taught the opinion of salvation without holiness of life. Though the grace and mercy of God are the sole causes of the system of redemption; holiness is the only means by which that redemption may be secured. Holiness is the root of both present and future happiness, and is the one great object of the Gospel. It cannot therefore excite surprize, that the Catholic Epistles should be principally written to enforce these practical duties.

XV. In this last Chapter I have endeavoured to give a brief history of the Christian Church to the present day. The fourteenth Chapter ended with the release of St. Paul from his first imprisonment, and the writing of the Book of the Acts, by his companion St. Luke. While the Apostle was waiting in Italy for Timothy, he had the opportunity of calmly considering the state of his countrymen. He observed their hatred towards himself—their contempt towards him as an apostate, and deserter of the cause of the Sanhedrim—their inferior ideas of the Messiah—the approaching ruin of Jerusalem, and the consequent dispersion of his people. Impressed with sorrow for their condition, he made his last, and perhaps his greatest effort, to convince them of the real nature of the spiritual Being whom they ought to expect; as the causer of a greater deliverance, than the rescuing of their degraded country from the dominion of Rome. Avoiding all mentioning of his own offensive name, he wrote his Epistle to the Hebrews, to prove the truth of the doctrine upon which alone Christianity is established, the divinity and atonement of Christ, the word of God, the personal and manifested Logos of their own Scriptures. The Epistle to the Hebrews may be considered the key to the Old Testament, and the most important of all the inspired writings, to him, who would understand clearly the Scripture doctrine of the person of Christ.

It is not improbable that St. Paul proceeded from Italy to the various places to which he intimated his desire to travel, and to others, which are mentioned in ecclesiastical history as the scenes of his labours. The reasons, upon the authority of which it is believed by many, that he now travelled to Britain, Jerusalem, Antioch, to certain towns in Asia, to Greece, and Rome, will be found in the notes, from the second to the twelfth sections.

On his second visit to Rome, the Apostle was again imprisoned, in the general persecution of the Christians under Nero. In the anticipation of approaching death, he wrote his second Epistle to Timothy. In this letter he takes his farewell of his friend, and of the Church, and expresses his joy at the prospect of a painful death with that lofty, yet humble and well-founded confidence, which is the privilege of a Christian only. The philosopher and the Deist may meet death with fortitude, with serenity, and hope: the soldier may meet it with cheerfulness, as the result of his duty—the peasant may meet it with courage, as his unavoidable destiny—but it is granted to the Christian alone, to add to these enviable qualities the confidence, the triumph, and the joy. "I know in whom I have believed," is the dying exclamation of the apostolic hero; and the crown which he anticipated was not only laid up for him, but for all who build on the same foundation, and hope for the same immortality.

The approaching death of St. Paul, and the near destruction of Jerusalem, evidently rendered this the most appropriate period, when the rest of the Apostles who were still alive, might usefully address their general Epistles to the Christian Churches. We are accordingly now presented, with the Epistles of St. Peter and St. Jude. The prejudices of the former Apostle against the Gentiles had subsided, and he addresses himself jointly to them, with the Jewish converts, to encourage them to holiness and to patience under suffering. In his second Epistle he reminds them of the danger of apostacy, and the end of the Jewish dispensation, and of the visible world.

About the same time St. Jude writes his Epistle, to guard the converts against every doctrine, however specious it might appear, which tended to diminish the sanctions of holiness. This was the one, great, sole, object of all religion: and no purity of faith, no zealous attachment to a party, an opinion, or a creed, can be substituted for the indispensable sacrifice of ourselves to God.

The sixteenth section brings us to the martyrdom of St. Peter and St. Paul, the two principal leaders of the army of the Church militant upon earth. It is probable that none of the Apostles, except St. John, was now left alive. The appeal of the Spirit of God to the Jews, was now terminated. St. Peter had opened the kingdom of heaven to his people; St. Paul had invited and adjured them to enter in. They had refused to accept the invitation; and the wrath came upon them to the uttermost. They wander among us, the outcasts of mankind. The contempt of the nations has begun only to subside into pity with the existing generation. For the first time since the fall of Jerusalem, their Christian brethren regard them, with uniform benevolence, and incipient respect.

The eighteenth section contains the Book of the Revelations. I believe it, with Dr. Clarke, to have been intended to supply the place of a continued succession of prophets in the Christian Church. I have divided it, with some variations, according to the theory of its interpretation, submitted to the world by our latest and most popular commentator, Mr. Faber. The reader is supposed to have perused the volumes of this learned, though not always satisfactory, hierophant.

The opinion that the apostacy of papal Rome is announced in the Book of Revelations, has been long and rightly received among the Churches. Mr. Croly has favoured me with some very curious and valuable observations on this point. He is of opinion that the principal portions of the Apocalypse refer exclusively, to the corruptions of the western Church. He has kindly permitted me to lay before the biblical Student the analysis of his ingenious system of interpretation. I trust his labours will be received with general approbation, when they are submitted, to the public (*y*).

Contrary to the usual mode of arrangement, I have placed the Epistles of St. John after the Apocalypse. The difference of the style in the composition was one of my principal arguments for so doing. The language of the Book of Revelations appeared to be the result of less intercourse with the Greeks, than that of the Epistles; which bear much resemblance to the style of St. John's Gospel, the last in date of the inspired writings. The powerful recommendations also to love and truth and union among Christians, which abound in the Epistles of St. John; appeared to be a preferable legacy to the Churches of God, than even the prophecies of the Apocalypse. Whether there be prophecies, they shall cease—charity never faileth.

The completion of the Canon of the New Testament having been noticed in the twentieth section, I have concluded the work with a brief review of the history of the Christian Church, from the close of the apostolic age to the present period. One day with our Lord is as a thousand years, and a thousand years as one day. Though the fire by night, and the pillar of cloud by day, no longer guides the visible Church through the wilderness of this world—He that keepeth his spiritual Israel can neither, slumber nor sleep. As surely as he led his people in the olden time from Egypt to Canaan, so certainly will God overrule the evil of our state of trial, and direct the nations of a Christian world to truth and peace, to union, and to mutual love. Individual holiness and political happiness must prevail upon earth. The province of this planet shall be re-conquered from the power of evil, which has so long led it captive. The tree of life will be again planted in the Paradise of earth, and all mankind, renovated in holiness, and serving their only great God in spirit and in truth, shall become one religious family of one merciful Father.

Such are the sublime representations of the plans of Providence, which appear to be revealed in Scripture respecting mankind. When we remember the greatness of the Deity, and the mystery of the continuance of evil; they will appear as rational as they are scriptural. They are founded upon the supposition, that evil would not have been permitted; unless greater eventual benefit would be thereby secured, to all accountable beings. By the atonement of Christ alone, (the one great truth of Scripture,) evil will be conquered, and universal happiness secured. Shadows, clouds, and darkness rest upon the future. We must die, we must rise again with enlarged and renovated faculties, before we can thoroughly comprehend the government of the moral universe, which is thus but partially revealed to us in Scripture. The Revelation, which I have been endeavouring to illustrate, is the beginning of the golden thread, by which we shall be enabled, when we inherit our immortality, to trace the whole labyrinth of the plans of God. The eternal contemplation of our Jehovah, and the perpetual improvement of our reason, as well as our exemption from the possibility of evil, are among the noblest of our anticipated privileges hereafter. The best and greatest of our present privileges, is, the power of securing the expected happiness of the future, by our right use of the mercies of God, in this stage of our existence.

Whatever may be our discoveries of the government of God, or whatever our loftier or more devotional feelings, on the perusal of Scripture; yet another point remainst o be considered, before we can thoroughly understand the primary meaning of the sacred writings. We must never forget that they were addressed to the ancestors of that wandering people; whose dispersion among the nations is one perpetual, visible demonstration of the accomplishment of prophecy, and of the truth of Christianity. Jesus, and his Apostles were Jews. They conversed with, and lived among, and appealed to, Jews. To have been understood by the people to whom they spoke; they must have adopted the idioms, language, proverbs, and modes of speaking then in use. Their conversations would have been filled with allusions to the events, circumstances, manners, modes, customs, &c. of their day. To understand the New Testament thoroughly, therefore, we must endeavour to comprehend the sense in which the language of the Evangelists was understood by the people of their own age; and the requisite explanations can only be afforded by the Jewish writers. The classical writers, in many respects, are of little service. Though the works of Raphelius, and of innumerable others, who have illustrated the New Testament from these beautiful sources of criticism, are abundantly useful; they have not rendered that peculiar and more essential service to sacred literature which has been effected by the students of the Talmudical writings. The learned Baptist Dr. Gill, whose style is as ponderous as his materials are useful; Schoetgen, Wetstein, Lightfoot, Drusius, and others, have contributed much more effectual aid to our right interpretation of Scripture (z). Though the Talmuds abound with fables and absurdities—though the follies and conceits with which the Jews, who refused to embrace Christianity, began to crowd their books, at the very time, when the beautiful day-spring of the New Testament Scriptures began to scatter the darkness of mankind,—may be considered as the beginning of their predicted judicial blindness: these books still illustrate the language of the Old Testament. They contain many vestiges of the ancient spiritual interpretations (*aa*). They explain the antiquities, allegories, mysteries, traditions, &c. of the Jews, which are alluded to in Scripture. Though they were written at a later period than the books of the New Testament, as I have shewn in my concluding note to this work; they were compiled in the apostolic age, or in those which immediately succeeded it, when the traditions of their ancestors were most venerated; and when the storms which desolated the country attached the compilers most fondly, to the very words and phrases of their learned Rabbis (*bb*).

Impressed with such considerations, I have sometimes availed myself of these sources of illustration. Though I may appear to have wandered too far from the strict performance of the task which I had assigned myself—the arrangement of the New Testament; I would not refuse myself the pleasure of perusing, and incorporating in my notes, many of the principal remarks of the learned and laborious Schoetgen. It is indeed to be regretted, that the works of this divine are not sufficiently appreciated. He was imbued with the true spirit of theological criticism. Undertaking his work in the fear of God, and with a sincere desire to serve the Church; he never commenced his diligent reading without fervent prayer that his exertions might be useful. Firmly convinced of the inspiration of the New Testament, he had no hypothesis to serve—no theory to defend—no novel nor ingenious paradox to assert. Knowing that some degree of reputation would follow his diligent researches, he guarded himself carefully from vanity and self-conceit; and rejected much of which the benefit was equivocal, lest the reader should imagine he desired only to display his learning. He apologises for the very appearance of affectation: when his discussions might be thought unnecessarily prolix. Every where acknowledging his obligations to Selden, Wagenseil, Braun, Witsius, Vitringa, Edzard, Lightfoot, and others; he still confesses the possibility of erroneous conclusions, and his utmost care to avoid them. His language is perspicuous, rather than elegant; and his great work will ever be esteemed by all who desire to understand fully, and satisfactorily, the peculiarities of the New Testament. I trust that some theological labourer will soon devote himself to the task of explaining the whole of the sacred volume; from the same sources, which so much amused and delighted Schoetgen, Selden, Lightfoot, Drusius, and Gill. Never let it be supposed that we are too late for additional instruction. The study of the Revelation of God, is as infinite as the world of science. The discovery of truth in Scripture, is as gratifying as the demonstrations of geometry.

In selecting notes from these sources, an additional interest was unavoidably excited for the wonderful people, to whom so much of our Scriptures was addressed. To them many notes are exclusively written. Though various circumstances persuade me, that the mass of the Jewish people is altogether indifferent to the exertions which many benevolent and good men are daily making on their behalf,—though they at present despise, for the most part, the idea of a spiritual Messiah—we who are Christians well know that Palestine is the land of the Emanuel. We know that the most High so continues to govern the nations of the world; that their power, and wealth, and greatness, whether they arise from good polity, from war, or from commerce; shall all tend to the accomplishment of his prophecies. Of the unfulfilled prophecies of God, the most splendid, the most numerous, and apparently the most easy of execution, are those which relate to the Jews. They will again plant the vine and the olive upon their native hills, and reap their harvests in the valleys of their fathers. The history of the future age, must develope the means by which this great event will be effected. We know not whether they will be borne back to Palestine in triumph in the ships of a powerful maritime nation: (and if so, may God grant that England, and not America, nor Russia, nor any other power, may be so honoured by the Almighty)—or whether in their behalf the age of miracles will return, and a great simultaneous effort be, therefore made in their favour, on the part of the sovereigns of Europe—or whether, by the exertions of pious individuals, the mass of the community will be so leavened, that all people shall unite to restore them to the Holy Land. We know not, whether they shall obtain their political re-establishment from the confederated rulers of the great Republic of Europe—or by an easier devotion of that wealth which is daily making them the principal agents of the commerce of nations, purchase the right of the soil from its present feeble and divided possessors—or whether the future agitations and contentions of sovereigns, may render it desirable that an important boundary power should be re-established in Palestine; and a formal surrender of their territory should be therefore made to their nation; as in times past the policy of Persia restored their ancestors to Jerusalem, in consequence of its defeat by the Greeks; and of the treaty which forbade the Persians to come within a certain distance of the coast—or whether they will be restored to their own now unoccupied, uncultivated, unregarded land, the central spot on earth, where the metropolitical Church of God may be most suitably established (*cc*), and which seems to be waiting till the heir shall resume his claims, by some other way, which is known only to the God of their fathers—all this must be left to that history, which is the only right interpreter of our faith-preserving prophecy. The experience of the past ages may teach us the manner in which the pride and ambition of man pursues their own plans; and are successful, or are defeated, as the God of Christianity may please to appoint, for the accomplishment of his own designs.

Greece boasted of Marathon, and Thermopylæ—Greece was triumphant, and Persia was repulsed. Neither Themistocles nor Miltiades, nor his son, who completed their victories; nor Darius, nor Xerxes, nor his successor, could have believed, that their opposite continents were in commotion, and the whole world was agitated, that the poor and despised prophets of Judea might be proved to have spoken truth; and the walls of Jerusalem be rebuilt after the predicted period of the Babylonish captivity (*dd*). When Cyrus the younger advanced into the plains of Babylon, from the frontiers of Persia, with a well-appointed army of veteran Greeks, who returned to their own country after his unexpected fall, by a retreat which is still commemorated as the most renowned in history; neither Cyrus, Clearchus, nor Xenophon, could have imagined that they were preparing the way for the accomplishment of the prophecies of God; by pointing out to the Greeks of a subsequent generation, that when their forces should be united under one head, the kingdom of Persia was at their disposal; as an obscure Jew had predicted. They could not tell that one reason, why Cyrus could not conquer Persia, with an army of the same people who should hereafter subdue it, might be—the prophecy of Daniel, that a Greek alone should become its conqueror.

Rome did not know that its gradual conquests should overspread the world, and the nations should imperceptibly conform to its government; and then that its factions should be extinguished; and compelled, whatever their republican indignation might be, to submit to one imperial Ruler: that the words of the Jewish prophets might be fulfilled, and the world be at peace, when the Messiah should be born. But as we now look back upon these events, and see how the God of Christianity rides upon the whirlwinds of war, and directs all the storms of human passions; so shall the generations which are yet to come, look upon the changes in England, which established that Protestantism which is the blessing, and that civil polity which is the model, for mankind—they shall look back upon the Revolutions of France, and the opposition of England to infidelity in religion, and anarchy in politics, and admire in the unlimited consequences, of the events of the last generation, the accomplishment of the prophecies of God. Amidst the clouds and shadows, the mysteries and the difficulties of history, the Christian will endeavour to trace the God of his homage; as plainly as he traces his magnificence in the heavens, his skill and care in the insect and the plant, and his goodness and his greatness both in his Providence and Scripture.

Brethren of the house of Israel, if any such may be induced to listen to a student of your own Scriptures, your rank among nations will still be high and splendid. The God of your fathers has now permitted you, for nearly two thousand years, to wander over the world, an oppressed, an insulted, and despised people, without a sovereign, a kingdom, or a church. God is a Being, unchangeable, and wise, and good. You hold in your hands a collection of books which tells you of the glories of your ancestors—how they were separated from the rest of the world, neither because they were greater, nor wiser, nor better, nor braver, than the rest of men upon whom the rain descended and the sun shone: but because the love of God elected them, and gave them their laws and institutions, to preserve the memory of his name; amidst the contagion of idolatry; and to obtain for themselves political power and eminence, as the result of their obedience.

The nations among whom they were planted, respected and feared them, so long as they obeyed their law: they subdued and conquered, and led them into captivity, when they forgot their allegiance to Jehovah. The last and longest of their captivities was attended with this good effect; it extirpated the remnant of that attachment to idolatry which had caused so many sufferings. The re-action from apostacy to faith was such, that when the books of the New Testament were written; the devotion of the Jews to the ritual and ceremonial law was at its height. Idolatry was never named among them, without detestation and contempt. The strict observance even of a burthensome traditional law was added to the generally undeviating compliance with the Mosaical institutions; and the chosen people of God appeared to themselves, and to the heathen, to live in the firm profession and obedience of the most burthensome service, commanded by their inspired Legislator. What was the cause, then, that at the very moment when the design of Moses seemed to have been accomplished; the God of Abraham, of Isaac, and of Jacob, should give his inheritance to the heathen, and the dead bodies of his servants to the fowls of the air? Why was your land laid waste, the temple destroyed, your people scattered over the world, at that peculiar period; when your obedience to the minutest of your laws, was most perfect? From the earliest ages your fathers believed that a divine Being should come upon earth; to perform various essential benefits for mankind. This belief was supported, by the predictions of the Old Testament. The expectation of a Messiah is the foundation of the whole system. When your observance of your ritual was most exact, your expectation of the Messiah was also most fervid. Yet your nation was afflicted in the manner to which I have alluded. Thus your obedience and your faith were at their height, when the greatest desolation came upon you. Some proportionate cause must be assigned for this apparent mystery, and none can be found but that which is related in these books, which we, the Christians, have added to those, received by yourselves; upon similar evidences of their inspiration. We receive them as the writings of your countrymen, upon the authority of the miracles which were wrought by their authors—their own internal evidence—the prophecies they contain—and upon all other similar proofs, which demonstrate to you the authority of the books of the Old Testament.

Here then we arrive at the question which divides the elder brother from the younger; the Jew from the Christian. In the inspired books which the Christian has appended to the sacred writings of the Jews, we read of the actions and preaching, the birth and life, and death, of a Being, whom we assert to be the predicted Messiah. You rejected this Being, because he did not deliver you from the Roman yoke. You demand a temporal; we a spiritual deliverer. In this lies the difference between us. If a temporal Messiah is the object of the prophecies, He has not come; if a spiritual Messiah is to be expected, Jesus of Nazareth was the desire of nations.

Though I am largely digressing from our more immediate object, I entreat you to permit me to appeal to you as my fellow men on this subject. As we are immortal and accountable beings, the soul of man, which lives for ever, is of more value than the body, which must mingle with the elements—the future and eternal state is of higher consideration, than the present transitory world—and it is more probable, therefore, that the great deliverer who was announced by a long train of prophets, and to whom the attention of mankind should be directed; would be the bestower of some inestimable benefits, which would refer to the soul, as well as the body; and to the future, as well as to the present world. Man is now, and has long been the subject of so much misery and evil, that his delivery from that state, and restoration to happiness in the world to come, would probably be, the greatest, and the worthiest design of the Almighty.

If a fierce and untamed warrior were demanded of what nature his Messiah should be, he would depict a conqueror; and desire to follow his standard. If a profligate and voluptuary were required to describe his promised land; he would chuse the houris of Mahomet, or the banquet of Cerinthus. If the philosopher were asked to delineate his chosen Paradise; he would pray for that which is next to holiness, the enlargement of the mind, and the improvement of his knowledge. But if the humble and quiet observer of his own heart, and of the plans of Providence, were required to draw the character of a being who should come down from an invisible state to promote the happiness of man, and restore an impure being to communion with a holy Creator; he would desire a Messiah who should promote his real happiness, by making him virtuous, pure, and holy; and at the same time, be enabled to reconcile him, to the Most Highest. Make but purity the criterion of truth in this question, and Jesus is the only Messiah.

In looking for a temporal Messiah, you anticipate a Being fit for earth alone. The Messiah whom we receive was fit for earth and for heaven. Your Messiah is a mere mortal, who must linger through his few years of feverish renown, "pleased with this trifle still, as that before." Our's is an immortal, who came down from an invisible World, to elevate the whole human race, and restore them to Communion with God. Your Messiah is expected to triumph, as a Cæsar or Napoleon, over the bodies of the slaughtered, amid the groans of the dying, and the tears of the widow and the orphan; our's shall mount to universal dominion by subduing the heart, and by changing the sword into the plough-share, and banishing tears and grief for ever. Which is most glorious? Your's is compatible with the indulgence of all the lion passions of the heart; our's is only compatible with the conquest of self, with pure motives, and a holy life. Which is most worthy of an immortal—which yields most praise to God?

I shall be trespassing too much upon the time of the reader, if I permit myself to proceed further on this point. I have not entered at great length into the various controversies which prevail among Christians. Where the subject was unavoidable, I have endeavoured to point out the principles on which both agree; and, by following which, their differences would be more reconciled. This mode of proceeding generally offends both classes: but I did not wish to become a partizan. In that principal, and almost the only great controversy which divides those who unite in believing the Scriptural doctrines of the Trinity, the Incarnation, and the Atonement, the question of Church government; I have expressed myself in the most decided manner. I have done so because I believe that Christianity is a system of positive institutions; and that those Christians who would represent Christ our Lord, as the Saviour of individuals only, have misapprehended the spirit of Christianity. Christ is the legislator of nations. As the Jews were a nation and a people, governed by the laws of God; so was it designed, that every nation under heaven should be bound by one law of Christian, and national polity. This object was to be effected by our Lord committing to his Church a system of authority, which is alike suited to all forms of civil government. Because the teachers of the people are in all nations the eventual arbiters of the character, the destiny, and the morality of a people; it pleased God to appoint an order of men, who should judge of the fitness or unfitness of all the teachers of the people; and permit none to become Christian Ministers, who had departed from the truth which Christ had revealed. To prevent ambition and pride, (the principal agitators of governments), from disturbing the Churches, he made these men equal. The Apostles were equal among themselves, and they appointed teachers; and the Christian world never heard at that time of revolts, rebellions, or wars, among Christians. The purity of the apostolic government, was preserved among their immediate successors. The union of the Church with the civil power under Constantine, perverted episcopacy by inducing ambition among the governors of the Churches; and the usurpations of the Bishop of Rome, still more deeply injured, the spirituality of the visible Church. The Reformation was the æra of new modes of Church government, as well as of the overthrow of the corruptions of that apostacy; and the Universal Church has been disgraced, and the world continued in evil, by the shameful and bloody divisions among Christians. These divisions still continue; but they would not have existed, if the institutions of the great Lawgiver had been observed; neither will they cease, till the great majority of Christians shall revive among them the primitive laws of order and union.

I have not studied to discover new modes of interpretation. At the risk of being considered a compiler, I have freely taken from various works on Scripture, whatever appeared to be suited to my purpose. Though in danger of being esteemed erroneous; I have not hesitated to express a decided opinion on the controverted points I may have found it expedient to discuss. No fear, lest I should be considered illiberal, or uncandid, has prevented me from condemning any opinion which is contrary to truth. No hope of pleasing has induced me for one moment to study the popular opinion; to vary my phrases, to soften my expressions, or in any way to flatter the people. While I have not studied novelty, I have not hesitated to express any new view of a subject that appeared to me desirable. I may use the expressive language of the great author of the Demonstration of the Messias, "I do not desire to live longer in this world, than whilst I am disposed both to find out the truth, and follow it (*ee*)."

I must apologise for the period of the publication of this book. Though some delay, arising from unavoidable circumstances, has caused me much regret, in other instances it has been willingly indulged. In contemplating the plan of the government of the world, as it is revealed to us in the Scriptures, I seemed to be surveying a more magnificent temple, erected to the glory of God; than the round unclouded sky, with the sun walking in its brightness. On every side I heard the song of angels, and of the spirits of the just made perfect. Like Adam in Paradise, I listened to the voice of a manifested God. I conversed with the Evangelists and the Apostles. I walked with them through the avenues of the majestic edifice; and even now, though their address is ended, "so charming is their voice, that "I can think them still speaking, still stand fixed to hear." Their words are the words of eternal life: and the intercourse with these priests of the temple, and with their holy Master, the God of their homage, appeared but the anticipation of that intellectual and spiritual happiness, which shall constitute so much of our felicity in a future state. I submit to the reader the completion of the labour of many years, with deference, yet with satisfaction and pleasure: and I rejoice that it has pleased God, to grant me the desire and the patience, to accomplish a work which should be useful to the Church, and to the World.

(*a*) Marsh's Michælis, vol. iii. pt. 2. p. 44. (*b*) Bibliotheca Theolog. vol. iv. p. 863—900. Jena, 1765. (*c*) Marsh's Michaelis, vol. iii. pt. 1. p. 31—36. and pt. 2. p. 29—49. (*d*) Pilkington's Evangelical Harmony, Preface, p. 18—20. (*e*) Horne's Critical Introduction, vol. ii. p. 503. (*f*) Chemnitii Prologomena. (*g*) Cave's Historia Literaria, articles Tatianus, Ammonius, &c. (*h*) Clemens Stromat, lib. i. ap Chemnitii Prologomena. (*i*) Ap. Chemn. Euseb. lib. iii. cap. 24. (*k*) See Pilkington's Preface. (*l*) Tatian's Harmony, collected from Bibliotheca Patrum, tom. vii. p. 41. Paris, 1589.—

	Matthew		Mark		Luke		John		Evang. History.
1	4	17—18	1	14—16		....		....	§ 64.
2	4	18—23	1	16—21	5	1—12		....	66, 73, 74.
3	9	9—10	2	14—15	5	27—29		....	79.
4		....		....		....	3	22——	48, 49.
5	4	12—17		....		....	4	1—4	50, 64.
6	4	23 8 1	3	18—19	6	12——		....	88 to 116.
7	9	36 11 2		....	10	2—13		....	102—165, 224.
8		....		....		....	2	1—12	41.
9	8	1—5	1	40—	5	12—17		....	75.
10	8	5—14		....	7	1—11		....	116.
11	8	14—16	1	29—32	4	38—40		....	69.
12		....		....	7	11—18		....	117.
13	8	16—19	1	32—35	4	40—42		....	70.
14	8	19—21	1	32	9	57——		....	152, 223.
15	8	24 9 2	4	35 5 18	8	22—38		....	153—156.
16	9	2—9	2	1—13	5	17—27		....	76, 77.

Pilkington's Notes, p. 20. (*m*) Jerome mentions Theophilus, Bishop of Antioch, as the first Harmonist. The treatise on the Gospels, ascribed to him, allegorises, instead of harmonizes, the sacred volume. Preface, p. x. (*n*) See the notes to the passages in which these expressions occur. (*o*) See the first volume of Mr.

Pitman's valuable edition of Lightfoot's Works. Mr. Davison, in his work on Primitive Sacrifice, has objected to some opinions of Lightfoot; but his learning was undeniable, and his authority as a Harmonist very great. (*p*) Introduction to the Arrangement of the Old Testament. (*q*) I cannot stop here to discuss Bishop Warburton's theory, that our first parents were created out of Eden, and then removed into the garden, to be tempted and fall. It is amply refuted by Mr. Faber, in his connected view of the three dispensations. (*r*) See Davison on Primitive Sacrifice, and Archbishop Magee on the Atonement. Mr. Davison's arguments have not shaken my conviction of the divine origin of sacrifice. But this is not the place to discuss this matter. I must not however omit here to observe that another most eminent of our modern theologians has embraced also, an opposite opinion, on this point. See Mr. Benson's remarks on the Sacrifice of Abel, in his Sermons on the difficulties of Scripture. (*s*) I, even I, do bring a flood of waters on the earth. See the note in loc. Arrangement of the Old Testament. (*t*) In his invaluable work on Prophecy. (*u*) Preface to the Miscellanea Sacra, p. xxxiv. (*x*) I subjoin an extract from Semler's Prolegomena, to the Galatians, that the reader who has not had an opportunity of perusing the works of this celebrated theologian, may perceive how entirely he destroys all the foundations of those peculiar doctrines, which are the essential characteristics of Christianity, and which alike constitute its life, power, and majesty, and all its solemn and eternal importance. He represents Christianity, merely as a better law, than that of Moses.—Repetam hic breves et paucas sententias, quas jam alibi aliquoties prodidi, et in hac paraphrasi denuo expressi. Lex Mosis fuit tantum populo illi lata, cui Moses præfuit, et cum eo et post eum, sacerdotes gentiles et magistratus; non vero pertinet ad omnes homines; multo adhuc minus ad cives Christianæ religionis. Nec Christus satisfecit huic legi Mosis, vulgatò omni; quasi omnes homines præstare illam legem non possent; eam potiùs ut hominibus minus frugiferam, et a spiritu alienam, omnino sustulit. Christiana religio omnino caret, plane non utitur, hac lege Mosis, quod attinet ad ipsum fundamentum et argumentum religionis; sed nititur his doctrinis, quas Christus ipse ei legi prætulit; quæ nomine πνευμα solent significari, quibus hominis animus intimus sic movetur, ut cognitionem rerum moralium perfectiorem unice iam optet, et eam sequi lubentissime studeat. Hæc cognitio præcipue ad Deum dirigitur, eiusque summam perfectionem et χαριν; harum rerum spiritualem cognitionem omnem, et amorem verum, debemus doctrinæ Christi et Apostolorum; itaque hæc religio potest etiam esse omnium hominum, quia tempore et loco non definetur. Sed religio quam lex Mosis describit, fuit tantum particularis; pertinuit tantum ad externa exercita; non vero ad religionem internam, et catholicam, quam cognoverunt et coluerunt multi alii, Abrahami iam exemplo; tum alii, in quibus fuit Spiritus Christi; auctores Psalmorum tam frugiferorum, ut nos adhuc iisdem rebus et verbis utamur. Hanc religionem internam Paulus luculentissime opponit religioni mosaicæ, quæ tantum fuit externa; nec Paulus umquam dixit, legi Mosaicæ infuisse christianam doctrinam, aut πνευμα. Deus potius Christum iussit religionem iudaicam, novis modis et superstitionibus corruptam, per doctrinam optimam, deprimere, et meliorem publice opponere; tantum abest, ut Christus doceat, se repetere tantum religionem Mosaicam. Hæc Christi doctrina immanes superstitiones feliciter prostravit, et earum in locum dignissimas ideas substituit, quibus hominum animus totus ultro inhæret; sic omnes fiunt, vario gradu πνευματικοι, et vita christiana maxime et fortissime commendat veritatem hujus religionis; a qua qui sunt alieni, Judæis et Gentilibus multis sunt priores et improbiores.—Prolegom. ad Galat. page VI. Bishop Marsh holds the memory of Semler, whom he styles "the immortal Semler," in the highest veneration. He gives the following character of him:—"The original genius of this great critic and divine, permitted him in no case to be a blind follower of the opinions of others: he ascended constantly to the source itself; examined with his own eyes, and made more discoveries in sacred criticism and ecclesiastical history, than the envy of his cotemporaries has been willing to admit,"—Vol. ii. p. 641. But the same independent spirit (says Archbishop Laurence) which rendered that sensible writer sceptical, with regard to the opinion of others, may render others sceptical with regard to his, particularly where the point at issue can only be determined by the most probable conjecture—See sermon on philological criticism, preached at Oxford. (y) The System of Interpretation of the Apocalypse, by the Rev. George Croly, A.M. &c.—The Apocalypse is not a consecutive prophecy; but a *fasciculus* of prophecies, seen probably at intervals, during St. John's dwelling in Patmos, all predicting nearly the same events, under different emblems and modes of expression, and thus checking and illustrating each other. After the first three chapters, addressed to the Asiatic Churches, the predictions are strictly confined to Europe! They take no notice of the Eastern Church, nor of Mahometanism. They are limited to Popery, of which they give a history, regular, close, and circumstantial, in a remarkable degree. Analysis of the Apocalypse.—Chapters 4, 5, 6, 7 (the chapters of the Seals) are a general view, or index, of the events detailed in the subsequent predictions. These chapters comprehend the course of Providence, from the birth of Christianity to the Millennium. Chapters 8, 9, 10, 11 (the chapters of the trumpets) are identical with chapters 15 and 16 (the chapters of the seals.) They both predict the series of events between the Reformation in the 12th century, and the great universal war in which Popery is to perish. But the chapters of the trumpets mark the events with much more detail. Thus, chapter 8, gives a view of the general, physical, and moral sufferings of man, in consequence of the divine displeasure at the corruptions of Christianity by the Popedom. Chapter 9 is a most remarkable and characteristic prediction of the French Revolution. This prediction has been hitherto presumed, by the majority of commentators, to apply to Mahometanism. This is the chapter which Pastorinis' Walmsley's prophecies apply to Luther, and the Reformation in Germany, and on which the Irish Romanists found their expectation of a massacre of the Protestants in this year. It will be shewn that it applies only to our æra—that its date is past—and that it is the history of the French Jacobin empire. Chapter 10 is the sudden diffusion of the Holy Scriptures, and synonymous of the French Revolution. Chapter 11 is a history of the suppression of the Holy Scriptures by Popery, of their public extinction by Atheist and Revolutionary France, and of their sudden recovery from this degradation, by being spread to the boundaries of the globe. Chapters 12, 13, and 14, with 17, 18, and 19, are the peculiar narrative of the Church of Rome, in its rise, progress, and final punishment. Thus, Chapter 12 gives a detail of the persecutions of Christianity by Paganism, as embodied with the government of ancient Rome—with the transmission of the spirit of Paganism into the government of modern Rome, displayed in similar persecutions of Christianity. Chap. 13 is a striking prediction of the rise of the combined temporal and spiritual power of

Rome. The Reformation under the Waldenses—the fierce vindictiveness of Rome against those early Christians—and the formation of the Inquisition, for the double purpose of crushing the Reformers, and of raising Popery to universal dominion. Chapter 14 is a prediction of the downfall and extinction of Popery, by means which are yet hidden, but which are palpably connected with some great, brief havoc of man, and ruin of the government of nations. The intervening chapters, 15 and 16, are the chapters of the seals, and have been already mentioned as synonymous with, and explanatory of, the chapters of the trumpets. The 17th, 18th, and 19th chapters, are various details of the mode, in which the punishment and extinction of popery will be accomplished. Of these chapters, of course, it would be presumptuous to attempt any detailed interpretation. They are future, and their satisfactory interpretation must wait for the event. But they all distinctly imply some visitation of the divine wrath rapidly approaching, involving the world in war, of an extent, fierceness, and power of civil and physical ruin, beyond all example, and threatening all but the extinction of the human race; a deluge of war. From the 29th chapter to the end of the Apocalypse, are predictions of the period which is to follow the destruction of popery, as the great criminal and corruptor of the Christian world. The Millenium, closing in a second brief apostacy, to be distinguished by a sudden display of the power of God, followed by the day of judgment, and the consummation of that system of Providence in this world. In this view of the Apocalypse, no prediction lower down than the French Revolution, is looked upon as a subject for exact interpretation. This Revolution, however, furnishes the key to the Apocalypse, fixing the dates of the numbers 1260 and 666. The proofs of these points must, of course, be required. Mr. Croley's volume will be soon sent to press, and then only can his plan of interpretation be completely understood, or fully appreciated, as deserving to take its stand among the evidences of Christianity. (*z*) Postquam ab adolescentiâ mea persuasum habuissem, Græcos Scriptores mini diligenter perlegendos esse, eum quidem in finem, ut inde mihi plurima quæ ad N. T. illustrationem facere possent, adferrem; attamen illis bene multis perlectis, ipsa rerum expeentia didicissem, non tantos eorum fructus, quantos animo præceperam; quia probatissimi quique Scriptores Græci tanto seculorum intervallo a N. T. auctoribus distabant, ut vocabula tantum non autem integræ sententiæ compositio, et ipsus linguæ antiquæ genius convenirent, adeo ut N. T. stylus ab ipsis Vet. Græcis, vix intelligeretur; de aliis medii circumspicere cæpi. Missis ergo ad tempus Græcis, ad Hebraica accessi, et majori quidem fructu, quam putaveram, &c. &c. &c. Surenhusius ap Schoetgen. Horæ Heb. Pref. sect. iv. (*aa*) Attende Lector, says Schoetgen, et observa reliquias veritatis apud veteres Judæos. Prius illud efatum Servatore nostro longe fuit antiquius, adeoque iis verbis poterat Judæos convincere, jam adesse tempora Messiæ, dum dictum illud ad tempus præsens adplicat: idque eâ præcipue de causâ, quia omnia Messiæ criteria, de quibus antecedentia consulantur isto tempore aderant. Schoetgen. Horæ Hebraicæ, vol. i. p. 113.—See on this subject the whole of Schoetgen's Preface to the first volume. (*bb*) I entreat the attention of the theological student to the Preface to Schoetgen's Horæ Hebraicæ, which is now before me; and to Lightfoot's Works, of which a new edition is just completed, as well as to Wetstein's New Testament. The honour of opening to the world the fountains of talmudical learning, I rejoice to say, belongs to one of our own countrymen. To use the quaint expression of

Schoetgen, nisi Lightfootus basset, multi non saltassent. (*cc*) Mr. King's remarks upon Palestine, considered as the centre of the millenian empire of Christ upon earth, are highly worthy of notice. "How capable this country is of a more universal intercourse than any other, with all parts of the earth, is most remarkable, and deserves well to be considered, when we read of the numerous prophecies which speak of its future splendor and greatness; when its people shall at length be gathered from all parts of the earth unto which they are scattered, and be restored to their own land. There is no region in the world, to which an access from all parts is so open. By means of the Black Sea and the Mediterranean, there is an easy approach from all parts of Europe, from a great part of Africa, from America by means of the Red Sea and the Persian Gulf, and the well known roads from thence; there is an approach from the rest of Africa from the East Indies and from the Isles; and, lastly, by means of the Caspian, the lake or Sea of Bayhall, and the near communication of many great rivers, the approach is facilitated from all the northen parts of Tartary. In short, if a skilful geographer were to sit down to devise the fittest spot on the globe for universal empire, or, rather, a spot where all the great intercourses of human life should universally centre, and from whence the extended effects of universal benevolence and good-will should flow to all parts of the earth, and where universal and united homage should be paid, with one consent, to the Most High; he would not find another so suited, in all circumstances, as that which is, with emphasis, called the Holy Land. These observations, perhaps, may not deserve great weight, but they ought not to be wholly neglected, especially when it is considered how many passages of Scripture there are which plainly declare; that the time shall at length come, when Zion shall be the joy of the whole earth."—Note to Hymns to the Supreme Being, p. 126. ap Hales Analysis of Chronology, vol. ii. p. 1351. (*dd*) See Hales's Analysis of Chronology, vol. ii. pt. 2. p. 482. (*ee*) Bishop Kidder, Dem. of the Mess. dedication, p. 1.

THE

NEW TESTAMENT.

CHAPTER I.

From the Birth of Christ to the Temptation.

SECTION I.

GENERAL PREFACE.

[1] MARK i. 1.

A.D. 44. The beginning of the gospel of Jesus Christ, the Son of God; Probably written at Jerusalem

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[1] The place assigned in this arrangement to Mark i. 1. is sanctioned by the authorities of Dr. Campbell (*a*), Le Clerc (*b*), and Pilkington (*c*); the latter of whom prefixes it to his harmony as an appropriate preface to the whole of the Evangelical narrative. The word *ἐυαγγελίον*, in this passage, appears to bear the same signification as in another text of the same Evangelist, Mark xiv. 9. *ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ ἐυαγγέλιον* (*d*) *τοῦτο εἰς ὅλον τὸν κόσμον, κ.τ.λ.* In both these passages the more obvious sense of the word seems to be, "the narrative or record, of our Lord's life and actions—Mark i. 1. The beginning of the History of Jesus Christ, &c.—and in Mark xiv. 9. "Wherever the relation of my actions shall be told, through the whole world, there also," &c. &c. To this opinion, however, are opposed the eminent authorities of Michaelis (*e*), Bishop Marsh (*f*), Archbishop Newcome (*g*), Lightfoot (*h*), Doddridge (*i*), Markland (*k*), Whitby (*l*), Grotius (*m*), Kuinoel (*n*), and many others, who consider the passage in question but the first phrase of a long sentence; and consequently not to be separated from the context. They would render the passage thus—"The beginning of the Gospel of Jesus Christ, the Son of God, was made by John, who baptized in the wilderness, and preached the baptism of repentance for the remission of sins; as it is written," &c. &c. It is thus translated in the German New Testament of Michaelis, and Bishop Marsh is of opinion that it is correct: "If the first sentence," he observes, "The beginning of the Gospel of," &c. was used as a title only to the rest of the book, then St. Mark's Gospel would have begun with *ὡς γέγραπται*, which would be an unsuitable commencement to any narrative." But to this it may be answered, that the commencement, which would be unsuitable to a profane writer, who carefully studied the arts of composition, and weighed his sen-

² LUKE i. 1—4.

A. D. 64. Forasmuch as many have taken in hand to set forth in Written in Achaia.

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tences, and balanced his periods, would be by no means so, to the Evangelical writers, who are careless on these points, and express themselves with that simplicity, which is the distinguishing characteristic of every composition, solely aiming at the plain narration of facts. The sacred penmen expressed themselves in the common idiom of their country, and the commencement of a narrative with an appeal to their ancient prophets, would not have appeared unnatural, or singular, to the persons to whom St. Mark's Gospel was addressed. Dr. Campbell very justly observes, that the expression *ἀρχη τοῦ ἐυαγγελίȣ ἐγένετο Ἰωάννης βαπτίζων*, &c. is no wise agreeable to the style of the sacred writers, whereas *ἐγένετο Ἰωάννης βαπτίζων* is quite in their idiom. The point itself, indeed, is comparatively unimportant, but after an attentive perusal of the references, I cannot but decide in favour of one of these two readings.—"The beginning of the Gospel of Jesus Christ, the Son of God. John was baptizing in the wilderness, and preaching the baptism of repentance for the remission of sins. As it is written in the prophets, behold I send my messenger before, &c. &c. the voice of one crying in the wilderness"—or, as Campbell renders it, "The beginning of the Gospel of Jesus Christ, the Son of God —As it is written in the Prophets—Behold I send mine angel before thee, who shall prepare thy way: the voice of one crying in the wilderness, prepare the way of the Lord, for thus came John baptizing." I deduce no argument from the superscriptions to the Gospels, *ἐυαγγελίον κατὰ Ματθᾶιον, ευαγγελιον κατὰ Μάρκον*, &c. (though it is not by any means improbable that the word *ἐυαγγελίον* bears the signification of a narrative, or relation of the life of Christ,) as these superscriptions were not written by the Evangelists themselves. Father Simon (*o*) shews from St. Chrysostom that this was the case. They are however so ancient, that Tertullian reproves Marcion for having no title at the head of the copy of St. Luke's Gospel, which Marcion acknowledged to be genuine.—Vide the Chapter of F. Simon, and Dr. Campbell's note on Matt. i. 1. vol. ii. p. 345, of his translation of the Gospels.

(*a*) Campbell on the Gospels, vol. ii. p. 463, note 4, edit. 1789, 4to. (*b*) Apud Elsley in loc. vol. ii. p. 2. (*c*) Evangelical History and Harmony, note, p. 1. (*d*) Vide Schleusner in voc. *ἐυαγγελίον*—14—metonymice designat singulas religionis Christianæ partes, v. c. historiam evangelicam de vita, factis, et fatis J. C. Matth. xxvi. 13. Marc. xiv. 9. Ita capitur quoque in inscriptionibus Matth. Marc. Luc. et Joh. pro libro de dictis, &c. &c. &c. (*e*) Introduction to the New Testament, vol. iii. part i. p. 2. (*f*) Notes to Michaelis, vol. iii. part ii. p. 5. (*g*) Notes to the Harmony of New Testament, p. 1. (*h*) Works, fol. edit. 1684, vol. ii. p. 331. (*i*) Family Expositor, vol. i. p. 98. 8vo. 1810. (*k*) Apud Elsley in loc. (*l*) Commentary in loc. (*m*) Grotius —Annotationes in V. & N. T. in compendium deductæ a Sam. Moody, 4to. 1727. (*n*) Comment. in lib. N. T. historicos, vol. ii. p. 11. (*o*) Critic. History of the Text of the N. T. part i. ch. ii. p. 12.

[2] The Harmonists have generally agreed, in placing the introduction to St. Luke's Gospel as the preface to their respective works: and among them, the five whose labours form unitedly the basis of the present arrangement—Lightfoot, Archbishop Newcome, Michaelis, Doddridge, and Pilkington. This preface of St. Luke may be considered as demonstrating to us the very great care with which the first dis-

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order a declaration of those things which are most surely believed among us.

Written in Achaia.

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ciples of Christ inquired into every circumstance of the life of their Divine Master before they delivered them to the world as authenticated. It is necessary in this part of our arrangement to pay some attention to this fact. Even the enemies of our Lord acknowledged Him to have been an eminent and wonderful personage. His mode of teaching, his astonishing knowledge, the sanctity of his character, the boldness of his public censures, the number of his followers, and the devoted attachment of his more immediate adherents, would have been sufficient to have excited the general attention of the people and their rulers. Many persons, therefore, would have been naturally led to examine into and collect the various circumstances and actions of a life so extraordinary. Spurious works must have been published (such as the Gospels according to the Nazarenes, Hebrews, and Egyptians; of Nicodemus, Thomas, Matthias, and of the twelve Apostles; the Gospels of Cerinthus, Basilides, and others, all of which were rejected by the Churches without hesitation, as they were scrupulously cautious of what they admitted (*a*),) and it became the duty of those who possessed accurate information, and were anxious for the honour of their beloved Teacher and for the propagation of his Gospel, to transmit to posterity an authentic history of the life and death of their crucified Lord. Such were the motives by which this Evangelist professes to have been actuated, when he wrote his Gospel to Theophilus, a convert of Antioch. Three interpretations, however, have been given of St. Luke's words. Lightfoot says, that those who compiled the narratives to which St. Luke refers, did so with good intentions; but not being inspired, although they wrote the truth, their writings could not be received into the canon. But St. Luke had his intelligence by divine inspiration, *ἄνωθεν*, from above, from on high (*b*). Michaelis also remarks, that the accounts in the histories which it was St. Luke's object to correct, were not wholly fabulous, &c (*c*).

Three hypotheses have been submitted to the world to account for the very singular coincidences of language and paragraphs which abound in the three first Gospels. The principal, adopted by Dr. Townson (*d*), Grotius, Wetstein, Owen, Mill, Hales, Harwood, and Griesbach, is that the Evangelists copied from each other. St. Luke, however, has not once alluded to the other Evangelists, as having either seen their Gospels, or as being at all indebted to them. He professes also to set forth in order a narration, &c. &c. speaking of his intended work, as an original history, not as a series of extracts from accredited writers. For though many circumstances are not related by St. Luke in their exact chronological order, the principal are detailed in their natural succession, *καθεξῆς*, in a continued series. (Vide Kuinoel in loc.) He begins with the conception and birth both of John and of Christ, and proceeds with the events of his conversing with the doctors in the temple, his baptism, &c. &c. See some admirable observations on the difference between the historian and annalist, and the necessity of exact observance of chronological order, in Bishop Marsh's Notes to Michaelis (*e*). The second hypothesis is, that the Evangelists derived their information from one common source, or document, which contained those passages which so frequently occur in the three Gospels in nearly the same words. This hypothesis is adopted by Le Clerc, Lessing, Michaelis, and Eichhorn. Its

2 Even as they delivered them unto us, which from

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chief advocate in later times has been the present learned Bishop of Peterborough (*f*). He supposes that St. Luke in this preface alludes to the common document in question, which was known by the title *Διήγησις περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς, αὐτόπται, καὶ ὑπηρεται γενόμενοι τõυ λόγου*—a narrative of those things which are most firmly believed among us, even as they, who from the beginning were eye-witnesses and ministers of the word delivered them unto us. The omission, however, of the article *τήν* before *διήγησιν*, is considered by the late lamented Bishop of Calcutta (*g*) to be fatal to this supposition. His rule is, "When a title to a book is prefixed to the book itself, the article may be omitted, but when the book is mentioned, or referred to, the article should be inserted." The hypothesis itself, although very ingenious, is attended with so many difficulties, that it is seldom adopted. The third hypothesis is that of Mr. Veysie (*h*), who supposes that many of the hearers of the discourses of Christ, and the witnesses of his actions, committed to writing an account of what they had heard and seen; and from the most authenticated of these sources the Gospels were compiled. This theory indeed seems to solve the difficulty, but Bishop Gleig (*i*), in his excellent edition of Stackhouse, prefers the more obvious and general opinion, and therefore perhaps the least discussed, that the only common document which may be called the foundation of the four Gospels, was the preaching of our Lord Himself. Lightfoot (*k*), by a singular coincidence, has given the same idea. The learned bishop quotes the valuable tract of the late Bishop Randolph. Bishop Gleig's illustration of the mode in which many of our Lord's miracles and doctrines might have been recorded, from the manner in which the extempore lectures of a Professor at Edinburgh were preserved by his pupils, is very curious, and deserves attention. "In looking up to Him, as the author of our faith and mission, and to the very words in which he was wont to dictate to them, which not only yet sounded in their ears, but were also recalled by the aid of his Holy Spirit promised (John xiv. 26.) for that very purpose, they have given us three Gospels, often agreeing in words, though not without much diversification, and always in sense." With this hypothesis, the preface of St. Luke seems to agree. St. Luke, originally a physician, probably one of the seventy, was a native of Antioch, and according to Bishop Pearson, a companion of St. Paul in his travels from the year 43, attending that Apostle through Phrygia, Galatia, and Mysia, to Troas (*l*). He accompanied him also to Samothrace, Neapolis, and Philippi. He was one of those who went with him, and remained with him at Jerusalem; sailed with him in the same ship from Cesarea to Rome, and continued with him during the whole of the two years imprisonment, with the account of which he concludes his book of the Acts of the Apostles. St. Luke therefore must have had abundant opportunity of conversing with the eye-witnesses and hearers of our Lord's actions and discourses, and of making himself acquainted from the most undeniable evidence with every circumstance which had not passed under his own immediate observation. Perhaps, as Dr. Townson judiciously remarks, he enjoyed the additional advantages of seeing the Gospels of St. Matthew and St. Mark at Rome, the former of whom was an undoubted eye-witness; and that it is probable he left that city after the release of St. Paul from his two years' impri-

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sonment, and went to Achaia, where he is generally supposed either to have finished or written his Gospel, and the Acts, for the use of the Gentile converts.

It is my wish to point out in these notes the peculiar propriety of the various actions recorded of our Lord, according to the several situations and circumstances in which he was placed. In order to do this, it will be sometimes necessary to shew the unimpeachable nature of the evidence on which the narrative rests. Religion is an appeal to faith. Its truth was at first established by an appeal to the senses and judgment of the first witnesses and converts, and their testimony, with every other evidence, has been handed down for the examination and benefit of all succeeding ages.

The Gospel of St. Luke was always, from the very moment of its publication, received as inspired as well as authentic. It was published during the lives of St. John, St. Peter, and St. Paul, and was approved and sanctioned by them as inspired; and received as such by the Churches, in conformity to the Jewish canon, which decided on the genuineness or spuriousness of the inspired books of their own Church, by receiving him as a Prophet, who was acknowledged as such by the testimony of an established Prophet (*m*). On the same grounds, St. Luke must be considered as a true Evangelist; his Gospel being dictated by, and approved of, by an Apostle, of whose authority there can be no question. There is likewise sufficient evidence to warrant the conclusions of Whitby (*n*), that both St. Mark and St. Luke were of the number of the seventy, who had a commission from Christ to preach the Gospel not to the Jews only, but to the other nations—that the Holy Ghost fell on them, among the numbers of the seventy, who formed a part of the hundred and twenty assembled on the day of Pentecost, and from that time they were guided by the influences of the Holy Spirit in writing or preaching the Gospel. And if the Universal Church from the first ages received this Gospel as divinely inspired on these satisfactory grounds, distance of time cannot weaken the evidences of truth, and we are required to receive it on the same testimony. That which satisfied those who had so much better means of judging, should certainly satisfy us at this time. The necessity of inspiration rests on the necessity of Revelation itself. Without Revelation the mercy of God to man had not been complete, and it was absolutely necessary that this Revelation should not only be divine, but that it should be clearly proved to have been so. And of the books of the New, as well as of the Old Testament, therefore, (for the inspiration of the latter is here taken for granted) we may justly say with Mr. Rennell (*o*), "We believe that Holy Scripture was written by men, who were under the superintendance and controul of the Spirit of God; but we believe also, that whether in writing, speaking, or acting, they were left in full possession and use of their own natural faculties. The Spirit of God directed, elevated, and purified their souls; all that was necessary He supplied, all that was erroneous He corrected. Every line, therefore, of the New Testament we believe to be stamped with unerring truth; and to be the voice of God, speaking in the language of man."

(*m*) Vide Gill's Comment. in loc.—Jones's Full and new Method of settling the Canonical Authority of the New Testament, 8vo. 3 vols. 1726. Vol. i. p. 29, &c. and vol. iii. p. 102, &c. Rennell's Proofs of

A.D. 64. 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus[4], Written in Achaia.

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

Inspiration, written in reply to the insidious work of Mr. Hone, entitled, The Apocryphal New Testament. See particularly page vi. of Mr. Rennell's Introduction. (*b*) Lightfoot's Works, vol. i. p. 201, more especially p. 391. (*c*) Marsh's Michaelis, vol. ii. part 1. p. 271. The next opinion is that of Diodati, the favourite commentator of our great poet, who represents St. Luke as desirous of following the example of the true Evangelists, &c. Vide Diodati's Annotations in loc. 3d edit. 1651, folio. The third is that of Dr. Gill, and Mr. Jones above alluded to. Mr. Jones, after Dr. Grabe, thinks that St. Luke particularly referred to the Gospel of the Egyptians, and Nazarenes; Michaelis to a false account of Christ, still circulated in Arabia in the time of Mohammed. (*d*) Vide Dr. Townson's work on the Gospels, vol. i. particularly pages 39 to 71; and for a very satisfactory account of these hypotheses, Horne's Critical Introduction, 2d edit. vol. iv. p. 310, &c. (*e*) Vol. iii. part ii. p. 12, &c. (*f*) Vide Marsh's Michaelis, vol. iii. part 2, p. 186, &c. and the dissertation at the end of the same volume, on the Origin of the three first Gospels. (*g*) Treatise on the Greek Article, p. 289. (*h*) Vide the account of this hypothesis in Horne, vol. iv. p. 319. (*i*) Gleig's Stackhouse, vol. iii. p. 105. (*k*) Fol. edit. vol. ii. p. 375. (*l*) For an account of St. Luke, see Whitby's Preface, and the Prefaces of the Commentators in general; or more particularly Lardner, Michaelis, Horne, Cave, and Bishop Tomline. (*m*) I have borrowed this remark from Whitby's Preface to St. Mark's Gospel, fol. edit. p. 257. (*n*) Michaelis, like other writers on the continent of a subsequent period, seems to pay too little attention to the authority of the earlier writers, who lived near the Apostolic age. The testimony of Origin and Epiphanius, of Theophylact, Euthymius, and Nicephorus Callistu, that St. Luke was one of the seventy disciples, is not overthrown by the opposite testimony of Chrysostom and Augustine, (vide Lardner, Supplement to the Credibility, Works, 4to. vol. iii. p. 190.) For though much weight will necessarily be attached to the arguments which ingenious men discover in the internal evidence contained in the New Testament, yet many of their conjectures are uncertain, and it may be doubted if the evidence of antient writers is not better authority. (*o*) Rennell's Proofs of Inspiration, p. 17.

[3] Macknight, in the notes to his Harmony, (4to. London, 1763, p. 2,) quotes Gomarus, Cameron, Capellus, Witsius, and Wolf, as referring this expression "of the word" to Christ, one of whose titles is Λόγος τοῦ Θεοῦ, Apoc i. 2. xix. 13. Archdeacon Nares has adopted the same opinion, (Nares, Veracity of the Evangelists, p. 40—43.) Should this remark be correct, it will prove, what many will consider a material point, that our Lord was distinguished by the word Logos before it was applied in the same sense by St. John. See the notes to the next section.

[4] These simple coincidences confirm Whitby that the Theophilus here mentioned was a real personage. Lardner does not venture to decide. A passage from Josephus, quoted by Lightfoot, has escaped the attention of both these writers: "King Agrippa, removing Jesus, the son of Gamaliel, from the high priesthood, gave it to Matthias, the son of Theophilus—ἔδωκεν αὐτὴν Ματθία τω Θεοφίλου." Antiq. lib. xx. cap. 8.—It proves that a man of high rank among the Jews, of the name of Theophilus, was cotemporary with St. Luke, and might possibly be the person whom he addressed. The supposition that he was a real person, whether at Antioch or Jerusalem, strengthens the authenticity of the narrative.

SECTION II.

The Divinity, Humanity, and Office of Christ.

JOHN I. 1—18.

A.D 97. [a]1 In the beginning was the Word, and the Word was with God, and the Word was God. Written at Ephesus.

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[a] It is necessary to devote particular attention to this introduction to St. John's Gospel, as it has been made the subject of more extensive and disingenuous controversy than perhaps any other passage in the whole of the New Testament. The Preface of St. Luke has been eloquently described as "the beautiful gate of the Christian Temple, the entrance into the glorious and royal fabric of the Gospels (*a*);" while that of St. John may be denominated the solid and deep foundation on which it rests.

To understand the expressions of any writer, particularly when they are at all dubious, or liable to misrepresentation, we must endeavour to place ourselves in the situation of those to whom they were addressed. (*b*) Dr. Lardner fixes the date of the publication of St. John's Gospel as early as 68, and (*c*) Michaelis as early as 70. The weight of the evidence, however, appears greatly in favour of the much later date 96 or 97. St. John evidently speaks in his Gospel to those who were not well acquainted with many Jewish customs; as he gives various explanations of things, which would be entirely unnecessary, if the persons for whom he principally wrote had been already conversant with the usages of the Jews (*d*). And we might have expected that one, at least, of the apostles would live after the destruction of Jerusalem, not only as a witness of the accomplishment of those prophecies he had himself heard delivered, but to sanction and confirm the doctrines set forth by the other apostles in the books of the New Testament, and to communicate his final instructions to the Church after that fearful and appalling event. But either of these dates will be consistent with the whole, or with the greater part of the theory we are now about to consider, which will enable us more perfectly to comprehend the great object which St. John had in view, when he wrote his introduction to this Gospel. In all our inquiries into the New Testament, we must ever bear in mind that the Jews were always the first to be addressed (*e*). They were the chosen people of God —his eldest born—the countrymen of the apostles—for whose salvation the apostles were always most anxious, and to whose conversion they devoted all the fervour and zeal of their first labours. They were the elect guardians of the ancient prophecies, and the favoured witnesses of their accomplishment. The first question, therefore, which proposes itself is, What sense would the Jewish reader attach to the account given by the Evangelist of the Logos; or, in other words, what were the sentiments of the Jews in the time of St. John concerning the Logos, and in what respects did he design either to confirm or rectify the opinions of his countrymen on that subject (*f*)?

Throughout the whole of the Old Testament, from the history of the fall of man to the book of Malachi, we read of the appearance of a wonderful personage, which is sometimes called Jehovah, sometimes the Angel Jehovah, or Jehovah Angel, or the Angel of Jehovah (*g*). In addition to numerous divines who have demonstrated the same thing, Dr. Allix, in his valuable, though sometimes inaccurate, work on the Testimony

2 The same was in the beginning with God.

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of the Antient Jewish Church, has proved, by an astonishing number of references to the Targums and Talmuds of the Jews, that the general term which was applied to the divine personage who is called by this name in the Old Testament, was "the Word of God," "מימרא דיי." Before we can deduce, however, any argument from this remarkable circumstance, we must enquire into the authority of the several Targums and Jewish writings which give this interpretation of the above passages of Scripture. Though our Saviour, as Archdeacon Blomfield has well observed (*h*), censured on all occasions the multiplied and unauthorized traditions of the Jews, he still appealed to their own expositions of Scripture, as furnishing irrefragable arguments in proof of his divine mission. It was no new interpretation to the Jews, that it was the Word of God which was revealed in their Scriptures as the Creator of the world. By the reading of the Paraphrase, or the interpretation of the Hebrew text, written in the Chaldee language, the people were constantly taught that the Word of God was the same with God, and that, by that Word all things were made.

"I conceive this Chaldee Paraphrase," says Bishop Pearson, (*i*) "which was read in the Jewish synagogues in the time of Christ, to express the sense of the Jews of that age, as being their public interpretation of the Scripture. Wherefore, what we find common and frequent in it, we cannot but think the vulgar and general opinion of that nation. Now it is certain that this Paraphrast doth use מימרא דיי, the Word of God, for יהוה, God himself, and that especially with relation to the creation of the world. As Isa. xlv. 12. בראתי אנכי עשיתי ארץ ואדם עליה, I made the earth, and created man upon it—which the Chaldee translateth אנא במימרי עבדית ארעא. "I by my word made the earth, and created man upon it. So also Jer. xxvii. 15. Isa. xlviii. 13. Gen. iii. 8. and many others. The action ascribed to Jehovah in the sacred text is given in the Chaldee Paraphrase to the Word."

We should be careful to distinguish between the multiplied and fanciful refinements which the Jews, from the time of the Seleucidæ, had built upon the law of Moses, and the more antient and traditionary interpretations of the prophetical parts of Scripture; the origin of which may be with probability dated from the Babylonish captivity. By the former, as our Saviour told them, they made the word of God of none effect; but the latter are no where made the object of his censure: on the contrary, both our Lord and his Apostles very frequently refer to them, as sound and legitimate expositions of God's word. St. Paul, who had been brought up at the feet of Gamaliel, scruples not to allude, in some instances covertly, in others openly, to the traditions of the elders, and in his Epistle to the Hebrews he assumes throughout, that the comments of the Rabbins upon the prophetical parts of the Bible were in the main founded upon truth (*j*).

After the return of the Jews from the Babylonish captivity, their native language had undergone a change so considerable, on account of their adoption of numerous words from the vernacular languages of the countries in which they were settled, that when the Scriptures were appointed by Ezra to be read, they was utterly unintelligible to the greater part assembled. On this account Ezra commanded the Levites to interpret the original to the people, by rendering it into Chaldee. These interpretations, or paraphrases, were originally merely oral.

A.D. 97. 3 All things were made by him; and without him was not any thing made that was made. Written at Ephesus.

There is no proof that there were any collected written paraphrases, till the Targums, or Paraphrases, or Explanations, ot Onkelos and Jonathan were compiled. These Targumists are supposed to have lived about the time of our Saviour: though, in the opinion of Eichhorn, the Targum of Onkelos was not completed till 300 years after that period, in consequence of the interpolations that continued to be made in it. Ten Targums are handed down to us, of which those of Onkelos and of Jonathan ben Uzziel are the most highly esteemed, and considered by the Jews as the authorized and infallible expositions of the sacred text (*k*).

These Paraphrases then, in innumerable instances, translate the Hebrew word Jehovah by "the word of the Lord." Some, it is true, have maintained that this implies a personal existence of the Word, in some sense distinct from the personal existence of the Supreme Father—that the Word of the Old Testament is the same as the Logos of the New Testament, and that this coincidence is a proof of the belief among the Jews of the pre-existence, personal operations, and Godhead of the Messiah. Others again argue, that these words are to be regarded as a mere idiom, implying the person's self who speaks. The latest writer (*l*) on this point, after examining the different opinions at great length, comes to these general conclusions, that from the mere use of the phrase, "the word of the Lord," in these paraphrases, no certain information can be deduced on the doctrine of the Jews with respect to the Messiah during the interval of the Old and New Testament, and this opinion is further corroborated by a celebrated critic. But though such may be our conclusion with regard to the Chaldee Paraphrases, it will not follow that the Jews of the same age, or a little after, did not employ the term "Word" with a personal reference, and that reference to the Messiah. The use of this term by Philo, and by the Christian Evangelist St. John, appears unaccountable, except on the supposition that it had grown up to the acceptation supposed, at least among the Jews who used the Greek language. Such an extension of meaning and reference, agreeably to the ordinary progress of language, would flow from the primary signification, or medium of rational communication, and thus it would be a rational designation of a Mediator between God and Man. We have also another evidence, which is entitled to the greater weight, as it comes from a quarter the most hostile to the Christian religion (*m*). Celsus, whose words are recited by Origen, reproaches the Christians with absurdity and folly, for imagining that such a mean and contemned person as Jesus could be the pure and holy Word, the Son of God; and, personating a Jew, which is his manner in the construction of his work, he declares their belief that the Word was the Son of God, though they rejected the claims of Jesus to that honour.

The authority, however, most to be depended upon, with regard to our attempts to ascertain the opinions of the Jews concerning the Logos at the time of Christ, is that transmitted to us by the celebrated Philo, who was born at Alexandria, of Jewish parents, and was the contemporary of our Lord and his Apostles. Some years before St. John wrote his Gospel, this celebrated man, being then about sixty years of age, was sent on an embassy from Alexandria to the emperor at Rome, to lay before him a petition, praying for protection to his countrymen

4 In him was life; and the life was the light of men.

against the persecuting spirit of the Alexandrians. He has left on record a very curious detail of this expedition. The manner in which, after much delay and many vexatious difficulties, the embassy, when at last admitted to the long desired audience, was received by Caligula, presents us with a most singular and characteristic picture of the haughty sovereign and his courtiers. Caligula first abruptly addresses them, by inquiring if they were "the odious race" who refused to acknowledge him as their God; and, after having obliged them to follow him as objects of general ridicule and reproach, while he inspected some rooms in one of his villas, asked them, with a "grave and serious countenance, why they abstained from swine's-flesh;" and, after many more sarcasms, dismissed them with this compassionate sentiment, "That those men who would not believe in him as a God, were, in his opinion, rather miserable than wicked."—Jerome and Eusebius inform us, that when Philo was at Rome, he was accustomed to converse with St. Peter, and that he cultivated the society of that Apostle. Photius tells us that he was a Christian, though he soon separated from their communion; and Dr. J. Jones has lately attempted to revive this opinion, including Josephus also among the number of primitive Christians. Eusebius further assures us, that Philo devoted himself to the study of the Scriptures, and diligently examined the truths received from his ancestors: that he had made the most profound research into the mysteries of the Platonic system, and discovered so much knowledge of the doctrines of the Grecian philosopher, and all his abstruse notions, that it was commonly said, either "Plato Philonizes, or Philo Platonises." By mingling the theological opinions of his countrymen with the reveries of the Platonic school, and the undoubted truths of his own Scriptures, he has given to the world in his multifarious productions a strange compound of truth and falsehood, from which, however, can be collected, without difficulty, the prevailing opinions of the learned Jews of that age, respecting the Logos, the Word of God, the manifested Jehovah of the Hebrew Scriptures.

The following is a list of some of the particular terms and doctrines found in Philo, with *parallel passages* from the New Testament.

1. The Logos is the Son of God—*υἱὸς Θεῦ*. De Agric. vol. i. p. 308. De Profug. ib. p. 562. Compare Mark i. 1. Luke iv. 41. John i. 34. Acts viii. 37.

2. The second divinity—*δεύτερος Θεὸς λόγος*. Fragm. vol. ii. p. 625. Comp. John i. 1. 1 Cor. i. 24.

3. The first begotten of God—*Λόγος πρωτόγονος*. De Somniis, vol. i. p. 653. Comp. Heb. i. 6. Coloss. i. 15.

4. The image of God—*εἰκὼν τῦ Θεȣ*. De Mundi Opific. vol. i. p. 6, 414, 419, 656. Comp. Coloss. i. 15. Heb. i. 3. 2 Cor. iv. 4.

5. Superior to angels—*ὑπεράνω πάντων (ἀγγέλων) λόγος Θεῖος*. De Profugis, vol. i. p. 561. Comp. Heb. i. 4. 6.

6. Superior to all the world—*Ὁ λόγος—ὑπεράνω παντός ἐϛι*. De Leg. Allegor. vol. i. p. 121. Comp. Heb ii. 8.

7. By whom the world was created—*τὸν Θεῖον λόγον τὸν ταῦτα διακοσμήσαντα*. De Mund. opif. vol i. p. 4. Comp. John i. 3. 1 Cor. viii. 6. Heb. i. 2. 10.

8. The great substitute of God—*ὕπαρχος τῦ Θεῦ*. De Agricult. vol. i. p. 308. Comp. John i. 3. and xvii. 4. Eph. iii. 9. Phil. ii. 7.

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5 And the light shineth in darkness; and the darkness comprehended it not.

Written at Ephesus.

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9. The light of the world — *φῶς κόσμȣ*: and intellectual sun—*ἥλιος νοητὸς*. De Somniis, vol. i. p. 6. 414. 632, 633. Comp. John i. iv. 9. and viii. 12. 1 Pet. ii. 9.

10. Who only can see God—*ᾧ μόνω τὸν Θέον ἔξεϛι καθορᾶν*. De Confus. Ling. vol. i. p. 418. Comp. John i. 18. and vi. 46.

11. Who resides in God—*ἐν αὐτῷ μόνῳ κατοικήσει*. De Profug. vol. i. p. 561. Comp. John i. 18. and xiv. 11.

12. The most ancient of God's works, and before all things—*πρεσβύτατος τῶν ὅσα γέγονε*. De Confus. Ling. vol. i. p. 427. De Leg. Allegor. ib. p. 121. Comp. John i. 2. and xvii. 5. 24. 2 Tim. i. 9. Heb. i. 2.

13. Esteemed the same as God—*λόγον ὡς αὐτὸν Θεὸν κατανȣ̃σι*. De Somniis, vol. i. p. 656. Comp. Mark ii. 7. Rom. ix. 5. Phil. ii. 6.

14. The Logos is eternal—*ὁ ἀΐδιος λόγος*. De Plant. Noæ. vol. i. 382. and vol. ii. p. 604. Comp. John xii. 34. 2 Tim. i. 9. and iv. 18. Heb. i. 8. Rev. x. 6.

15. Beholds all things—*ὀξυδερκέϛατος, ὡς πάντα ἐφορᾶν εἶναι ἱκανὸς*. De Leg. Allegor. vol. i. p. 121. Comp. Heb. iv. 12, 13. Rev. ii. 23.

16. He unites, supports, preserves, and perfects the world—*ὅ τε γὰρ τȣ̃ ὄντος λόγος δεσμὸς ὢν τῶν ἁπάντων—συνέχει τὰ μέρη πάντα, ϗ σφίγγει—περιεχει τὰ ὅλα, καὶ πεπλήρωκεν*. De Prof. vol. i. p. 562. Fragm. vol. ii. p. 655. Comp. John iii. 35. Colos. i. 17 Heb. i. 3.

17. Nearest to God without any separation—*ὁ εγγυτάτω μηδενὸς ὄντος μεθορίȣ διαϛήματος*. De Profug. vol. i. p. 561. Comp. John i. 18. and x. 30. and xiv. 11. and xvii. 11.

18. Free from all taint of sin, voluntary or involuntary—*ἄνευ τροπῆς ἑκουσίȣ—ϗ τῆς ἀκȣσίȣ*. De Profug. vol. i. p. 561. Comp. John viii. 46. Heb. vii. 26. and ix. 14. 1 Pet. iv. 22.

19. Who presides over the imperfect and weak—*οὗτος γὰρ ἡμῶν τῶν ἀτελῶν ἂν εἴη Θεός*. De Leg. Allegor. vol. i. p. 128. Comp. Matt. xi. 5. Luke v. 32. 1 Tim. i. 15.

20. The Logos, the fountain of wisdom—*λόγον Θεὸν ὃς σοφίας ἐϛὶ πηγή*. De Profug. vol. i. p. 560. 566. Comp. John iv. 14. vii. 38. 1 Cor. i. 24. Colos. ii. 3.

21. A messenger sent from God — *πρεσβευτὴς τȣ̃ ἡγεμόνος πρὸς τὸ ὑπήκοον*. Quis. Rer. Div. Hæres. vol. i. p. 501. Comp. John v. 36. viii. 29. 42. John iv. 9.

22. The advocate for mortal man—*ἱκέτης μὲν ἐϛι τȣ̃ θνητȣ̃*. Quis. Rer. Div. Hær. vol. i. p. 501. Comp. John xiv. 16. xvii. 20. Rom. viii. 34. Heb. viii. 25.

23. He ordered and disposed of all things—*διεῖλε ϗ διένειμε πάντα*. Ib. p. 506. Comp. Col. i. 15, 16. Heb. xi. 8.

24. The shepherd of God's flock—*τὸν ὀρθὸν αὐτοῦ λόγον—ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης*. De Agricul. vol. i. p. 308. Comp. John x. 14. Heb. xiii. 20. 1 Pet. ii. 25.

25. Of the power and royalty of the Logos—*ὁ τȣ̃ ἡγεμόνος λόγος — ϗ βασιλικὴ δύναμις αὐτȣ̃*. De Profug. vol. i. p. 561. Comp. 1 Cor. xv. 25. Eph. i. 21, 22. Heb. i. 2, 3. Rev. xvii. 14.

26. The Logos is the physician who heals all evil—*τὸν ἄγγελον (ὅς ἐϛι λόγος) ὡσπὲρ ἰατρὸν κακῶν*. De Leg. Allegor. vol. i. p. 122. Comp. Luke iv. 18. vii. 21. 1 Pet. ii. 24. Jam. i. 21.

27. The Logos is the seal of God—*ὁ δέ ἐϛὶν ἡ σφραγίς*. De

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6 ¶ There was a man sent from God, whose name *was* John.

Written at Ephesus.

Profug. vol. i. p. 547, 548. De Plant. Noœ. ibid. p. 332. Comp. John vi. 27. Eph. i. 13. Heb. i. 3.

28. The sure refuge of those who seek him—*ἐφ' ὃν πρῶτον καταφεύγειν ὠφελιμώτατον*. De Profug. ib. p. 560. Comp. Matt. xi. 28. 1 Pet. ii. 25.

29. Of heavenly food distributed by the Logos equally to all who seek it—*τὴν οὐράνιον τροφὴν ψύχης*. Quis. Rer. Divin. Hær. vol. i. p. 499. Comp. Matt. v. 6. vii. 7. xiii. 10. xxiv. 14. xxxvii. 19. Rom. x. 12. 18.

30. Of men's forsaking their sins, and obtaining spiritual freedom by the Logos—*ελευθερία τῆς ψύχης*. De Cong. Quær. Erud. Grat. vol. i. p. 534. De Profug. ib. p. 561. 563. Comp. John viii. 36. 1 Cor. vii. 22. 2 Cor. iii. 17. Gal. v. 1. 13.

31. Of men's being freed by the Logos from all corruption, and entitled to immortality—*ὁ ἱερὸς λόγος ἐτίμησε γέρας ἐξαίρετον δοὺς, κλῆρον ἀθάνατον, τὴν ἐν ἀφθάρτῳ γενεῖ τάξιν*. De Cong. Quær. Erud. Grat. vol. i. p. 535. Comp. Rom. viii. 21. 1 Cor. xv. 52, 53. Pet. i. 3, 4.

32. The Logos mentioned by Philo, not only as *υἱὸς Θεοῦ*, the son of God; but also *ἀγαπητὸν τέκνον*, his beloved son. De Leg. Allegor. vol. i. p. 129. Comp. Matt. iii. 17. Luke ix. 35. Col. i. xiii. 2 Pet. i. 17.

33. The just man advanced by the Logos to the presence of his Creator—*τῷ αὐτῷ λόγῳ—ἱδρύσας πλησίον ἑαυτοῦ*. De Sacrificiis, vol i. p. 165. Comp. John vi. 37. 44. xii. 26. xiv. 6.

34. The Logos the true high-priest—*ἀρχιερεὺς, ὁ πρωτόγονος αὐτοῦ Θεῖος λόγος*. De Somniis, vol. i. p. 658. De Profug. ib. 562. Comp. John i. 41. viii. 46. Acts iv. 27. Heb. iv. 14. vii. 26.

35. The Logos in his mediatorial capacity—*λόγος ἀρχιερεὺς μεθοριός*: of whom he says, *θαυμάζω ϗ τὸν μετὰ σπουδῆς ἀπνευστὶ δραμόντα συντόνως ἱερὸν λόγον, ἵνα στῇ μέσον τῶν τεθνηκότων ϗ τῶν ζώντων*. "I am astonished to see the holy Logos running with so much speed and earnestness, that he may stand between the living and the dead." Quis. Rer. Divin. Hæris. vol. i. p. 501. Comp. 1 Tim. ii. 5. Heb. viii. 1. 6. ix. 11, 12, 24.

These extracts (n) contain the sum and substance of the doctrines of Philo concerning the Word. Whatever the Old Testament applies to the Angel Jehovah, or Jehovah, this distinguished author applies to his Logos; and he is supposed to have expressed only the prevailing opinions of his time. Yet, if his opinions be attentively considered, many striking inconsistencies will be found in them respecting the Logos, as he frequently confounds all the personal qualities and attributes assigned to the Logos of the Old Testament, with a Logos so purely spiritual, or, as Dr. Smith calls it, so merely conceptual, that it could be capable only of being manifested to the spiritual or the intellectual part of man. We accordingly find Philo asserting that the divine Word would not assume a visible form, or representation (*ἰδέα*), and that it was "not to be reckoned among the objects known by sense." An assertion which will furnish us with a solution to some of his discordant expressions: and which very satisfactorily explains the train of associations which leads him to such contradictory opinions on this subject: opinions, indeed, so strangely at variance, that the Unitarian writers have claimed Philo as a Platonist, who has transmitted no kind of evidence in favour of the generally received opinion that the Logos treated of in his works was the

A.D. 97. 7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe. Written at Ephesus.

Messiah of the Christian and Jew, or the Angel Jehovah of the Old Testament; while, on the other hand, the Trinitarian writers have considered him, from the age in which he lived, as the great strength and support of their cause. The inconsistency is plainly to be traced to this circumstance; Philo, as a Jew, had imbibed all the opinions of the orthodox and learned of his own countrymen, and believed with them and their Church that the Logos *was* personal, and had been and could be visible, both in his person and in his actions, and he has accordingly, in some places, endowed his Logos with personal attributes. But Philo was a philosopher also, and, with the assistance of a very fertile imagination and fancy, devised the conceptual Logos; which he delineates as something resembling an abstract idea, which can be manifested only to the intellect. In various parts of his work he has blended these descriptions, and by confusing his own associations or trains of thought, he confounds himself as well as his readers. But the book was well known, and popular in the time of St. John: and the Apostle, to correct the erroneous opinions of Philo, that the Logos was conceptual, and in order to substantiate the undoubted personality of the Logos, begins his Gospel in these simple but forcible words—the Word was made flesh—it was not a conceptual Logos, as the philosophers vainly imagine; it was a true and real Being, who took our nature, appeared in our flesh—He was made flesh. He was tangible and visible, and we beheld visibly his glory.

The same opinion of a double signification of the Logos, a conceptual and a personal, has occurred to some of the German Scripture critics. "In the phrase used by the Chaldee paraphrasts, most critics suppose that nothing is comprehended but a designation of the Deity: but it has been admirably demonstrated, chiefly from the Targums, by Dr. Charles Aug. Theoph. Keil (in the Essay de Doctoribus Vet. Eccl. culpâ corruptæ per Platonicas Sententias Theologiæ liberandis) that the Jews, by their Memra of Jah, designed to convey the notion of a Divine Subsistence, which they held to be begotten of God, and to be in the highest sense near and like to God. The same learned writer shows that the doctrine of Philo contained the notion of a two-fold Logos, the one comprehended in the divine intellect, the other begotten of God: just as the conception in one's mind is different from the word uttered in speech."—Rosenmuller, in Joann. i. 1. The following abstract from the German Commentaries of the celebrated Dr. H. E. G. Paulus, Theological Professor in the University at Jena, is given by Dr. Kuinœl, in the Prolegomena to his commentary on the Gospel of John. "Paulus maintains that Philo was not the author of this doctrine of the Logos as a subsistence emanating from God, most like to God, and intimately united with him; but that it was generally received, by the Jews of Alexandria, in the time of Philo. He is of opinion that it was invented by the philosophizing Jews of that city, with a view to obviate the arguments of the Gentile philosophers, who defended their popular systems of a multitude of inferior deities, by affirming that the care of the material world, a particular Providence, and the government of the affairs of men, were objects too low for the majesty and purity of the Supreme Deity. He thinks that the Alexandrian Jews might the more readily adopt this opinion of the Logos being an intelligent nature, because of their own doctrine

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8 He was not that Light, but *was sent* to bear witness of that Light.

Written at Ephesus.

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of angels and guardian spirits, and because the Jews of Palestine were in the habit of using, as expressions for the Divine Being, the phrases Memra of Jah, Word of God, Wisdom of God; as also they personified the Wisdom of God, Prov. viii. 22. Therefore, as Paulus has observed, the form of expression ὁ Λόγος τοῦ Θεοῦ, the Word of God, was used in the age of the Evangelist John in a twofold sense. The Jews of Palestine employed the expression merely as a periphrasis for the Deity, and very often as a personification of the power and wisdom of God. But, on the other hand, Philo, and with him many of the Alexandrian Jews, understood by "*The Word*," an intelligent subsistence, absolutely unique, an emanation from God, and next to the Supreme God. Professor Paulus further remarks, that the Evangelist did not deliver his doctrine of "*The Word*" (as an intelligent nature, absolutely unique, emanating from God, and next to God, and that this intelligent nature had united itself with the man Jesus) because the Alexandrian Jews professed the same sentiments with respect to their *word*; but because Christ had in express terms made almost the identical attributions of dignity and honour to himself, which those Alexandrians were accustomed to ascribe to their "*Word of God*." Kuinœl, vol. iii. p. 80. 82. Smith's Scripture Testimony, &c. note c. to Chap. vii. Book ii. vol. i.

John Benedict Carpsovius and Stephen Nye, an English clergyman, have also maintained the hypothesis of the twofold notion of the Logos in Philo's writings. The one derived from the doctrines of Plato, Νοῦς ὁ πάντων ἄιτιος—denoting merely the conception formed in the divine mind, and then emanating as a model from which the earth was to be framed. The other doctrine is of a more exalted nature, and is derived from the genuine Principles of the Jewish Religion (o).

The works of Philo had become so popular, that although the writer was a Jew, and therefore obnoxious to the Roman nation, they had been enrolled in the public libraries at Rome. From this circumstance we may infer that his ideas of the Word of God, the Jehovah Angel of the Old Testament, called by Philo, in his native language of Alexandria, λόγος τῦ θεῦ, were as well known to the heathen or gentile converts, as the term מימרא דיי, or Memrah Jah, or Word was familiar to the Jews of Palestine: and as the same actions in the Targums, and in the works of Philo are given to this divine Personage, which the Scripture itself ascribes to the Angel Jehovah, we may justly conclude that the Targumists and Philo, intended to express the same idea, and to give to the Jehovah of the Old Testament the attributes of Godhead, assigned to the Word. Philo confused the two ideas of a personal and conceptual Logos, because he derived his opinions from the two opposite sources of Heathenism and Judaism. The Logos of the Old Testament is plainly personal, the Logos of Heathenism conceptual. The same error was committed by the Targumists; their notions of a Logos being derived from two sources—one of which was from the corrupted, the other the purer traditions of their Fathers; and so confused was the popular opinion on this point, that we may almost say it was necessary, considering the importance of the subject, that an inspired teacher should correct the prevalent errors. St. John, therefore, writing at a period when the public opinions on the subject were so unsettled, begins his Gospel by declaring to the Jews, that both the Logos of one

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9 *That* was the true Light which lighteth every man that cometh into the world.

Written at Ephesus.

party, and the Memra Jah of the other, possessed the very same attributes ascribed in the Jewish Scriptures to Jehovah, or the Angel Jehovah, who the Evangelist asserts was in the beginning with God—that all things were made by Him, and without Him was not any thing made, that was made: an article of faith which the Jews and Philo alike acknowledged.

After establishing this truth, concerning which there may be said to have been (excepting in the confounding a personal and conceptual Logos) no real difference of opinion, St. John proceeds to the application of the wonderful doctrine. He proceeds to affirm that the Jehovah of the Old Testament, the Memra Jah of the Targumists, the Logos of Philo, when rightly explained, was the promised Messiah of the Christian Church —that he had lived among them—that He had become flesh—that they had beheld his glory, the glory of the only-begotten of the Father (another title given by Philo to the Logos) full of grace and truth (*p*).

The double signification of the word Logos, unavoidably produced many heresies and divisions in the Christian Church. The Church, says Tillemont (*q*), was from the beginning disturbed with two opposite heresies, each of which produced different sects. Simon, the founder of the Gnostics, or Docetæ, held two principles, and taught that our Saviour was man in appearance only. The other heresy was that of the Cerinthians, who embraced Christianity in part only. These acknowledged one principle, and one God; and the reality of the human nature in Jesus Christ: but they denied his Divinity, and were fond of the ceremonies of the law. Contrary as these opinions are to each other and to truth, the Cerinthians found means to unite them, and they were adopted in different forms, and with different variations by many others; to whom it will be necessary to allude.

It is possible that these contending opinions had begun to agitate the Church as early as the first date assigned to St. John's Gospel. But it is more probable that they did not become sufficiently formidable to disturb its peace till towards the conclusion of the first century, when the Gospel of St. John is more generally allowed to have been written. The time when Cerinthus lived is uncertain; but the earliest date assigned to him is after the year 70, with the exception of Baronius, who speaks of him as living within some few years after our Lord's ascension. Le Clerc asserts that he flourished in the year 80. Basnage 101. Lampe (*r*), from the discrepancies in the accounts of Irenæus, and Epiphanius, entertains the very erroneous opinion, that the Gospel of St. John was valued by the Cerinthians; and endeavours to prove that Cerinthus was a heretic of the second century. Even this, however, does not invalidate the argument that St. John's Gospel was written to oppose the principles professed by Cerinthus; for they are said by Irenæus to have been inculcated by the Nicolaitans. Yet, as Irenæus, who asserted that St. John wrote against Cerinthus, was a disciple of Polycarp, who was personally acquainted with St. John; his testimony, which was given a hundred years after, appears most likely to be correct. The best evidence, therefore, that the scanty records of antiquity has handed down to us, corroborates the presumption that Cerinthus sowed the seeds of his principles during the life of the excellent Evangelist St.

A.D. 97. 10 He was in the world, and the world was made by him, and the world knew him not. Written at Ephesus.

John, and, we might well suppose, that the Apostle would be most anxious to refute and repress them.

Michaelis therefore observes, with equal force and justice, that "if Irenæus had not asserted that St. John wrote his Gopel against the Gnostics, and particularly against Cerinthus, the contents of the Gospel itself would lead to this conclusion. The speeches of Christ, which St. John has recorded, are selected with a totally different view, from that of the three first evangelists, who have given such as are of a moral nature, whereas those which are given by St. John are chiefly dogmatical, and relate to Christ's divinity, the doctrine of the Holy Ghost, the supernatural assistance to be communicated to the Apostles, and other subjects of a like import. In the very choice of his expressions, such as light, life, &c. he had in view the philosophy of the Gnostics, who used, or rather abused these terms. That the fourteen first verses of St. John's Gospel are merely historical, and contain only a short account of Christ's history before his appearance on earth, is a supposition devoid of all probability. On the contrary, it is evident that they are purely doctrinal, and that they were introduced with a polemical view, in order to confute errors, which prevailed at that time respecting the person of Jesus Christ. Unless St. John had an adversary to combat, who made particular use of the words 'light,' and 'life,' he would not have thought it necessary, after having described the Creator of all things, to add, that in him was life, and the life was the light of men, or to assert that John the Baptist was not that light. The very meaning of the word 'light' would be extremely dubious, unless it were determined by its particular application in the oriental Gnosis. For without the supposition that St. John had to combat with an adversary who used this word in a particular sense, it might be applied to any divine instructor, who by his doctrines enlightened mankind. Further, the positions contained in the fourteen first verses are antitheses to positions maintained by the Gnostics, who used the words *λόγος*, *ζὼη*, *φῶς*, *μονογενὴς*, *πληρωμα*, &c. as technical terms of their philosophy. Lastly, the speeches of Christ, which St. John has selected, are such as confirm the positions laid down in the first chapter of his Gospel: and therefore we must conclude that his principal object throughout the whole of his Gospel was to confute the errors of the Gnostics." (s).

That we may understand the design and order of St. John's Gospel, it will be necessary to take a brief review of the tenets of Cerinthus, in opposition to which the evangelist purposely wrote it. This will not only reflect considerable light on particular passages, but make the whole appear a complete work—regular, clear, and conclusive.

Cerinthus was by birth a Jew, who lived at the close of the first century: having studied literature and philosophy at Alexandria, he attempted at length to form a new and singular system of doctrine and discipline, by a monstrous combination of the doctrines of Jesus Christ with the opinions and errors of the Jews and Gnostics. From the latter he borrowed their *Pleroma* or fulness, their *Æons* or spirits, their *Demiurgus* or creator of the visible world, &c. and so modified and tempered these fictions, as to give them an air of Judaism, which must have considerably favoured the progress of his heresy. He taught that the most high God was utterly unknown before the

A.D. 97. 11 He came unto his own, and his own received him not. Written at Ephesus.

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appearance of Christ, and dwelt in a remote heaven called *Pleroma*, with the chief spirits or Æons;—That this supreme God first generated an *only begotten* Son, who again begat the Word, which was inferior to the first-born—That Christ was a still lower æon, though far superior to some others—That there were two higher æons, distinct from Christ; one called Life and the other Light—That from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter—That this Demiurgus was ignorant of the supreme God, and much lower than the Æons, which were wholly invisible—That he was, however, the peculiar God and protector of the Israelites, and sent Moses to them; whose laws were to be of perpetual obligation—That Jesus was a mere man, of the most illustrious sanctity and justice, the real son of Joseph and Mary—That the Æon Christ descended upon him in the form of a dove when he was baptized, revealed to him the unknown Father, and empowered him to work miracles—That the Æon Light entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ—That Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs, and that when Jesus was taken captive and came to suffer, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death; that Christ will one day return upon earth, and, renewing his former union with the man Jesus, will reign in Palestine, a thousand years, during which his disciples will enjoy the most exquisite sensual delights.

Bearing these dogmas in mind, we shall find that St. John's Gospel is divided into three parts, viz.

Part I. contains doctrines laid down in opposition to those of Cerinthus, (John i. 1—18.)

Part II. delivers the proofs of those doctrines in an historical manner, (i. 19. xx. 29.)

Part III. is a conclusion, or appendix, giving an account of the person of the writer, and of his design in writing his Gospel, (xx. 30, 31. xxi.)

Besides refuting the errors of Cerinthus and his followers, Michaelis is of opinion that St. John also had in view to confute the erroneous tenets of the Sabeans, a sect which acknowledged John the Baptist for its founder. He has adduced a variety of terms and phrases, which he has applied to the explanation of the first fourteen verses of St. John's Gospel, in such a manner as renders his conjecture not improbable. Perhaps we shall not greatly err if we conclude with Rosenmüller, that St. John had both these classes of heretics in view, and that he wrote to confute their respective tenets(*t*).

The Docetæ(*u*) taught that Christ was a man in appearance only, and not in reality. In opposition to these, St. John says, in his Epistles, which were published before his Gospel, "Every spirit which confesseth not that Jesus Christ is come in the flesh is not of God;" and, in his Gospel, "the Word was made flesh." From this sect originated the Ebionites, whom Bishop Horsley has proved to have a great affinity to the Simonians: observing, with equal force and truth, "that as the ancient Ebionæan doctrine passes by a single step, the dismission

A.D. 97. 12 But as many as received him, to them gave he Written at Ephesus.

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of the superangelic Being, into the modern Unitarianism, that too is traced to its source in the chimæras of the Samaritan sorcerer. And thus both the Ebionites of antiquity, and the Unitarians of our own time, are the offspring of the ancient Gnosticism" (*x*).

The general prevalence of these erroneous notions concerning the Logos, and the frequent mistakes of the primitive converts, who united their own philosophical opinions with the inferences deducible from Revelation, produced an ample stock of other heresies; many of which did not obtain celebrity, till the Church became so extended, that the greater number of any particular sect attracted public attention: and frequently the heresiarchs, or leaders themselves, were not generally distinguished, till their opinions had been widely disseminated. Thus we often find the several errors they adopted had been long in existence before even the names of their principal supporters were known. Those, for instance, embraced by Cerinthus, Saturninus, the Docetæ, Basilides, and many others, may be traced to the perversions of Jewish tradition, the reveries of Platonism, and the fancies of the half converted and speculative (*y*).

The Gnostics (*z*), among many errors on the origin and continuance of evil, anticipated with eagerness the arrival of an eminent personage, who should deliver the souls of men from the bondage of the flesh; and rescue them from the evil Genii who governed the world. Some of these, being struck with the miracles of Christ, conceived Him to be the Being they expected. Many of his doctrines, therefore, they willingly embraced; while they refused to believe in the reality of his apparently material body. To these, or to such as these, that passage might have been addressed, "the Word was made flesh." He, who descended from an invisible state to deliver man from evil, was made flesh. Whether the Evangelist alluded to the Gnostics or Docetæ, we cannot positively decide.

Saturninus (*aa*) was another philosophizing heretic, who believed in the existence of an independent, eternal, evil principle. He supposed the world to have been created by seven angels, which were the same as the people of the East believed to reside in the seven planets. One of these angels he supposed to be the ruler of the Hebrew nation, the Being that brought them up out of the land of Egypt, &c. and whom the Jews, not having knowledge of the Supreme Being, ignorantly worshipped as God. His other reveries may be found in Mosheim.

Upon his conversion to Christianity, if his foolish attempt to engraft his absurd, and, falsely called, philosophical opinions on Christianity, may be so denominated, he endeavoured to reconcile his former efforts to account for that baffling mystery, the origin and continuance of evil, with his new creed. In consequence, he supposed a rebellion of these seven angels and their dependents, against the Supreme Being, and on their involving mankind in their revolt, the Son of God descended from above, and took upon him a body, not indeed composed of depraved matter, but merely the shadow or resemblance of a body. He came to overthrow all evil, its authors, and agents, and to restore man, in whom existed a divine soul, to the Supreme Being. His notions on this point, therefore, might likewise have been alluded to by St. John in the Preface to his Gospel: He who came from God, the true Logos, was made flesh, and they beheld his glory.

A.D. 97. power to become the sons of God, *even* to them that believe on his name: Written at Ephesus.

Carpocrates, an Alexandrian, was also a cotemporary of St. John. Baronius speaks of his followers as distinguished for their opinions in the year 120—Basnage 122—Tillemont 130—Dodwell 140. He taught that the world was made by angels, much inferior to the eternal Father; that Jesus was the real son of Joseph and Mary; and he consequently denied his divinity, though he considered Christ as superhuman. In opposition to Carpocrates, St. John taught that the world was created not by angels, but by the Logos, who was revealed to man, as the Christ, the divine personage promised by the prophets, and expected by the world.

I omit much more that might be made applicable to this argument; concerning the Elcesaites, Valentinians, and other heretics, enumerated by Irenæus, and Epiphanius, and discussed by Mosheim and Lardner, as well as the arguments of Michaelis respecting the Sabians, as too long to extract, and too condensed to be further abridged.—Marsh's Michaelis, vol ii. part 2. p. 288, &c.

Neither is it necessary to enter here upon the question so warmly discussed by Bishop Horsley and Dr. Priestley, concerning the ancient Ebionites.

The sentiments of Basilides, of Alexandria (*bb*), who lived about this time, may, in the same way, be traced to the perversion of the doctrine of the Logos. This writer was the cotemporary of St. John. He is supposed to have forsaken the communion of the Church about the time of Trajan, or Adrian. Basnage speaks of him at the year 121. Mill, that he flourished 123—Cave 112. Clement, of Alexandria, tells us, that Basilides was accustomed to boast, that he had been taught by a disciple of St. Peter.

Irenæus observes, that Basilides, in order to appear to have a more sublime and probable scheme than others, outstepped them all; and taught, that from the self-existent Father was born Nous, or Understanding; of Nous Logos; of Logos Phronesis; of Phronesis, Sophia and Dunamis; of Dunamis and Sophia, powers, principalities, and angels, that is, the superior angels, by whom the first heavens were made; from these proceeded other angels, which made all things. The first of these angels he represents as the God of the Jews, who desiring to bring other nations under the dominion of his people, was so effectually opposed, that the Jewish nation was in danger of being totally ruined, when the self-existent and ineffable Father sent his first begotten Nous, who is also said to be Christ, for the salvation of those who believed in him. He appeared in the world as a man—taught—worked miracles—but did not suffer—for Simon of Cyrene was transformed into his likeness, and was crucified: after which Christ ascended into heaven. Basilides taught also, that men ought not to confess him who was in reality crucified, but him who came in the form of man, and was supposed to be crucified. Any reader of St. John's Gospel, who acknowledges the authority of that Evangelist, must be convinced of the errors of Basilides, as this inspired writer plainly declares, that the Logos itself was made flesh, had become a teacher of the Jews, had dwelt among them, and as a man among men was crucified.

Basilides taught, says Vitringa (*cc*), according to the testimony of Irenæus, (Adv. Heres. c. 23.) and Epiphanius (Hær. 24. s. 1.) that Nous was first born from the self-existent Father

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13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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—then succeeded the Logos—from the Logos Phronesis—from Phronesis, Sophia and Dunamis—from Dunamis and Sophia, or from Power and Wisdom, proceeded Virtues, Princes, and Archangels who made the heavens.

Vitringa gives the following scheme of the opinions or theory of Basilides.

Τὸ ΑΓΕΝΝΗΤΟΝ, ὃ *μόνος ἐϛὶ πάντων πατήρ.*
INGENITUM.
|
ΝΟΥΣ
MENS.
|
ΛΟΓΟΣ
RATIO.
|
ΦΡΟΝΗΣΙΣ
PRUDENTIA.
|
ΔΥΝΑΜΙΣ *κὰι* ΣΟΦΙΑ
POTENTIA ET SAPIENTIA.
|
ΑΡΧΑΙ, ΕΞΟΥΣΙΑΙ, ΑΓΓΕΔΟΙ,
VIRTUTES, POTESTATES, ANGELI.
|
ὁ Ἀνώτερος κὰι πρῶτος ΟΥΡΑΝΟΣ
Summum et primum COELUM :
|
Καὶ οἱ ἐξῆς.

He then gives the annexed brief outline of the notions of Valentinus.

ΒΥΘΟΣ PROFUNDUM, sive Προαρχὴ, et Ἀρχή.	ΣΙΓΗ. SILENTIUM. sive Ἔννοια, et Χάρις.
ΝΟΥΣ MENS. Μονογενὴς, et Πρωτογενής.	ΑΛΗΘΕΙΑ. VERITAS.
ΛΟΓΟΣ. RATIO.	ΖΩΗ. VITA.
ΑΝΘΡΩΠΟΣ HOMO.	ΕΚΚΛΗΣΙΑ. ECCLESIA.

A.D. 97. 14 And the Word was made flesh, and dwelt among Written at Ephesus.

Vitringa concludes his dissertation (*dd*) by summing up the precise objects for which each verse of St. John's Introduction might have been more especially written, in allusion to the heresies prevalent at the time of the writing of his Gospel. They will be found, he concludes, to overthrow all the subtilties of each of the Gnostic heresies.

I. There was one true God, without cause, or origin, or birth, or procession. In opposition to the doctrine that He sprung from Σίγη and Βύθος.

II. The Son existed with the Father in the essence of the same real divinity, the second ὑποστασις of Deity, which, in the language of the Scriptures, is justly called ὁ λόγος. Ratio, Sapientia, vel oraculum Divinitatis.

III. That this Logos was the first offspring of procession from the Father, primam processionem patris, truly, and personally existing; the Logos ενυπόστατον, the only begotten Son of the Father, who was in the beginning with the Father. In opposition to the opinion of the Gnostics, who placed between the Father and the Logos, Νοῦς and Ἀλήθεια, and called the former, both only begotten, and first begotten.

IV. That the Logos was very God, and partaker of the perfection of the divine nature. In opposition to the sentiments of the Platonists, who represent the Logos as inferior to the most high God, and produced by him at his pleasure.

V. That all things were made by the Logos, and that he is the Δημιουργὸς of all things. Here St. John condemns the notion which distinguishes between the Demiurgus, the maker of this world, and the Logos; and which denies also that the world was made by the Logos.

VI. Without the Logos nothing was made that was made: that is, the Patriarchal and Levitical dispensations, which were enacted before the incarnation were appointed by the Logos, the Son and Ambassador of God. This clause was written to confute that error of the Gnostics, which distinguishes between God, or the Angel, the author of the old covenant, who came from God the Father of Christ, and from his son Christ, by whom the new or Christian dispensation was instituted.

VII. The Logos was the Life of Man. Against the subtilty which in the Gnostic system of divine emanations, distinguished between Ζωὴ, Life, and the Logos, and made it inferior to the other.

VIII. That the Logos was always in the world, and from the very beginning of all things, and from the fall of man had frequently manifested himself in the Church which he had in the world; that he was the true light; that as such he had illumined his own, the members of that Church, although by the greater part of the world, and by the carnal minded Jews, he was not acknowledged. The Evangelist here wrote against those who would assert, that the Son of God before his incarnation had not manifested himself to the world; nor was known to it.

IX. That the Logos, (which had thus manifested itself occasionally as the Angel Jehovah) became flesh: that is, assumed from his mother a human nature similar to our own, sin only excepted. Refuting those who deny that Christ, the Logos, put on real flesh; or who separate Christ, from Jesus the person of the Man, the Mediator.

X. Lastly, from the fullness, (πληρώματι, the favourite word among the Gnostics,) of this only and first begotten Son of

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us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

Written at Ephesus.

God, all were to receive grace upon grace: that is, all, of every kind and degree, who believe in Christ, are called in this life, to be partakers of his grace, and to the hope of his glory.—Consequently that error of the Gnostics was to be rejected, which taught that the adherents of their sect only, who had been initiated in the mysteries of their philosophy, could aspire to the highest happiness of the first fulness of the Divinity; and allotting an inferior degree of happiness to the souls of all other believers.

In addition to the Jews, and the heretics of his day, the third class of persons to whom St. John addressed his Gospel, were his cotemporaries among the primitive Christians. The word Logos has been supposed by many to have been used in the same sense as in this passage of St. John, in several passages in the New Testament. Luke i. 2. Acts xx. 32. Heb. iv. 12. Apoc. xix. 13. are particularly adduced (*ee*). If from the writers of the New Testament we turn to the Apostolic Fathers, we shall find, though their testimony is express in favour of the divinity of Christ, their evidence is not deduced from the doctrine of the Logos. The reason of this might be, that St. John had in their opinion so completely decided the question, that the necessity of their resuming the argument had been superseded. The Fathers who succeeded to the Apostolic age, however, lived at a time when the discussions respecting the identity of the Messiah and the Logos, required further attention; and we accordingly find that from the time of Justin Martyr to Athanasius, the works of the Fathers abound with arguments in proof of this fundamental doctrine of Christianity. The greater part of these authorities are contained in the works of Bishop Bull (*ff*). I have selected some few of these to complete the list of evidences in support of the doctrine, that the Logos of St. John was the angel Jehovah of the Jewish, as certainly as it was the Messiah of the Christian Church.

"He who appeared to Abraham under the tree in Mamre," says Justin Martyr, in his Dialogue with Trypho, "was Christ. He was the Lord, who rained down from the Lord fire and brimstone out of heaven. He it was who appeared to Jacob in his sleep, who wrestled with him in the form of a man, who appeared to Moses in the burning bush."

Irenæus also has laid down the same doctrine as Justin, concerning Him who appeared to Moses and to Abraham. He, says Irenæus, who was worshipped by the prophets as the living God, He is the Logos of God who conversed with Moses, and of late reproved the Sadducees. Man had already learned, in the example of Abraham, to follow the Word of God; for this Patriarch followed the command of the Word, freely offering his dear Son a sacrifice to God.

Theophilus of Antioch, declares that it was the Son of God who appeared to Adam immediately after his fall, taking upon him the form of the Father, even the Lord of all (*gg*).

Clemens Alexandrinus repeats the same things as Justin; and from that time till the present, the same opinion has prevailed. The Chaldee paraphrases have asserted of the Word, the same things which the Old Testament declares of the Angel Jehovah, and the Christian Fathers declare of Christ. The Word of God was the term by which both the Jews and the Christians recognized this divine personage; and many others

A. D. 97. *15 John bare witness of him, and cried, saying, This Written at Ephesus.

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could be quoted to prove the same point if accumulative evidence, were essential to conviction.

In addition to the argument derived from this source, we might mention the manner in which the writers of the New Testament allude to those passages in the Old Testament which refer to the Jehovah Angel (*hh*). Thus Isaiah saw in a vision the glory of Jehovah in the temple. In John xii. 41. John declares that the glory which the prophet saw, was the glory of Christ, plainly affirming thereby that the Jehovah of the Old Testament, the Christ of the New, was the common God of both dispensations (*ii*). St. Paul alludes to this doctrine also, when he refers to Christ the expression of David (Ps. lxxviii. 56.) they tempted and provoked the most high God. Neither let us tempt Christ, says St. Paul, as some of them also tempted (*kk*). On such passages as these, and on the application by our Lord to himself of many of those phrases by which both Philo and the Chaldee paraphrases were accustomed to designate the Word of God, or the Angel Jehovah, the primitive Christians founded this opinion. Their principal reasons perhaps, in addition to these, were derived from the manner in which St. Paul still more decidedly applies to Christ, such expressions as the image of God, the glory of God, the image of the invisible God, God manifest in the flesh. Reasoning from these and similar expressions, the primitive Christians justly concluded that the Logos of the Targumists and Philo, and the Christ of the New Testament, were the same Angel Jehovah of the Jewish Scriptures.

The fourth class of persons whom St. John may be supposed to have addressed, were the unconverted heathen. Of these the more ignorant were familiar with the doctrine of the incarnations (*ll*), and the Evangelist might desire, when any of them should become converts to the Christian religion, that they should have correct ideas of the only available incarnation; that of God manifest in the flesh. The more educated of the Heathen were of course well acquainted with the popular philosophy of their day (*mm*), and would learn also, should they ever be brought to a knowledge of the truth, that the only real doctrine of the Logos was that which was maintained by the Christian Church, and is so satisfactorily set down by St. John in the commencement of his invaluable Gospel.

Thus does it appear, from a careful investigation of the principal authorities that can be now collected, that the preface to St. John's Gospel is the most important passage in the whole of the New Testament. It is the passage which is the foundation of the Christian doctrine of the divinity of Christ—the point where the Jewish and Christian Churches meet and divide—the record which identifies the faith of the Mosaic Church with that of the Christian (*nn*). As the preface to a book is generally the last part written, this passage may be considered as the last of the inspired writings, and as a sacred seal placed on the whole of the Old and New Testament. The government of the Jewish Church was consigned by the Supreme Being, the Father, to that manifested Being who assumed the titles and exerted the powers, and declared himself possessed of the attributes of the most High God. Without the consent of this Being, the Jewish Church could not have been overthrown. He was accustomed repeatedly to appear. He called himself the captain of the Lord's host (Josh. v. 14, 15. and vi. 2.) the angel in whom the name of God was (Exod. xxiii. 21.) and to this angel, or Jeho-

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was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Written at Ephesus.

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vah, are attributed all the great actions recorded of God in the Old Testament. We do not read any where in the Old or New Testament, that this Being ceased at any time to protect the Jewish nation, and its Church. The prophet Malachi, in a passage (Malach. iii. 1—6. iv. 2—6.) which has been uniformly considered by the Jewish as well as Christian commentators to refer to the Messiah, declares that this Angel Jehovah, the Jehovah whom ye seek, shall suddenly come to his temple—to the temple which had been rebuilt after the return from the captivity, and which was destroyed by the Roman soldiers. But we have no account whatever, neither have we any allusion in any author whatever, that the ancient manifested God of the Jews, appeared in the usual manner in the second temple between the time of Malachi and the death of Herod the Great. The Christian Fathers, therefore, were unanimous in their opinion, that this prophecy was accomplished in the person of Jesus, and in him only. They believed that Christ, even Jesus of Nazareth, was the Angel of the Covenant, that he and he only was Jehovah, the Angel Jehovah, the Logos of St. John, the Memra Jah of the Targumists, the expected and predicted Messiah of the Jewish and Christian Churches. This is the doctrine rejected by the Unitarian as irrational, by the Deist as incomprehensible, by the Jew as unscriptural—but it is the doctrine which has ever been received by the Christian Church in general with humility and faith, as its only hope, and consolation, and glory.

(*a*) Lightfoot, vol. i. p. 391. (*b*) Dr. Lardner's Works, 4to. vol. iii. p. 229. (*c*) Marsh's Michaelis, vol. iii. part i. p. 321. (*d*) Horne's Crit. Introd. 2d edit. vol. iv. p. 320, and Jones on the Canon, 8vo 1726, p. 139. (*e*) Vide Schœtgenius—Pref: Hor. Talm. et Heb. p. 2, when replying to the objections proposed by some against the course of study he was adopting—duo sequentia mihi a Lect. ben. concedi petó. 1. Christum et omnes N. T. Scriptores Judæos fuisse, et cum Judæis conversatos, et locutos esse. II. Eos cum Judæis illo sermone, illisque loquendi formulis locutos esse, quæ tunc temporis, ab omnibus intellectæ sunt. (*f*) A learned and laborious friend has collected much valuable information on the subject of the controversies which prevailed among the Jews at the time of our Lord and his Apostles. Though he has withheld his MSS. from the world, I trust they will be given to the Christian student at an early day. They will not detract from the well-earned fame of their respected author. (*g*) Vide Dr. Pye Smith's valuable work on the Scripture Testimony to the Messiah. Dr. Smith prefers translating the phrase מלאך יהוה, by the latter epithet. Mr. Faber, too, in his Horæ Mosaicæ, vol. ii. p. 48. (one of the most useful books published by this eminent writer) translates it in the same manner. Both these authorities, however, strenuously defend the divinity of the Being who was thus manifested to mankind as a messenger from one Jehovah, who himself bore also that incommunicable name. The term the Angel Jehovah, or the Jehovah Angel, seems to express more accurately the meaning of the phrase: though this interpretation cannot be established by such evidence as approaches to certainty. Smith's Scripture Testimony to the Messiah, vol. i. p. 333. Faber's Horæ Mosaicæ, vol. ii. p. 48. 2d edit. 1818. See also Bishop Horsley's Notes on Hosea—Biblical Criticisms, vol. iv. (*h*) Knowledge of Jewish Tradition essential to an Interpreter of the New Testament, p. 6. (*i*) Pearson on the Creed, vol. ii. p. 123. Oxf. edit. note. (*j*) Vide Archdeacon Blomfield's Knowledge of Jewish Tradition essential, &c. &c. p. 9, 10. (*k*) Smith's Messiah, vol. i. p. 400. (*l*) Archbishop Lawrence. (*m*) Smith's Testimony, vol. i. p. 409, 410. (*n*) They are selected from the Abridgment of Bryant's Work on the Logos, by Dr. Adam Clarke, in his note on 1 John i. 15. Both Lightfoot, and Dr.

A.D. 97. 16 And of his fulness have all we received, and grace for grace. Written at Ephesus.

Pye Smith have given copious extracts from Philo; each has added also a summary of Philo's peculiar opinions. (*o*) See Vitringa de Synag. veteri p. 634. I have extracted this account of the opinion of the German critics, on the twofold nature of the Logos from Dr. Pye Smith's Testimony to the Messiah, vol. i. p. 452. (*p*) The propriety of the term מימרא דיי used by the Targumists, of the term דבר יהוה Psalm xxxiii. 6. (rendered by the Septuagint as in other places by the term ὁ λόγος, used by St. John in his preface,) and of Logos by St. John and the Platonists—(Obs. Ps. xxxiii. of the Hebrew, corresponds with Ps. xxxii. in the Sept.) appears from the connection, or the analogy, or relation which speech bears to an act of the mind. As language may be called an embodied thought, or the manifester of the acts of the understanding, so may the divine Personage, which bears the above names, be considered as the manifester of the designs of Deity. Language, in another sense, may be said to be the same, the self, the same very self as thought, or any act of the mind. So may the Logos be called by the like analogy, what it is represented in Scripture, the same, the self, the same very self, as God. It must in all these cases be remembered that we cannot comprehend God: we cannot by searching find Him out. But he is revealed to finite beings, through the medium of language, which is seldom able to express adequately the efforts of the human mind, when it would endeavour to understand, in this stage of being, subjects so much beyond us; to this imperfection of language may be principally ascribed much of the varieties of metaphysical opinions, both in ancient and modern times. (*q*) Tillemont, Mem. Ec. Tom. ii. ap. Lardner, vol. iv. 4to. p. 567. (*r*) Introd. Evang. Joan. vol. i. p. 67. (*s*) Michaelis, vol. iii. part i. p. 280. (*t*) Mosheim's Commentaries, vol. i. p. 337—347. Dr. Lardner's Works, 8vo. vol. ix. p. 325—327. 4to. vol. iv. p. 567—569. Michaelis, vol. iii. p. 285—302. Apud Horne's Critical Introduction, vol. ii. 1st edit. p. 466—468. (*u*) Lardner's Works, 4to. vol. v. p. 375. (*x*) Tracts in controversy with Dr. Priestley, 3rd Supplemental Disquisition, p. 495. (*y*) Vidal's Translation of Mosheim, cent. i. § 60. (*z*) Mosheim, vol. i. p. 310. (*aa*) Mosheim, vol. ii. p. 211. (*bb*) Lardner, vol. iv. p. 534. (*cc*) Vitringæ observationes sacræ, vol. ii. p. 152. (*dd*) De occasione et scopo Prologi Evang. Joannis Apost. (*ee*) Witsius comes to the same general conclusions as those adopted in this note. He mentions also the opinion entertained by the venerable Archdeacon Nares, that Luke i. 2. refers to the Logos, as well as Acts xx. 32. and Heb. 4. 12. After enumerating the arguments in defence of, and against this opinion, he hesitates to decide in favour of either. Si mea mihi hic quoque dicenda est sententia, equidem fateor tam speciosa in utramque partem argumenta videri, ut utra eligenda foret animo hæsitaverim. See the treatise of Witsius Περὶ τῦ Λόγῦ, in his Miscellanea Sacra, vol. ii. p. 87. (*ff*) The Defensio fidei Nicenæ of Bishop Bull, and the other works of the same great writer, edited in one volume folio, by Dr. Grabe, are a complete collection, from which Bishop Horsley and others, have drawn many of their irrefragable arguments. There is little or nothing in the improved version of the New Testament, Lant Carpenter's Unitarianism, the Doctrine of the Gospel, or in the Racovian Catechism, which has not been either answered, or anticipated, by this profoundly learned writer. The following is the title of the thesis which he lays down and defends in his first section, the section to which I am now alluding. Jesum Christum, hoc est, eum qui postea Jesus Christus dictus est, ante suam *ἐν ανθρώπησιν*, sive ex beatissimâ virgine secundum carnem nativitatem, in naturâ alterâ, humanâ longe excellentiori, extitisse; sanctis viris, velut in præludium incarnationis suæ, apparuisse; Ecclesiæ, quam olim sanguine suo redempturus esset, semper præfuisse, ac prospexisse; adeoque a primordio omnem ordinem divinæ dispositionis (ut Tertullianus loquitur) per ipsum decucurrisse: quin et ante jacta mundi fundamenta Deo Patri suo adfuisse,—perque ipsum condita fuisse hæc universa, Catholici doctores trium primorum sæculorum uno omnes ore docuerunt. Defen. fid. Nic. p. 7. (*gg*) So I translate *τὸ πρόσωπον τῦ πατρὸς καὶ κυρίῦ τῶν ὅλων*, on Granville Sharp's rule. When two or more personal nouns of the

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17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

Written at Ephesus.

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same gender, number, and case, are connected by the copulative καὶ, if the first, has the definitive article, and the second, third, &c. have not, they both relate to the same person. (*hh*) See particularly on this subject Scott's Christian Life—a treatise on the Angel Jehovah, at the end of his second book—works—folio edition—and Faber's Horæ, Mosaicæ, vol, ii. sect. i. cap. 2. The whole chapter is admirable. (ii) I have not thought it advisable to enter into the criticisms of the Unitarian writers on this and many other passages which I have referred to. We are told that in some few manuscripts the reading is θεόν, in other few κύριον. Yet the greater proportion has the usual reading χριϛὸν. I have been rather anxious to exhibit the ancient, universal, and, as it appears to me the undoubted faith of the Christian and Jewish Churches, without needlessly entering into verbal criticisms, or the wilful misinterpretations of the enemies of the Divinity of Christ. I do not undervalue the minutest verbal or other criticisms. On the contrary, we are under infinite obligations to the laborious writers who have attended to this part of theological literature; but after perusing with some attention much of the Unitarian controversy, I cannot but repeat my conviction that the oppugners of the Divinity of Christ have been guilty of wilful misrepresentation, both of the arguments of their opponents, and of the plain text of the Christian Scriptures. (*kk*) For the manner in which the original ideas concerning an incarnation became perverted among the ancient nations into the vulgar and foolish stories related in the Metamorphoses of Ovid, and in the silly legends of the later Pagans, vide Faber's Origin of Pagan Idolatry. So prevalent were these notions among the Heathen, that Dr. Townson ingeniously supposes that St. Luke, who wrote his Gospel for the converted Gentiles, has avoided a word which was adopted without hesitation by the two other Evangelists. In his relation of the transfiguration, St. Matthew, who wrote for the Jews, has used the term (Matt. xvii. 2.) *καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν*, &c. St. Mark, who wrote for the Proselytes of the Gate, who had embraced Christianity, and who were well acquainted therefore with the opinions of the Jews, and were not likely to be misled, has used the same phrase. But St. Luke, in describing the same event, has used a word which seems to have been cautiously selected—*τὸ εἶδος τȣ̃ προσώπȣ ἀυτȣ̃ ἕτερον*. Townson on the Gospels, vol. i. (*ll*) Though the once celebrated and highly esteemed "the Court of the Gentiles," 4 vols. 4to. by Gale, whom the author of the Pursuits of Literature, calls the most learned writer on record, is now neglected; I have never met with any arguments which militate against the opinion I have elsewhere espoused, chiefly on his authority; that Pythagoras, during his travels into Chaldæa, Syria, Egypt, and Palestine, conversed with the Jews then partly in captivity at Babylon, partly dispersed in Egypt, and partly remaining in their own land. That he learned from them much of his discipline, and many of those opinions which gave rise in their different variations to the principal schools of philosophy in Greece. Gale traces the original idea of a Logos to the times of Pythagoras. Plato, the Stoics, and others, derived their notion of a Logos, which however in the lapse of ages had become perverted and corrupted, from this primary source. Plato acknowledges that he received many mysteries from the ancients, which he did not understand, but expected some interpreter to unfold them. The reader, who would engage in the study of the ancient metaphysicians, or speculators, or philosophers, by whatever name they are called, may derive ample entertainment in Cudworth's Intellectual System. Gale's Court of the Gentiles, and Philosophia Generalis, Enfield's History of Philosophy, and their original authorities, where he may rove at will, and "find no end in wandering mazes lost." (*mm*) It would be an easy, useful, and pleasant task to any student who has leisure, and is interested in theological studies, to convince himself of this concurrent testimony to the divinity of Christ, as the Logos of St. John; by the Targumists, the Old Testament, the Septuagint, the primitive Christian writers, and the

A.D. 97.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. Written at Ephesus.

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SECTION III.

Birth of John the Baptist [7].

LUKE i. 5—25.

Before the Vulgar Æra, 6. Year of the Julian Period, 4708.

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: Temple at Jerusalem.

New Testament, where it refers to our Lord; if he would put down in a tabular form the evidence of the whole five. As in this manner, on tempting the divine personage in the wilderness,

Targumists.	Hebrew Bible.	Septuagint.	New Testament.	Fathers.
Targum of Jonathan and the Targum of Jerusalem, quoted by Allix, p. 152, assert that it was "the Word" against whom Israel murmured. Vide Allix in loc.	וַיְנַסּוּ־אֵל בִּישִׁימוֹן Ps. cvi. 14.	Καὶ ἐπείρασαν τὸν θεὸν ἐν ἀνύδρῳ. Ps. cv. 14. Ps. cvi. in Hebrew.	Μηδὲ ἐκπειράζωμεν τὸν χριστόν. 1 Cor. x. 9.	Primasius quoted by Whitby. Others could be found, but I merely put this down to illustrate my plan of drawing up a table of testimonies to the Divinity of Christ. Primasius lived in the sixth century.

[6] ON THE ARRANGEMENT OF THESE THREE VERSES.

Though the Baptist is here mentioned, and the passage is consequently an anticipation of his testimony, the apparent reference of v. 16 to v. 14, has induced me to follow the authority of Archbishop Newcome, in preference to that of Lightfoot, Michaelis, Pilkington, and Doddridge. Verse 18 declares also, as Newcome has observed, the reason for which the word was made flesh; that it was to manifest the Father to the world. The circumstances of the Baptist's testimony will be mentioned below. Whiston places the whole of this preface after the events recorded in St. Luke, i. ii. Mr. Hele (*a*) places John i. 1—6. after St. Luke's preface. He then places John i. 6—15. after Luke iii. 2. and John i. 15—19. after the account of the temptation.

(*a*) Four Gospels Harmonized, Basingstoke, 1750. 8vo.

[7] This section gives an account of the miraculous events that preceded the birth of the expected Messiah.

With the exception of Simon the Just (*a*), who, according to Jewish tradition, had received the last rays of the setting sun of prophecy, and completed the canon of the Old Testament, it is generally believed by the Jewish Church that Prophecy and Miracle had ceased since the time of Malachi. A learned writer (*b*), however, has attempted at great length to shew, that though Prophecy, properly so called, had ceased during this interval, yet extraordinary revelations were vouchsafed to some

Before the Vulgar Æra, 6.
Year of the Julian Period, 4708.

Temple at Jerusalem.

and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

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few individuals: and he instances the predictions said to have been delivered by Hillel, Schammai, and Menahem. But there is no satisfactory evidence to prove this assertion. Josephus, who repeats them, doubts their truth. Drusius supposes that the reading in Josephus is corrupt. Gorionides, Abraham ben Dion, and even Josephus, are not quoted by Vitringa with any degree of confidence in their authority: and we have no allusion in the New Testament to any instance of the effusion of the Holy Spirit after the closing of the canon of the Old Testament. The inspired writers of the New Testament appeal only to the law and the Prophets, that is, to the Old Testament in its present form. And they appeal to the miracles and prophecies of the Apostles and their Master, as novelties in their own age, affording undeniable witness that God had at length visited his people.

After a long cessation therefore, then, of miracle and prophecy, the time approaches when the first proof is to be given that the Creator of the world was still mindful of the favoured house of Israel, and of the whole human race. The spirit of prophecy revives—an angel descends from Heaven: and, as if it were more immediately to connect the new dispensation with that which it was to supersede, this blessed Messenger begins by foretelling the very same event, in the same words, which had been used by Malachi in delivering the last prophecy vouched to the Jewish Church. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers," Malachi iv. 5, 6. To Zechariah it is foretold: "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just," Luke i. 17. The first prophecy of the New Testament is given in the very same language as the last of the Old Testament: thereby offering to the Jews the strongest evidence in favour of their long expected Messiah. The birth of John, the forerunner of the promised Saviour, was announced by the testimony of an Angelic Vision—the return of the Spirit of Prophecy—and the revival of miracles, in the dumbness of his father, its definite continuance, and its predicted removal. The attention of the people must have been powerfully excited: and the beginning of the new dispensation was distinguished by the same superhuman characteristics, which had proved the divine origin of that which was now to be done away.

The numbers of each of the twenty-four courses of the priests was so great, that many thousands were in weekly and daily attendance upon the service of the temple. The most solemn of the daily services was that which had been appointed by lot, in the usual manner, to Zacharias. When he entered into the holy place to burn incense, the congregation of Israel stood without in profound silence, offering up their prayers, and waiting till the Priest returned, as was customary, to dismiss them with his blessing. The congregation consisted of the whole course of the Priests, whose weekly turn of attendance was now going on; in addition to which, were the Levites that served under these Priests—the men of the station, as the Rabbis called them, whose office it was to present the whole congregation, by putting their hands on the heads of the sacrifices—and the multitude from the city, whom devotion would now have drawn to their

Before the Vulgar Æra, 6. Year of the Julian Period, 4708.

Temple at Jerusalem.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

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temple, including of course the Presidents and Overseers of the temple, and others of the first rank and chief note at Jerusalem.

Lightfoot supposes, from the expression, v. 10. "the whole multitude," (c) that a larger crowd than usual was then assembled: that it might have been a sabbath; and upon the hypothesis, which he has attempted to defend at length, he calculates that the course of Abiah served in their turn at this time, in the eighth week after the Passover, and that the lessons read in the temple were the law of the Nazarites, Numb. vi. and the conception of Samson. But this, though ingenious, must be in some degree conjectural.

When we remember the scrupulous exactness with which the Jews attended to every part of their ceremonial ritual, and the consequent sensation excited by every thing connected with their divinely appointed worship, we shall be able to represent to ourselves, in some degree, the impression produced by this event. The people including, we may suppose, the great majority of the men of leisure, education, and eminence, either of Judea or Jerusalem, were anxiously waiting to learn the cause of Zachariah's unusual delay. The concluding and accustomed blessing had not yet been pronounced. At length their officiating Priest presents himself at the door of the holy place. His before tranquil countenance now expresses the greatest agitation, and he endeavours in vain to fulfil his unfinished duties. He is unable to give the expected blessing. The congregation, from anxious curiosity and astonishment, would have remained for some time in silent suspense—but when they found that Zacharias continued both deaf and speechless, they perceived, as the Evangelist relates, "that he had seen a vision." His silence was miraculous. The circumstance would be recorded and enrolled in the archives of the temple, and preserved by the Priests of the course of Abia. As his dumbness was not a legal uncleanness, and no law of Moses prescribed the exclusion of a Priest from the temple service on that account, and as St. Luke (i. 23.) mentions, that as soon as the days of his ministration were accomplished he departed to his own house; he must have continued in office during his appointed course, and would certainly take his professional station in the temple, although incapable of performing all his ministerial functions—thereby presenting to the Jews, in the very centre of their sanctuary, an undeniable proof of the revival of miracle; and exciting in their minds the strongest expectations of some wonderful occurrence.

As Zacharias had now become both deaf and dumb, it is highly probable that he wrote down an account of the heavenly vision, which must by this means have been well known throughout Judea. The prediction of the Angel was quite consonant to the generally received opinions of the day. Elias was first to appear, and the first revelation therefore of the approaching change in the dispensations of God must have reference to his Messenger, rather than to the Messiah himself. It had been prophesied that the forerunner of Immanuel was to resemble Elias in his spirit and power, in the effects of his mission; in the austerity of his character; the boldness of his preaching, and in his successful reform in the Jewish Church. He was to be the "Voice of one crying in the wilderness,

Before the Vulgar Æra, 6. Year of the Julian Period, 4708.

Temple at Jerusalem.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Ga-

Prepare ye the way of the Lord, make his paths strait; to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

Many things worthy of remark occur in considering the dumbness of Zachariah. It was at once a proof of the severity and of the mercy of God. Of severity, on account of his unbelief; of mercy, in rendering his punishment temporary; and of causing it to be the means of making others rejoice in the events predicted by the Angel. His condemnation and crime were most appropriate and merciful warnings to the Jewish nation, and seem almost to prefigure the general unbelief that was so soon to prevail, as well as to foreshew the approaching dumbness, or dissolution, of the Levitical Priesthood.—Vide Witsius de Vita Johannis Baptistæ, and the opinion of Isidorus Pelusiota on the dumbness of Zachariah, there quoted: Miscell. Sacra. 4to. vol. ii. p. 500.

(*a*) On Simon the Just, vide Prideaux Connection, vol. ii. p. 816, 8vo. edit. 1729. Lightfoot, vol. i. p. 2008; and vol. ii. p. 381; arrangement of the Old Testament, vol. ii. p. 854, note. (*b*) Vitringa, in his Observ. Sacræ, vol. i. b. vi. p. 294, &c. (*c*) Πᾶν τὸ πλῆθος τȣ̃ λαȣ̃.—Lightfoot, vol. i. p. 407.

Before the Vulgar Æra, 6. Year of the Julian Period, 4708.

Temple at Jerusalem.

briel, that stand in the presence of God; and am sent to speak unto thee; and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

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SECTION IV.

The Annunciation [a].

LUKE I. 26—38.

Julian Period, 4709. Before the Vulgar Æra, 5, early in the year.

Nazareth.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

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ON THE DOCTRINE OF THE MIRACULOUS CONCEPTION.

[a] The doctrines, both in the Old and New Testaments, would be utterly incredible, if they were not confirmed by the most unquestionable and convincing evidence; and if they were not also so interwoven together that they must all be received, or all be rejected. They are so involved with the history of the world, that the latter alternative is impossible to a rational mind; and the various absurdities and inconsistent conclusions to which men have been uniformly betrayed, when they have endeavoured to believe one part of the system of Revelation and to reject another, are almost sufficient reasons of themselves to compel us to receive the whole of what is revealed to us. The doctrine of the miraculous conception, which contains so much that contradicts experience, and seems at first sight so incredible, is founded upon evidence the most complete and satisfactory. It is intimately blended with the whole system of Revelation. The fabric would not be complete without it. It is supported by the general interpretation of the first promise, and is repeated and corroborated by the ancient prophets of the Old, and the positive assertions of the writers of the New, Testament.

In what manner mind acts upon body, and body upon mind, we are totally ignorant. We know only from daily experience, that the will of the mind gives an impulse at pleasure to the limbs and body. We know also, by observation, that the mind of an individual, which thus controuls or directs the body, is

Julian Period, 4709. Before the Vulgar Æra, 5, early in the year.

27 To a virgin espoused to a man whose name was Nazareth.

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often biassed in the very same manner as the mind of his progenitor. One earthly bias, or tendency, seems to be impressed upon the human race, which compels or induces one generation of men to be the same as the generation which preceded them. Man, since the fall of Adam, has never, with any one exception, been born with a spiritual bias—the innate tendency which always shews itself is uniformly directed towards earthly, or natural, or merely animal objects; that is, to objects which have their origin, connexion, progress, and end, in this life only. This bias, or tendency, is what Divines call original sin. It is that disposition (*a*) which is born with us; which was entailed upon us by our first parents, and has reduced us to a state little superior to the animal creation below us. When originally created, the mind of man was not thus biassed to earth. The spiritual prevailed over the inferior, or carnal nature. The fall was the triumph of the animal nature of man, and to restore the human race to its original spirituality, is the great object of that one religion, which has been gradually revealed to mankind, under its three forms, the Patriarchal, Levitical, and Christian dispensations.

When man had fallen, we read that Adam begat a son in his own likeness, after his image; whereas Adam had been formed in the image of God. The son of Adam was born therefore after a different image from that in which his father was originally created. The first man Adam had been created spiritual; but he became earthly. His sons, and his sons sons, and all their descendants, from that moment even to this day, partook of a nature earthly, inferior, and animal. In the same way as a beast of the field can only produce an offspring of the same nature as itself(*b*): as the dog produces the dog; the horse the horse; so did, and so does the fallen man Adam produce creatures of a similar nature to himself. "That which is born of the flesh is flesh."

Such being the law of animal life, impressed upon matter by the will of the Supreme Being; it becomes evident that no creature can be free from the inferior nature in which he is begotten. "Behold I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5. No mere man can be exempt from the laws of his kind. If then a long succession of prophecies foretold that a Being should come into the world to perform certain works, which necessarily implied perfection, and therefore an exemption from the universal law of human nature; our reason tells us that his birth must take place in some peculiar or miraculous manner, differing from that which is entailed on the imperfect beings around him: or, in other words,—an immaculate conception was the only mode in which a sinless or spiritual Being could be born into a sinful or animal world, without partaking of its common nature.

If it be said, that our Lord partook of this inferior nature as the Son of the Virgin, as much as if he were the offspring also of Joseph: we answer.—In the same way as Adam, when he was created in the image of God, and therefore sinless; received from the hands of his Maker a body formed from the dust of the ground, so likewise did the second Adam receive from the Virgin an earthly body, as free from sin as that with which the first Adam sprang from the ground, yet like that subjected to all the weakness, infirmities, and sufferings of humanity. When we can comprehend in what manner the inanimate dust became an organized being at the first creation,

Julian Period, 4709. Before the Vulgar Æra, 5.

Joseph, of the house of David; and the virgin's name *was* Mary.

Nazareth.

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we can comprehend the mystery of the creation of the second Adam. But we may as reasonably disbelieve the one as the other, if our understanding must comprehend the difficulty before we receive it. The whole doctrine of creation is one of the truths which baffles the intellect of man. We must, in this stage of our being, be contented to believe, and to be ignorant. If we believe only what we comprehend, we must believe nothing but mathematical demonstrations.

The declarations of Scripture from the very beginning assert, that the seed of the woman shall bruise the serpent's head. It is evident this term, "the seed of the woman," cannot be applied to mankind in general. It must refer to a Being to whom it could be applied in some peculiar sense: and the ingenuity of man has never yet devised a mode in which this passage can be properly applied to any of the human race, unless in that manner in which the believers in divine Revelation have applied it to the promised deliverer, the second Adam. The first Adam was called *the* Son of God, because he was created in the image of God, in a way different from his descendants. Christ also is called *the* Son of God, on account of his miraculous conception. Both were created spiritual beings; and the true worshippers of God, in various parts of Scripture, are called by the same name, in an inferior sense, because they aspire to the recovery of that superior nature which the first Adam lost, but the second restored.

The ancient Jews were decided, and, so far as we can ascertain from their remaining books, were unanimous in their opinion; that the divine person who was appointed to deliver man, should be the seed of the woman in some manner differing from mere men. This they principally learned from two passages in their prophets, which have consequently been much discussed; these are Isa. vii. 14. and Jer. xxxi. 22. both of which require attention.

When the invasion of Rezin and Pekah had reduced the Israelites to extremity, their king, Ahaz, who in the days of his prosperity had sacrificed and burnt incense to the gods of the surrounding nations, in the groves and in the high places of their worship, and consequently had paid little attention or respect to the prophet Jehovah, now in this period of distress and calamity applies for relief to Isaiah. The Prophet assures him that he shall be delivered from the two kings; but that, within sixty-five years, the ten tribes should be carried away captive, (Isa. vii. 9.) The king is incredulous, doubting perhaps the inspiration of the prophet; who requests the king to require any miraculous proof he pleases that the prophecy he had delivered should be accomplished. The king refuses to do so, when Isaiah immediately declares the Lord himself shall give you a sign—Behold a Virgin, (or more properly, the Virgin, העלמה, with the emphatic ה) should conceive and bear a son. That the name of this son should be Emmanuel; and before he was of sufficient age to discern between good and evil, the country should be delivered from its invaders. The Virgin in question is supposed, by Abrabanel, and other Jewish writers, to denote Mahershalalhashbàz, whom Isaiah married soon after. By others the word העלמה is rendered damsel, instead of virgin, and is supposed to refer to the queen of Ahaz, who was then pregnant of Hezekiah. Dr. Pye Smith (*c*) fol-

Julian Period, 4709. Before the Vulgar Æra, 5.

28 And the angel came in unto her, and said[9], Hail, Nazareth.

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lows the authority of Trypho, Aquila, Symmachus, Theodotion, and Abrabanel, in giving this last signification to the word העלמה. The inspired writings, however, do not appear to confirm this interpretation; for they give us no account of a child born at that time who either received the name of Emanuel, or a name that would bear the same signification.

If the prophecy had ended at the 16th verse of the seventh chapter, it might perhaps bear a literal interpretation. But it seems to have been forgotten by those who would thus limit its signification, that it is only a part of one prophetical discourse which is completed at ver. iv. chap. 10. and includes that still more eminent prophecy, rendered in our translation, "Unto us a Child is born, unto us a Son is given; the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God." The object then of the Prophet in pronouncing the words, a Virgin shall conceive, &c. must be collected from the scope of the whole discourse. If it be thoroughly examined it will appear, like other prophetical discourses, to make the present distress and predicted deliverance serve as a figure of some more distant and more glorious event. No king of Israel could be justly styled the Wonderful—Counsellor—the mighty God, (which latter epithet is rendered, by a learned critic (*d*), God, the mighty man)—the Everlasting Father—the Prince of Peace. These prophecies from necessity must be, as they always have been, both by Jewish (*e*) and Christian writers, referred to the Messiah, and as such is quoted by St. Matthew in his Gospel, i. 23. (*f*.)

I shall close this part of the present note with a statement of Dr. Kennicott's hypothesis.

He conceives that "the text contains *two* distinct prophecies; each literal, and each to be understood in one sense only; the first relating to Christ, the second to Isaiah's son." The one is contained in v. 13, 14, and 15; and the other in v. 16. Dr. K. paraphrases them thus:

"I. Fear not, O house of David, the fate threatened you: God is mindful of his promise to your Father, and will fulfil the same in a very wonderful manner: Behold! a virgin (rather the virgin the only one thus circumstanced) shall conceive, and bear a son; which son shall therefore be, what no other has been or shall be, the seed of the woman, here styled THE VIRGIN: and this son shall be called (*i. e.* in Scripture language he shall be) IMMANUEL, God with us: but this great Person, this God visible amongst men, introduced into the world thus, in a manner that is without example, shall be truly man: he shall be born an infant, and as an infant shall he be brought up: for butter and honey (rather milk and honey) shall he eat; he shall be fed with the common food of infants, which in the East was milk mixed with honey, till he shall know (not that he may know, as if such food was to be the cause of such knowledge, but) till he shall grow up to know how to refuse the evil and choose the good."

"II. *But before* THIS *child* (pointing to his own son) *shall know to refuse the evil and choose the good; the land that thou abhorrest, shall be forsaken of both her kings.*"

"———הנער should be rendered, THIS *child*:—a son of Isaiah, Shear-jashub; whom God had commanded the prophet to take with him; but of whom no use was made, unless in the application of these words; whom Isaiah might now hold in his arm; and to whom therefore he might point with his hand when he

Julian Period, 4709. Before the Vulgar Æra, 5.

thou that art highly favoured, the Lord *is* with thee: blessed *art* thou among women.

Nazareth.

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addressed himself to Ahaz, and said, But before this child shall grow up to discern good from evil; the land, that thou abhorrest, shall be forsaken of both her kings."

"The child's name is evidently prophetical; for it signifies, *a remnant*, or *the remainder, shall return*. This prophecy was soon after fulfilled. And therefore this son, whose name had been so consolatory the year before, was with the utmost propriety brought forth now, and made the subject of a second prophecy—namely, that before that child, then in the second year of his age, should be able to distinguish natural good from evil, before he should be about four or five years old; the lands of Syria and Israel, spoken of here as one kingdom on account of their present union and confederacy, should be forsaken of both their kings: which, though at that time highly improbable, came to pass about two years after; when those two kings, who had in vain attempted to conquer Jerusalem, were themselves destroyed, each in his own country."—Kennicott's Sermon on Isa. vii. 13—16. Oxf. 1765.

The celebrated prophecy of Micah (ch. v. 2.) which St. Matthew likewise, as his countrymen would approve (*g*), applies to Christ, was written twenty years after the event by which this prophecy of Isaiah (Isa. vii. 14—16, &c.) was occasioned. Both Dr. Hales (*h*) and Bishop Lowth (*i*) are of opinion, that Micah in this passage alludes to the former passage previously delivered by Isaiah. "Micah," says Bishop Lowth, "having delivered that remarkable prophecy which determines the place of the birth of the Messiah, the Ruler of God's people, whose goings forth have been of old, from everlasting, adds, that nevertheless God would deliver them up to their enemies, till she who is to bear a child brings forth." Archbishop Newcome also confirms the authorized version (*k*).

The uncommon expression also, "the holy offspring," Luke i. 35. seems to be especially adapted to denote that the child would be produced in a way different from the generation of the rest of mankind. On the appellation, *Son of the Most High*, Kuinoel, a very cool and cautious critic, observes, "that it seems to be used to signify that Christ was procreated by an immediate divine intervention: in which sense Adam also is called "the Son of God (*l*)."

The next prophecy which our present subject leads us to consider, is given by Jeremiah, (xxxi 22.) The Lord hath created a new thing on the earth, a woman hath compassed a man. That new "creation of a man is therefore new, and therefore a creation, because wrought in a woman only, without a man, compassing a man; which interpretation is antient, literal, and clear (*m*)." This is the opinion of one of our most eminent divines, who proceeds to demonstrate, from the rabbinical and talmudical writers, that the antient Jews gave the same interpretation to this passage, and referred it to the miraculous conception of the expected Messiah.

The greater part of the events which are predicted in the Old Testament are shadowed forth by types, or partial, intended resemblances, to the event prefigured. The miraculous conception also is repeatedly typified in the Old Testament. Various women, Anna the wife of Elkanah, Sarah of Abraham, the wife of Manoah, and others, as well as Elizabeth the wife of Zacharias, are recorded to have brought forth children after their old age had begun. The design of this seems to have been, to

Julian Period, 4709. Before the Vulgar Æra, 5.

29 And when she saw *him*, she was troubled at his

Nazareth

afford the Church of God, which expected a Messiah who should be in a peculiar sense the seed of the woman, a certain and miraculous proof, that as nothing was impossible with God, he would in his own time give them the promised Messiah; of whose birth, the birth of the children of these women were but types.

That the doctrine of the miraculous conception of the Messiah is laid down in the New Testament, as well as the Old, the Christian reader does not require to be informed. The account is contained in the commencing chapters of the Gospels of St. Matthew and St. Luke; which are to be found in every version and manuscript of the New Testament extant. As these chapters maintain the divinity of Christ, by asserting the fact of his miraculous birth, they have been attacked with a variety of theoretical arguments by the Socinian writers; as well as by all, whether Deists or nominal Christians, who would reduce the Gospel to a good and valuable system of morality; and represent the promised Messiah as merely the blameless man, the exemplary teacher, and possibly a superior prophet(n). On the same authority which induced the first ages to receive these chapters as authentic and genuine, and to believe the narrative contained in them, Christians in all ages have made the doctrine of the miraculous conception an article of their faith. They have believed in Him "who was conceived by the Holy Ghost, and born of the Virgin Mary."—See the whole of the admirable third article of Pearson on the Creed.

(*a*) The infection of our nature, the *Φρόνημα σαρκὸς*, spoken of in the 9th Article of the Church of England. (*b*) Moses acquaints us that *Adam* begat *Seth* IN HIS OWN LIKENESS AFTER HIS IMAGE, Gen. v. 3. can it be supposed that an accurate writer as *Moses* is, when he had said, that God created man, *in his own likeness after his image*, Gen. i. 26, 27. and here says, that *Adam begat Seth* IN HIS OWN LIKENESS AFTER HIS IMAGE, did not set this expression in opposition to the other? Nothing else appears from the words being so exactly repeated. He must therefore design to acquaint us that *Adam* having lost the image and likeness of God, could not for that reason beget *Seth* after the image and likeness in which himself had been created; *but in his own likeness after his image*, a miserable mortal man like himself, an heir of his toil, care, sorrow, and death. Extracted from a manuscript letter from the first Lord Viscount Barrington, author of the Essay on the Dispensations, to the celebrated Dr. Lardner, with which I have been favoured by his son, the present Hon. and Right Rev. the Lord Bishop of Durham. See also on the same subject Jones' figurative language of Scripture. (*c*) Scripture testimony to the Messiah, vol. i. p. 271; but this supposition is founded on the idea that some error has crept into the account in the sacred text of Hezekiah's age, 2 Kings xvi. 2. 2 Chron. xxviii. 1.—and it is scarcely admissible to build the right interpretation of one part of Scripture on the possible error of another. (*d*) Horsley's Biblical Criticisms, vol. ii. p. 65. (*e*) Quoniam puer datus est—Targum: Dixit propheta ad domum David: Puer natus est nobis, &c. &c. Deus potens vivens in secula משיחא, Messiah, cujus temporibus pax multa erit. Debarim rabba sect. i. fol. 249. 4. In Sanhedrin, fol. 94. 1. Deum constituisse Hiskiam facere Messiam, quæ quidem fabulosa sunt, sed tamen nobis in tantum utilia, quia ostendunt, Judæos in lectione horum verborum de Messia cogitasse. Schoetgenius, vol. ii. p. 160. It cannot be necessary to refer to Christian writers. But see Kidder's Demonstration of the Messiah, Part ii. p. 97, 1726, folio. (*f*) The quotation in St. Matthew agrees almost word for word with the Hebrew, Year of the Julian Period, 4709. Before the Vulgar Æra, 5.

saying, and cast in her mind what manner of salutation this should be. Nazareth.

Matt. i. 23.—Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱον, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ ἘΜΜΑΝΟΥΗΛ.	Isa. vii. 14. הנה העלמה הרה וילדת בן וקראת שמו עמנואל

but varies from the Septuagint, from which the New Testament writers so often quote, in two words only—Matt. ἕξει—Sept. λήψεται—Matt. καλέσουσι—Sept. καλέσεις. (*g*) Since the application of this passage to the Christian Messiah, the Jews have been accustomed to refer the words to other circumstances, than their ancestors had done. Noli Lector (says Schoetgen, vol. ii. p. 213,) hanc diversitatem mirari—(I consider myself as possibly addressing some of the sons of Israel in these notes, and I omit therefore the next clause of the quotation)—Hic autem Marcus Marinus, Censor a Pontifice constitutus, textus ad confirmationem religionis valentes corrupit. In loco Sanhedrin (fol. 98. 2. had been just quoted) signum castrationis, lacuna scilicet, ubi vox הרשעה, impium omissa est, aperte conspicitur: in loco autem priore longe plura deesse videntur. Dixit R. Giddell. Quare autem Hillel excipiatur a consortio istius beatitudinis? Quia dixit: nullum amplius Messiam Israeli expectandum esse: (Glossa Quia Hiskias fugerit Messias, et de ipso dictæ sint Prophetiæ Ezek. xxix. 21. et Micha v. 3.) Meuschen N. T. ex Talmude illust. 4to. Leipsic 1736. p. 30. (*h*) Hales' Analysis of Chronology, vol. ii. p. 462, 463. (*i*) Lowth's Isaiah, notes, 4to. edit. p. 64. (*k*) Newcome's Minor Prophets in loc. (*l*) Comment in Libros. Hist. N. T. vol. ii. p. 271. Apud Smith's Scripture Testimony to Mess. vol. ii. p. 48. (*m*) Pearson on the Creed, Oxford edit. 8vo. vol. i. p. 270, and vol. ii. p. 201. It is not to be denied, he observes, that the proper signification of סבב is circumdare, or cingere. R. Judah has observed but one interpretation of the verb, and Kimchi says that all the words which come from the root סבב, signifying encompassing, or circuition. Those words therefore (Jerem. xxxi. 22.) נקבה תסובב גבר must literally import no less than that a woman shall encompass or enclose a man: which, with the addition of a new creation, may well bear the interpretation of a miraculous conception. On this account the Jews applied the passage determinately to the Messiah. This appears in Berashith Rabba Parash. 89. where, shewing that God doth heal, with that, with which, he woundeth, he saith, as he punished Israel in a virgin, so would he also heal. By the testimony of R. Huna, in the name of R. Idi, and R. Josuah, the son of Levi. And again in Midrash Tillim, upon the second Psalm, R. Huna, in the name of R. Iddi, speaking of the sufferings of the Messiah, saith, וזה מלך המשיח, Iste est rex Messias, that when his hour is come, God shall say, עלי לבראתו בריה חדשה וכן הוא אומר אני היום ילדתיך: "*I must create him with a new creation;*" "*and so* (by virtue of that new creation) *he saith, this day have I begotten thee.*" From whence it appeareth that this sense is of itself literally clear, and that the ancient Rabbins did understand it of the Messias; whence it follows that the later interpretations are but to avoid the truth which we profess, that Jesus was born of a virgin, and therefore is the Christ. Vide also Schoetgenius, vol. ii. p. 99. Locum general: 50. 2. In Sohar. Genes. fol. 13. col. 52. apud Schoetgen, vol. ii. p. 202, the words נקבה תסובב גבר are applied to the Church. Die sexto applicat se uxor (Ecclesia) ut præsto sit marito suo (Deo) qui vocatur justus, eique die Sabbathi mensam instruat. Et hoc ipsum est, quod Scriptura innuit, dicens: (Creabit Dominus). Et hoc fit temporibus Messiæ, qui sunt dies sextus. Dr. Blayney, in his new translation of the prophecies of Jeremiah, renders the phrase "a woman shall put to the rout a strong man," and defends this interpretation by observing, that the words (even if סבב be translated to encompass,) can only mean to contain or comprehend in the womb; and as this is not a wonderful thing, he concludes the pas-

Julian Period, 4709. Before the Vulgar Æra, 5.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God. Nazareth.

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sage has some other meaning. But the fact is, that this encompassing in the womb being called a wonderful thing, has been referred on that very account to the miraculous conception. He supposes the woman to be the Jewish Church, which should put to rout all its powerful enemies. The word סבב, in Hiphil or Pihil, may certainly signify to cause to turn about, i. e. to repulse. But this was by no means a thing so unusual, that it should be called a new thing in the earth; for the Church of Israel had repeatedly overpowered, or been delivered from its enemies in the most wonderful manner. The interposition of Providence for this cause was by no means a new thing in the earth. The sense of repulse or put to the rout also, is very forced, and without sufficient authority. Blayney's Jeremiah, 4to. 1784, Oxford, p. 86, and notes 194. Calvin, an author always entitled to our most impartial attention, comparing the passage with Isa. xliii. 19. interprets it to signify the triumph of the Jews over the Chaldeans. The woman, he interprets to mean, the Jews—the man, the Chaldeans—the surrounding, to the triumph of the Jews over these, their enemies: and Luther once maintained the same opinion. This interpretation, however, is entirely overthrown by the recollection of the fact, that the Chaldeans or the Persians, or Medes, were never conquered by the Jews, who were freely released from their captivity. Not only does this fact overthrow the interpretation given by this eminent man, but the word נקבה is never used figuratively. Pfeiffer adds many very curious interpretations of the passage. Vide Pfeiffer dubia vexata, p. 760. The passage is interpreted by Christian divines to refer to the miraculous conception. The woman is the mother of Christ. The man encompassed (the אל גבור of Isaiah ix. 6.) is the Messiah; the encompassing is the enclosure of the promised infant created in the womb. The new thing in the earth is the creation of the infant by supernatural power, a circumstance unusual, unknown, unthought, and unheard of before. That this is the meaning of the passage is gathered from the context, the former and latter passages connected with it referring to the Messiah. This intelligence only could give complete comfort to the pious Jews at the period when they were thus distressed. They were assured not only that they should return to their cities, but that the ancient promise should be accomplished, and the seed of the woman be born. Three arguments have been adduced by some against this mode of interpreting the passage. The first is that נקבה is the epithet applied only to the female sex in general, and not to any individual. More especially, that the term is by no means applicable to a virgin. To this it is answered, that the word is applied to an individual in the following passages—Gen. i. 27. and v. 2.; Levit. iii. 1. and 6.; and iv. 28 and 32; xxvii. 4; Num. xxxi. 15; and that it is not unusual to use the same word in opposition to זכר, an individual of the other sex. And in Leviticus xii. 5. the word נקבה is applied to a female infant, newly born. The second argument is that the word גבר is never used to denote a newly born male infant. The Targum of Onkelos, however, on Gen. iv. 1. uses the word in this sense, and it is also so applied in Isa. ix. 6. unto us a child is born, &c. &c. אל גבור. The third argument is, that סבב never refers to conception. The word, however, signifies in general to enclose, to surround; and its use in the present instance is sufficiently enforced and applicable. Vide Pfeiffer dubia vexata, p. 760—762, and his references. (n) I will notice but one objection which has lately been again brought forward against the doctrine of the immaculate conception, as it has frequently been urged by the Socinian writers, and is so admirably answered by a gentleman to whose valuable work I am much indebted. In his calm inquiry into the Scripture doctrine of the person of Christ, Mr. Belsham observes, "If the relation given of the miraculous conception were true, it is utterly unaccountable that these extraordinary events should have been wholly omitted by Mark and John, and that there should not

Julian Period, 4709. Before the Vulgar Æra, 5.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Nazareth.

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be a single allusion to them in the New Testament, and particularly that in John's history, Jesus should be so frequently spoken of as the son of Joseph and Mary, without any comment, or the least hint that this statement was erroneous." This objection, says Dr. P. Smith, is plausible: but we ask a fair attention to the following considerations. The fact in question was of the most private and delicate nature possible, and, as to human attestation, it rested solely on the word of Mary herself, the person most deeply interested. Joseph's mind was satisfied with regard to her honour and veracity, by a divine vision, which, in whatever way it was evinced to him to be no delusion, was still a private and personal affair. But this was not the kind of facts to which the first teachers of Christianity were in the habit of appealing. The miracles on which they rested their claims were such as had multiplied witnesses to attest them, and generally enemies not less than friends. Here then, we see a reason why Jesus and his disciples did not refer to this circumstance, so peculiar, and necessarily private. The account in Matthew had probably been transmitted through the family of Joseph and Mary; and that in Luke, through the family or intimates of Zacharias and Elisabeth; a supposition which furnishes a reason why the two narratives contain so little matter in common. It is objected also that this doctrine is not alluded to in the other books of the New Testament. The same reason will account for the absence of reference to this miracle in the epistolary writings of the New Testament, if that absence be admitted to the fullest extent: for there is, at least, one passage which appears to carry an implication of the fact. The writer of the Epistle to the Hebrews, in explaining the symbolical representations by which it pleased the Holy Spirit, under the former dispensation, to prefigure the blessings of Christianity, seems to put the interior sanctuary, or "holy of holies," as the sign of the heavenly state; and the outer tabernacle as that of "the flesh," or human nature of the Messiah. As the Aaronical high-priest, on the great anniversary of expiation, was first to officiate in the tabernacle, offering the sacrifices and sprinkling the blood of symbolical pardon and purification, and then was to advance, through that tabernacle, into the most holy place, the representation of the divine presence; so Christ, our "Great High-Priest," and "Minister of the sanctuary and of the true tabernacle,"—"entered into the sanctuary,—through the greater and more perfect tabernacle,—his own blood." Now, of *this* tabernacle it is declared that "the Lord pitched it, and not man;" that it was "not made with hands, that is not of this creation." The expression in Scripture "not made with hands," denotes that which is effected by the immediate power of God, without the intervention of any inferior agency. It, therefore, in the case before us, intimates that the fleshly tabernacle of our Lord's humanity was formed, not in the ordinary way of nature, but by the immediate exercise of Omnipotence.—Smith's Scripture Testimony to the Messiah, vol. ii. p. 17—19. Many modern interpreters, it is true, understand "the tabernacle" in these passages as signifying the heavenly state. Yet these writers make "the sanctuary" also to signify the same object; thus confounding two very distinct images. The propriety of the figures, the argument of the connexion, and the frequent use of σκῆνος and σκήνωμα to denote the human body, (2 Cor. v. 1—4. 2 Pet. i. 13, 14. and this use of at least σκῆνος is common in Greek writers: see Wetstein on 2 Cor. v. 1. and Schleusneri Lex.) satisfy me of the justness of the interpretation of Calvin, Grotius, James Cappel, Dr. Owen, &c. It is no objection that in Heb. x. 20. "the veil" is the symbol of the Messiah's human nature: for the veil, as one of the boundaries of the tabernacle, in a natural sense belonged to it; and the passage relates to our Lord's *death*, so that the *veil* is very fitly introduced, marking the transition out of life into another state. The text was partially quoted above, for the sake of presenting alone the clauses on which the argument rests. It is proper here to insert it at length. The reader will observe the appo-

Julian Period, 4709. Before the Vulgar Æra, 5.

32 He shall be great, and shall be called the Son of Nazareth.

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sition of "the tabernacle" and the "blood." "But Christ, having presented himself, a High-Priest of the blessings to come, through the greater and more perfect tabernacle, not made with hands (that is, not of this creation,) and not through the blood of goats and calves, but through his own blood, entered once (*i. e.* once for ever, never to be repeated,) into the sanctuary, having acquired eternal redemption." Grotius's note is so judicious and satisfactory that it deserves to be inserted. "The design of the writer is to declare that Christ entered the highest heavens, through his sufferings and death. To keep up the comparison with the high-priest under the law, his object is to declare that Christ *entered through his body and blood;* for the *body* is very properly put by metonymy for *bodily sufferings;* and it is common in all languages to use the term *blood* to denote *death*, as death follows upon any very copious effusion of blood. Yet he does not express *the body* by its proper word, but uses a symbolical description suitable for carrying on the comparison. The Hebrews were accustomed to call the body a *tabernacle:* and from them the disciples of Pythagoras deduced the expression. In particular the body of Christ is called a *temple*, on account of the indwelling divine energy: John ii. 21. Here, this body is said to be "not made with hands," and the writer explains his meaning by adding, "that is, not of this creation," understanding by *creation* the usual order of nature; as the Jews apply the Talmudical term *Beriah* (creation, any thing created): for the body of Christ was conceived in a supernatural manner. "In this sense he properly employs the term *not made with hands*, because in the Hebrew idiom any thing is said to be made with hands which is brought to pass in the ordinary course of nature. See v. 23. and Mark xiv. 58. Acts vii. 48. xvii. 24. Eph. ii. 11. The Prophets frequently give to idols the appellation *made with hands*, as the opposite to any thing divine." Grotii Annot. in Heb. ix. 11.—Dr. P. Smith's Messiah, vol. ii. p. 29, 30. Archbishop Magee, on the Atonement. Horsley's Tracts. Works of Bishop Bull. Scott's Christian Life. Archbishop Lawrence. Veysie. Rennell. Nares. Layman's Vindication of the Disputed Chapters of St. Matthew and St. Luke. Notes of Scott; Gill; Mant and D'Oyly. Wardlaw's Socinian Controversy. Dr. P. Smith's Sermon on the Atonement.

[9] ON THE SALUTATION OF MARY.

The learned Joseph Mede remarks on the salutation of the angel, "Hail thou that art highly favoured," *χαῖρε κεχαριτωμένη*—that it must be rendered, not as Dr. Hammond and the Vulgate represent it, Hail thou that art full of grace, but in the same sense in which the house of Levi was highly favoured above the rest of the tribes of Israel. The word קדש (holy) does not always mean "holy in life," but "holy to the Lord," which implies a relative holiness, and as the word חסד, which sometimes is considered a synonym of קדש, is used in the same twofold sense, he concludes the salutation of the angel ought so to be understood in this place. The sermon in which Mede expresses this opinion, is upon Deut. xxxiii. 8.—Let thy Urim and thy Thummim be with thy holy one. The Hebrew is be with חסידך, which Junius expounds, with thy favoured one; not *ἀνδρὶ ὁσίῳ σȣ*, as the Septuagint, but *κεχαριτωμένῳ σȣ*. The word, says Lightfoot, (vol. i. p. 411, fol. edit.) is used by the Greek scholiast to express חסד עם, *μετὰ κεχαριτωμένȣ χαριτωθήσῃ*, Ps. xviii. 25. in the sense of *χάρις*, mercy or favour, as Ephes. i. 6. *ἐχαρίτωσεν ἡμᾶς*. The salutation of the angel means, therefore, hail thou that art the especially elected and favoured of the Most High, to attain to that honour which the

Julian Period, 4709. Before the Vulgar Æra, 5.

the Highest: and the Lord God shall give unto him the throne of his father David: Nazareth.

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man!

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

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SECTION V.

Interview between Mary and Elisabeth.

LUKE i. 39—56.

Before Vulgar Æra, 5.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda[10]; Hebron.

Jewish virgins, and the Jewish mothers, have so long desired—thou shalt be the mother of the Messiah. For an account of the peculiar manner in which the Jewish women desired offspring, in the hope that they might be the mother of their promised Messiah—Vide Allix's Reflections on the Books of Moses, Mede's Works, fol. edit. London, 1677. p. 181. Lightfoot, vol. i. folio edit. p. 411. See also Kuinoel and Rosenmüller in loc.

[10] There is very little doubt but that Hebron was the city here spoken of. In Joshua xxi. 13. we read that Hebron, with her suburbs, was given to the children of Aaron the priest, and in ver. 11 of the same chapter, and in chap. xi. 21. it is described as a city in the hill country of Judah. After the return from the captivity of Babylon, the priests were anxious to take up their abodes in their appointed heritage. Hebron is celebrated for many events. Here Abraham received the promise of the miraculous birth of Isaac. Here circumcision was probably first instituted, (many being of opinion it was known before the time of Abraham), here Abraham had his first land, and David his first crown. John was born at Hebron, and here he first appointed, and practised as a permanent institution the ordinance of baptism (*a*).

The Talmudists (*b*) inform us of a very singular custom in the Temple service, which had a reference to Hebron. Before the morning sacrifice was offered, the President of the Temple was used to say every morning—Go and see, if it be time to kill the

Julian Period, 4709. Before Vulgar Æra, 5. Hebron.

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb[11]; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

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sacrifice. If it was time, the answer was, "it is light." Those in the court replied, "Is the light come so far, that thine eyes may see Hebron?"

How far this tradition may be received I do not venture to decide; it is certain that Hebron was always regarded with particular attention by the people of Israel, and if this tradition be correct, it must doubtless have been typical of some predicted and expected event. What place, then, in the land of Israel, could have been so appropriate for the true light first to dawn before the perfect sacrifice could be offered, as the city of Hebron. Here John the Baptist was born—and here the rays of truth first shone; when, through the inspiration of the Holy Ghost, the appointed Saviour was hailed for the first time near this place, as the Lamb of God, the true Sacrifice, who should take away the sins of the world.

Can these remarkable and wonderful events be regarded only as coincidences? To me they appear to point out the beautiful connexion and harmony in minute points of the two dispensations, and to prove that nothing has come to pass, but what was ordained of old.

If the account of Josephus (Bell. Jud. lib. 5. c. 7.) may be depended upon, Hebron was not only celebrated for the great events which had there taken place, but was renowned for its antiquity, and considered of more ancient date than Memphis, in Egypt. Jerome and Eusebius likewise mention that there still remained at Mamre, near Hebron, the oak under which Abraham entertained his angelic visitors; and that the surrounding Gentiles held it in great veneration.

(a) See Witsius de Vitâ Johan. Bapt. Misc. Sacra, vol. ii. p. 495.
(b) Lightfoot's Chorographical Century—Works, folio, vol. ii. p. 46.

[11] The native Jew who reads in St. Luke's Gospel this expression, would be reminded of a tradition of their fathers, that when the Israelites came to the red sea the children in the womb leaped for joy.

ואפילו ואיכון עוברין במעי אמהון חזו, ומשבחן לל"בת: imo etiam embryones, qui in utero matris erant, viderunt id, et Deum S. B. celebrarunt. Possibly it was in allusion to this tradition that the phrase is here used. Elizabeth may be supposed to express the greatness of her joy at the sight of her cousin, which so agitated her as to produce this effect. Elizabeth compared her happiness, in beholding the mother of the expected Messiah, to that of her countrymen when they saw before them, for the first time, the earnest of their long wished for deliverance from Egypt. Fol. 25. col. 99. apud Zohar Exod. fol. 32. col. 91. apud Schoetgen. Hor. Heb. vol. i. p. 257.

lian Pe-
od, 4709.
efore Vul-
ar Æra, 5.

Hebron.

44 For, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said[12], My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

SECTION VI.

The Birth and Naming of John the Baptist.

LUKE i. 57. to the end.

Julian Pe-
riod, 4709.
Before Vul-
gar Æra, 5,
in the spring
of the year.

Hebron.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the

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[12] This speech of Mary is evidently the offspring of a mind thoroughly embued with the language and sentiments of the antient Scriptures. A learned modern author has selected the original of this verse as an instance of the adoption in the New Testament of the parallel couplet, so usual in the Old Testament. It certainly may be considered as one collateral proof that the New Testament is from the same spirit of inspiration as the Old, that these singular parallelisms and forms of composition are found in each. In the present instance, however, and no doubt in the great majority of others, the composition of the speech appears to have been evidently unstudied. The effusion of those who were actually inspired, did not require any laboured arrangement, according to the laws of studied composition.—Bishop Jebb's Sacred Literature, p. 210.

Julian Period, 4709. Before Vulgar Æra, 5, in the spring of the year.

Hebrews.

Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear [13],

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[13] The Jews divide the worship of God into that which is offered מאהבה from love, and that which is offered מיראה from fear. In allusion to which distinction, St. Paul, one of the most learned Jews of his time, uses the expression, Rom. viii. 15. *πνεῦμα δȣλείας*. In the Old Testament dispensation the laws of Moses were delivered under circumstances calculated to excite the strongest fear and apprehension—the most rigid obedience was required; and the people were anxiously alarmed lest any thing should be done by them, whereby they might become polluted, and incur the anger of their God. This law was a yoke which neither they, nor their fathers, were able to bear. But in the law which was now to be ushered in by the Messiah, Zachariah announces, in this sublime prophecy, the introduction of a new worship; not from slavish fear, but from

Julian Period, 4709. Before Vulgar Æra, 5, in the spring of the year.

75 In holiness and righteousness before him, all the days of our life. Hebron.

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

77 To give knowledge of salvation unto his people by the remission of their sins.

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us.

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

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SECTION VII.

An Angel appears to Joseph.

MATT. i. 18—25.

Julian Period, 4709. Before Vulgar Æra, 5.

¶ 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together[14], she was found with child of the Holy Ghost. Nazareth.

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pure love to God, which is inconsistent with, and casteth out fear. He was singing the death song of the Jewish Church. He prophesied the overthrow of the system of ceremonies, rites, and all their burthensome minutiæ; and the establishment in their place of a holy and perfect system, wherein God should be served and honoured as with the love and worship of children. Both this, and the phrases (ver. 79.), as well as others, can only be fully understood by thus keeping in view the opinions of the Jews, in the days of our Lord and his Apostles. Vide Schoetgen. vol. i. p. 261. and Faber's Horæ Mosaicæ on the prophecy of Zacharias.

[14] It was the custom among the Jews to allow some interval between the יחוד, the espousals and the nuptials, and הכנסה, the bringing of the espoused into the husband's house. See Deut. xx. 7. The words (v. 18.) *πρὶν ἢ συνελθεῖν ἀυτὺς*, may apply to either of these. The object of the law was to satisfy the husband of his wife's chastity. In this probationary period, after her return from her cousin Elisabeth, we are told that the Virgin Mary was found with child.

Had the Virgin been espoused, under these circumstances, to any other than a just and humane man, such as Joseph, she would in all probability have been immediately exposed, with inconsiderate rashness, to public scorn and derision: but, as it was, we find that she was treated with kindness and indulgence: and that Joseph listened to her defence. Her vindication, we may infer from the narrative, was received by her espoused husband with much surprise and incredulity; but we may suppose that he was too well acquainted with the prophecies of his Scriptures, to doubt the impossibility of this event. In addition to which he must have been informed

Julian Period, 4709. Before Vulgar Æra, 5.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. Nazareth.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream[15], say-

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of the object of Mary's journey into the hill country, of the vision, and consequent events in the temple. He pondered, he hesitated—he knew not what to decide—still hoping that his unsuspected and beloved spouse was in truth the elected and favoured Virgin Mother of the Holy One of Israel. But while he thought on these things, and had at last resolved (perhaps from fear of ridicule) to put her away privily, Behold the angel of the Lord appeared unto him in a dream, and at once dispelled all his doubts and fears, by revealing the gracious designs of Providence, and assuring him of the innocence of his spotless wife.

[15] The occasion seems to call for the next merciful intervention of divine power that was vouchsafed, at the dawning of the day of the Messiah. The approach of the kingdom of the Messiah had been already announced by the appearance of angels and the return of the spirit of prophecy to two of the kindred of Mary, and now likewise to herself. It is more than probable that Joseph knew this, but, as he was still unconvinced, a peculiar demonstration was given to him, in the revival of prophetic dreams; another way in which God had formerly made known his will to mankind.

In the antient and purer times of patriarchism, as well as in the earlier ages of Judaism, the Deity frequently revealed his will in this manner, both to his own people, and to some individuals of other nations. Not only were Joseph, Abraham, and Jacob, thus favoured; but Laban, Abimelech, Pharaoh, and even Nebuchadnezzar, received similar communications from on high. This, with every other miraculous evidence of God's superintendance over the Jewish Church, had been now long discontinued; and the Jews, who placed the greatest dependance on dreams, and had even formed rules and a regular system for their interpretation, had particularly regretted the loss of this medium of divine communication.

The revival therefore of this antient mode of revealing the will of God, must have convinced the pious Joseph that the anxiously anticipated event, the birth of the Messiah was near; and that his betrothed spouse, who was of the family of David, from whom the Messiah was to descend, was certainly the virgin upon whom the honour of his birth was to be conferred. As in the structure of a flower, and the eye of an insect, we admire the peculiar adaptation of means to the end, and thus infer the superintendance of an all powerful Creator; so in the moral world revealed in Scripture, we are led to admire the peculiar propriety of the events recorded and ordained by an all gracious Providence; and learn to believe while we adore. Under all the circumstances of the Incarnation, it appears that the Virgin was espoused to one who was more likely than any other to secure her from scorn—to protect her in danger—to relate the truth to the believing Jews; and by affirming that another distinct branch of evidence had been afforded him; to strengthen the conviction that would now begin to obtain some influence, that God had visited his people.

Philo, in his tract *περὶ τȣ̃ θεοπέμπτȣς εἶναι ὀνείρους*, has described at length the difference between prophetical and monitory dreams.

Julian Period, 4709. Before Vulgar Æra, 5. ing, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Nazareth.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins[16].

His first sort of divine dreams he thus defines, *τὸ μὲν πρῶτον, ἦν ἄρχοντος τῆς κινήσεως θεῦ, καὶ ὑπηχῦντος ἀοράτως τὰ ἡμῖν μὲν ἄδηλα, γνώριμα δὲ ἑαυτῷ.* The first kind was when God himself did begin the motion in the fancy, and secretly whispered such things as are unknown indeed to us, but perfectly known to himself. Of this sort were the patriarch Joseph's dreams.

The second kind is this, *τῆς ἡμετέρας διανοίας τῇ τῶν ὅλων συγκινουμένης ψυχῇ, καὶ θεοφορήτυ μανίας ἀναπιμπλαμένης.* When our rational faculty being moved together with the soul of the world, and filled with a divinely-inspired fury, doth predict those things that are to come. In this definition he permitted his heathen philosophy to supersede his better theology. The God of his fathers, was the Lord of the world, not the soul of the world. Though he fills all space, he rules all space. One mode of communicating his will to man, is well described; if, for soul of the world, we read, the influences of the Supreme Being.

The third is thus laid down—*Συνιστάται δὲ τὸ τρίτον εἶδος, ὁπόταν ἐν τοῖς ὕπνοις ἐξ ἑαυτῆς ἡ ψυχὴ κινουμένη, καὶ ἀναδινῦσα ἑαυτὴν, κορυβαντιῷ· κἀι ἐνθυσιῶσα, δυνάμει προγνωστικῇ τὰ μέλλοντα θεσπίζει*—i. e. the third kind is, when in sleep the soul being moved of itself, and agitating itself, is in a kind of rapturous rage, and in a divine fury doth foretel future things by a prophetic faculty, &c. &c.

These things are also contrary to present experience, but they are not contrary to philosophy. An event or action which has actually taken place, convinces our reason by means of our senses, that the event was real; so did the miraculous impressions of prophetic dreams or visions, distinguish themselves from the sensations, occasioned only by the common circumstances of life, in such manner that the prophet or person favoured with them could not mistake the effect of the extraordinary impulse for any common feeling arising from ordinary situations and events. Ideas, it is true, are usually suggested by the senses only, but why should we not believe that the Father of Spirits can affect our mind with images and ideas, produced by other agency than that of the senses.—Smith on Prophecy, vol. iv. Watson's Tracts, p. 306. Vide Lightfoot, vol. ii. p. 243. Calmet's Dict. Art. Dreams. Smith's Discourse on Prophecy, in Watson's Tracts, vol. iv. p. 306, Witsius Miscell. Sacra, vol. i. p. 27. de insomniis, and p. 289, de Prophetis, in Evang. laudatis.

[16] It may be observed here, how uniformly the idea of a spiritual Messiah is preserved. Joseph, in common with his countrymen, may justly be supposed to have entertained the opinion that a temporal Messiah was coming to deliver his people from the Romans; the angel informs him that he should be called Jesus, (from ישע, to save,) for he should save them from their sins. He should save them not merely from the consequences of their sins by his atonement, but from the dominion of their sins by his gift of the Holy Spirit, to lead them both into obedience and truth. We must not hope to be delivered hereafter from the consequences of evil, unless we are at present delivered from its power.

Julian Period, 4709. Before Vulgar Æra, 5.

Nazareth.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet[17], saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

The name Jesus, say Castalio and Osiander, Heb. יהשוה, may possibly signify "the man Jehovah," or Jehovah incarnate, God in human nature. It is compounded of יהוה and איש: the letter ש, being interposed from the latter word, the two others י and א being rejected as serviles, and therefore added or rejected at pleasure. This name is given at full length by Moses to the Jehovah Angel who conducted the Israelites through the wilderness, "The Lord is a man of war" יהוה איש מלחמה. The same name is given likewise at length in the exclamation of Eve, in which she expressed a hope that her son was the promised deliverer קניתי איש את יהוה.

The angel commands that the name Jesus be given to the Messiah, because he shall save his people from their sins. The Angel Jehovah led his people through the wilderness, and saved them from their enemies, and from the hands of all who hated them. Christ was to do the same. The analogy between the enemies of Israel, and the enemies of the soul of man, is complete. Christ in the former instance was the Saviour of his people from their temporal enemies. He was now to be revealed as their Saviour from their more dangerous and inveterate adversaries Death, Satan, and the evil of their own nature.

Pfeiffer is of opinion, with the generality of commentators, that the name must be derived from ישע, to save, and he rejects therefore the above derivation, which is given with little variation from Osiander, Reuchlin, and Sebastianus Castalio. But see the whole Dissertatione de nomine Jesu—Pfeifferi dubia vexata, p. 1154, particularly Th. 6 to 18 inclusive.

I have placed the appearance of the angel to Joseph after Mary's return from the house of Elizabeth, as she came back from Hebron before the birth of John, three months after the annunciation of the Messiah. On her arrival at her own house, when the proofs of her pregnancy became evident, the fears and suspicions of Joseph, we may justly suppose, to have been excited. Before that period, he could have no reasons for suspicion.—Lightfoot, vol. i. p. 421.

[17] The Christian may believe that this passage refers to the Messiah on the authority of St. Matthew; and the Jew may likewise believe it, on the authority of the ancient targumists; who, with their countrymen in general, were accustomed to refer these expressions of their early prophets to the expected Messiah. To overthrow the force of the prediction, they have, however, in later days, made use of arguments which their ancestors would have disdained.—Vide Kidder's Demons. of Mess. p. iii. p. 90, &c. &c. &c.

SECTION VIII.

Birth of Christ at Bethlehem.

LUKE ii. 1—7.

Julian Period, 4709. Before Vulgar Æra, 5.

Bethlehem.

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed [18].

2 (*And* this taxing was first made [19] when Cyrenius was governor of Syria [20].)

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[18] Another proof was now to be afforded to the whole Jewish nation, that the time of the Messiah had arrived. The Father of the Patriarchs had long prophesied that the sceptre was never to depart from Judah, nor a lawgiver from between his feet, until Shiloh, the sent, the Messiah (*a*) come, (Gen. xlix. 10.) The people, though they had long been subjected to the Romans, had been hitherto more immediately under the controul of their high priests, and the family of Herod, who called himself a Jew, though he was of the race of Edom. They were now reduced to a mere province; they were commanded by a Heathen, a stranger and foreigner, to enroll their families in the public registers; to take the oath of fidelity, and probably to pay tribute to him as their sovereign and ruler (*b*). What could have been a stronger argument, and appeal to every individual Jew; that the sceptre had entirely departed; and that Shiloh was to be immediately expected; than this individual taxation, or badge of subjection.

(*a*) The Targum of Onkelos gives this interpretation—non recedet עביד שולטן, faciens potentiam ex domo Juda, וספרא, et scriba ex nepotibus ejus in æternum, donec veniat Messias—and the Targum of Jonathan, non cessabunt reges, et præsides ex domo Juda, et scribæ docentes legem ex semine ejus, usque ad tempus, donec veniat Messias: and the Jerusalem Targum gives the same interpretation.—See also a large number of authorities from the early Jewish writers, all to the same effect, in Schoetgenius Horæ Hebraicæ, vol. ii. p. 492, &c. On the Sceptre of Judah, see the dissertation of Schoetgenius de Schiloh Dominatore, and a curious and most ingenious dissertation by Bishop Warburton: who interprets the prophecy—The Theocracy shall continue over the Jews, until Christ come to take possession of his Father's kingdom.—Divine Legation, vol. iv. p. 245—266. Quod nomen habet Messias? Qui sunt de domo שילא R. Schilæ seu scholastici ejus, dixerunt שילה Schilo esse nomen ejus: quia dicitur Gen. xlix. 10. Usquedum veniet Schilo.—Meuschen N.T. ex Talmude, p. 30, and 902. See also Leslie's Case of the Jews, Dublin, 1755, p. 6. (*b*) About this time Augustus, as is related by Josephus, ordered the oath of fidelity to be taken to him, as the superior and sovereign of the land. In that oath, Herod was considered as secondary to the Emperor, and the people were not required to give him their personal allegiance. It is possible that the enrolment ordered by Augustus was the same as the *ἀπογραφὴ* of St. Luke. See the next note.

[19] The word *πρώτη* must be construed in the sense of priority as to time; it bears this sense in some, though not many instances. It is much better thus to render the passage, than to adopt any conjectural emendation; whether *πρὸ τῆς*, with Whitby, or *πρώτη τρὸ τῆς*, with Michaelis, which his translator so decidedly condemns; or than Mr. Benson's, which is very

Julian Period, 4709. Before Vulgar Æra, 5.

3 And all went to be taxed, every one into his own city. Bethlehem.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child[21].

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ingenious, but unsupported by the only authority which ought to induce us to receive any alteration of the vulgate text of the New Testament; the authority of manuscripts. It is certainly a very slight alteration, but it must be rejected, in the absence of other proof.

He would read *ἄυτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἢ (απογραφὴ ἣ ἐγένετο) ἡγεμονεύοντος τῆς*, &c. &c. inserting only the single letter *ἢ*, between *ἐγένετο* and *ἡγεμονεύοντος*—and thus render the passage—This taxing took place before that, which took place, when Cyrenius was governor of Syria.

The suggestion of Mr. Benson, that the decree for the taxing, or *απογραφὴ*, of St. Luke, was the same as the taking the oath of allégiance to Augustus, mentioned by Josephus, is well supported; and if his hypothesis did not require an alteration of the sacred text, which is not warranted by the requisite authorities, might be received without hesitation. But see the next note on the solution of the difficulty in this verse.—Vide Benson's Chronology of the Life of Christ.

[20] It has been asserted, that this verse contradicts some well supported facts in history. Cyrenius, it is said, was not Governor of Syria till eleven years after this enrolment. At the time of Christ's birth, Saturninus and Volumnius were Presidents of that country.

The following is the correct statement of the fact, according to the best authorities, who have carefully studied the subject. Herod, some few years before his death, had been misrepresented to Augustus. The Roman emperor, to punish his imputed crime, ordered that Judea should be reduced to a Roman province, and a register be taken of every person's age, dignity, employment, family, and office. When this decree was first promulgated Cyrenius was only a Roman senator, and collector of the imperial revenue. Its execution was postponed, through the influence of Nicholas of Damascus, who was sent by Herod to Rome, to vindicate his conduct to Augustus; and it was only carried into effect eleven years afterwards, when Cyronius had been advanced from the inferior dignity of collector of the public tribute, to the office of Governor of Syria.

The difficulty, therefore, respecting the words in the original will disappear, when the passage is considered in reference to this statement. Dr. Lardner, who is followed by Dr. Paley, proposes a solution, which has now been generally adopted. "This was the first enrolment of Cyrenius, who, though a Roman senator only, when it was decreed, was Governor of Syria, and is known among the Jews by that title." When St. Luke wrote the Gospel, Cyrenius was known by his latter title.—Lardner's Works, 4to. p. 136, &c. Paley's Evidences, vol. ii. p. 177. Hales's Anal. vol. ii. p. 705, &c.

[21] There does not appear to have been any necessity, from the nature of the tax, for the personal attendance of Mary at Bethlehem. When we consider her situation, it is not improbable

Julian Period, 4709. Before Vulgar Æra, 5.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered. Bethlehem.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

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SECTION IX.

The Genealogies of Christ [22].

MATT. i. 1.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

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she might have been induced to have accompanied her husband to insure his protection: and to preserve herself from the insult, or contumely of her unbelieving neighbours, to which she might have been already exposed. To avoid reproach, or derision, she might have encountered fatigue and inconvenience. However this may be, it shews us the manner in which the prophecies of the Old Testament were accomplished, by circumstances, apparently accidental. No mortal wisdom could have foreseen the journey of Joseph to Bethlehem, and the consequent fulfilment of that prediction of Micah, which the Jews had long referred to, as an undoubted prophecy of the birth place of Christ. When Herod called the Priests together, to demand of them "Where Christ should be born," they assured him it was at Bethlehem, from the prophecy of Micah, (Mic. v. 2.) This authority, however satisfactory to a Christian, is not, I have heard, sufficient for the modern Jew, who is more inclined to depend on the testimony of his antient Rabbis. I refer him to Joma, f. 10. 1. apud Meuschen N. T. ex Talmude, p. 19. (in p. 28. it is only a repetition of the same reference,) and the Targum on Micah, מנך קדמי יפוק משיחא, ex te ante me prodibit Messias, ut faciat potentiam super Israel apud Schœtgen. vol. i. p. 3.:

[22] The apparent discrepancies between the Genealogies of St. Matthew and St. Luke, contained in this section, have given rise to much discussion. The enrolment ordered by Augustus must have compelled every family to review their tables of pedigree, which were always carefully preserved among the Jews, with more than usual attention: we may justly therefore conclude that if any error had crept into the pedigree of Joseph and Mary, it would then have been rectified. In addition to this, we may observe, that St. Matthew and St. Luke published their Gospels at a time when the general tables of pedigree were still preserved, and when every genealogical table which professed to trace the descent of one who claimed to be the expected Messiah, would be inspected with the most scrupulous and jealous anxiety. Yet we do not read that any objection to the accuracy of the Evangelists was raised by their cotemporaries. Satisfactory solutions of the apparent differences have been given by Archbishop Newcome, Grotius, Whitby, South, Julius Africanus, and others, as well as Lightfoot, whose opinion on this point is generally the most approved and adopted.

LUKE iii. 23.—to the end.

being (as was supposed) the son of Joseph, which was *the son* of Heli,

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This learned Divine supposes that St. Matthew wrote his Gospel more particularly for the Jews: and he proves Christ therefore to be their Messiah, the heir of the throne of David, by legal descent from Abraham and David. But St. Luke, addressing himself to the Gentiles, to whom the promise had been given before the Levitical Dispensation, proves the same Christ to be the predicted seed of the woman, the son of Adam, the son of God.

From perusing the various schemes of the theologians who have discussed this point, we may, however come to these general conclusions:

From Abraham to David the genealogies of St. Matthew and St. Luke coincide.

It is commonly agreed that Matthew gives the legal, and not the natural, pedigree of Joseph.

Matthew traces the descendants of David through Solomon to Jechonias; in whom the descendants of Solomon became extinct.

The legal successor of Jechonias was Salathiel; who was descended from David through his son Nathan.

Hence Salathiel appears in Matthew as the son of Jechonias; though he was really the son of Neri, as stated by Luke.

Zorobabel had two sons, Abiud and Rhesa.

Whether the line of Abiud became extinct in Matthan is disputed.

It is agreed that from Eli upwards, in Luke's genealogy, the *natural* succession is given.

It is disputed whether Joseph was Eli's actual son, or his legal son, or his son-in-law.

According to Julius Africanus (apud Euseb.) Joseph was the actual son of Jacob, and the grandson of Matthan. An opinion adopted by Whitby.

According to Grotius, Joseph was the actual son of Eli, and the legal successor of Jacob. This makes Luke's genealogy, the natural pedigree of Joseph, throughout.

Lightfoot supposes that, Joseph was the son-in-law of Eli, his wife Mary being the daughter of Eli.

All seem to agree that both Joseph and Mary were lineally descended from Zorobabel.

Therefore from Zorobabel upwards their natural pedigrees, as given by Luke, coincide.

Whether the pedigree from Zorobabel downwards, in Luke, be that of Joseph or Mary, is uncertain.

Whether the pedigree in Matthew from Zorobabel downwards, be the real, or *only* the legal descent of Joseph, is uncertain.

Dr. Adam Clarke, in his Commentary, has devoted much attention to this subject, and his conclusions appear so satisfactory, that I shall here lay them before the reader.

1. Being (as was supposed) the son of Joseph. This same phrase is used by Herodotus, to signify one who was only reputed to be the son of a particular person, *το υτου παῖς νομίζεται*, he was supposed to be this man's son.

2. Much learned labour has been used to reconcile this genealogy with that of St. Matthew, chap. i. and there are several ways of doing it: the following, which appears to me to be the best, is also the most simple and easy.

24 Which was *the son* of Matthat, which was *the son* of

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3. Matthew, in descending from Abraham to Joseph the spouse of the blessed Virgin, speaks of sons properly such by way of natural generation: Abraham begat Isaac, and Isaac begat Jacob, &c. But Luke, in ascending from the Saviour of the world to God himself, speaks of sons either properly or improperly such; on that account he uses an indeterminate mode of expression, which may be applied to sons putatively or really such. And Jesus himself began to be about thirty years of age, being as was supposed the son of Joseph—of Heli—of Matthat, &c. This receives considerable support from Raphelius's method of reading the original, *ὢν (ὡς ἐνομίζετο υἱὸς Ἰωσὴφ) τõυ Ἡλὶ*, being, (when reputed the son of Joseph) the son of Eli, &c. That St. Luke does not always speak of sons properly as such, is evident from the first and last person which he names: Jesus Christ was only the supposed son of Joseph, because Joseph was the husband of his mother Mary; and Adam, who is said to be the son of God, was such only by creation. After this observation, it is next necessary to consider that in the genealogy described by St. Luke, there are two sons-in-law, instead of two sons.

4. As the Hebrews never permitted the names of women to enter into their genealogical tables; whenever a family happened to end with a daughter; instead of naming her in the genealogy, they inserted her husband as the son of him, who was, in reality, but his father-in-law. This import, Bishop Pearce has fully shewn *νομίζεσθᾶι* bears, in a variety of places. Jesus was considered, according to law, or allowed custom, to be the son of Joseph, as he was of Heli.

5. The two sons-in-law who are to be noticed in this genealogy are Joseph the son-in-law of Heli, whose own father was Jacob, Matt. i. 16.; and Salathiel, the son-in-law of Neri, whose own father was Jechonias, 1 Chron. iii. 17, and Matt. i. 12. this remark alone is sufficient to remove every difficulty. Thus, it appears, that Joseph, the son of Jacob, according to St. Matthew, was son-in-law of Heli, according to St. Luke. And Salathiel, son of Jechonias, according to the former, was son-in-law of Neri, according to the latter.

6. Mary, therefore, appears to have been the daughter of Heli, so called by abbreviation for Heliachim, which is the same in Hebrew as Joachim.

7. Joseph son of Jacob, and Mary daughter of Heli, were of the same family: both came from Zerubbabel; Joseph from Abiud, his eldest son, Matt. i. 13. and Mary by Rhesa, the youngest. See ver. 27.

8. Salathiel and Zerobabel, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from Solomon in a right line: and though St. Luke says that Salathiel was son of Neri, who was descended from Nathan, Solomon's eldest brother, 1 Chron. iii. 5. this is only to be understood of his having espoused Nathan's daughter, and that Neri dying probably without male issue, the two branches of the family of David, that of Nathan and Solomon, were both united in the person of Zerobabel, by the marriage of Salathiel, chief of the regal family of Solomon, with the daughter of Neri, chief and heretrix of the family of Nathan. So that Jesus, the son of Mary, re-united in himself, all the blood, privileges, and rights, of the whole family of David, in consequence of which He is emphatically called the Son of David. It is worthy of remark, that Matthew, who wrote principally for the Jews, carries his genealogy to Abraham, through whom the promise

Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph.

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of the Messiah was given to the Jews: but St. Luke, who wrote for the Gentiles, extends his genealogy to Adam, to whom the promise of the Saviour was in behalf of all his posterity.

v. 36. The insertion of the word Cainan has occasioned much difficulty; as Cainan, the son of Arphaxad, and father of Sala, is not found in any other Scripture genealogy. The best solution, because it does not violate the text, is that Cainan was a surname of Sala, and that the names should be read together, thus—the son of Heber—the son of Sala Cainan—the son of Arphaxad.

The opinion of Africanus, long received by the Church, as the only legitimate mode of reconciling these difficulties, is as follows.

The names of kindred among the Jews were reckoned in two ways.

1. According to nature, as in the case of natural generation. 2. According to law, as when a man died childless, his brother was obliged to take his wife, and the issue of that marriage was accounted to the deceased brother. In this genealogy some succeeded their fathers as natural sons, but others succeeded who bore their names only. Thus neither of the Gospels is false: the one reckoning the pedigree by the natural, the other by the legal line. The race both of Solomon and Nathan is so interwoven by those second marriages, which raised up issue in the name of a deceased brother, that some appear to have two fathers—him, whose natural issue they were, though they did not bear his name: and him, to whom having died childless, the children of his wife and brother were accounted for a seed, assuming his name.

If we reckon the generations according to Matthew, from David by Solomon, Matthan will be found the third from the end, who begat Jacob, the father of Joseph; but if we reckon according to Luke, from Nathan the son of David, then the *third* person from the end will be Melchi, whose son was Heli, the father of Joseph; for Joseph was the son of Heli, the son of Melchi. Matthan and Melchi having successively married the same wife, the latter begat children, who were brethren by the mother. Matthan descending from Solomon, begat Jacob of Estha. After the death of Matthan, Melchi, who descended from Nathan, being *of the same tribe, but of another race,* took his widow to wife, and begat Heli; thus Jacob and Heli were brethren by the mother. Heli dying without issue, Jacob married his widow, and begat Joseph, who by the law was accounted the son of Heli; because the law required the seed to be raised up to the deceased brother. Matthew therefore says, very properly, *Jacob begat Joseph*, but Luke says Joseph was the son of Heli; and, it is worthy of remark, that St. Luke does not use the term *begot* or *begetting*, but traces this genealogy by *putative*, and not by *natural* sons.

The late learned Dr. Barrett has studied this difficult subject with the deepest attention, and by a new line of argument has reconciled the apparent discrepancies of the two genealogies. After examining the hypothesis of Africanus, he rejects it on the principle that it refers wholly to the descent of *Joseph* from David, without proving that the son of *Mary* was the son of David.

Dr. Barrett then states his own solution, viz. that *Matthew* relates the genealogy of *Joseph*, and *Luke* that of *Mary*. Hence it appears probable, that after Matthew had given his genealogy

25 Which was *the son* of Mattathias, which was *the son*

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to the world, another should be added by Luke, to prove that Christ was fully descended from David, not only by his supposed father Joseph, but by his *real* mother Mary. Those who agree in this opinion, may be divided into two classes. Those who affirm, that the families of Solomon and Nathan met in Salathiel and Zerubbabel, and afterwards divaricated, till re-united in the marriage of Joseph and Mary. 2. Those who assert that Salathiel and Zerubbabel were distinct individuals, and that no union took place between the families previous to the marriage of Joseph and Mary. To the latter opinion he objects, as being contradictory to the divine promise, 2 Sam. vii. 7—12—16. for according to this hypothesis, neither Mary nor Christ were descended from David by Solomon. He therefore proposes to support the other hypothesis, and to clear away its difficulties. As Irenæus, Africanus, and Ambrosius, assert that Luke has some names interpolated; to detect this error, Dr. Barrett divides the genealogy into four classes: 1. From God to Abraham. 2. From Abraham to David. 3. From David to Salathiel. 4. From Salathiel to Christ. He examines these at length, and concludes there have been some interpolations, omissions, and transpositions. To give a satisfactory view of this subject, he introduces a synopsis of the principal various readings of MSS. versions, &c. on Luke ii. 24—31.

From this collation of authorities, after correcting the omissions and interpolations, he concludes with Irenæus, that these generations should be laid down in the following order. 1. Jesus. 2. Joseph, (or Mary, the daughter of Heli.) 3. Heli, the grandfather of Christ. 4. Matthat. 5. Levi. 6. Melchi. 7. Janna. 8. Joseph. 9. Matthias. 10. Amos. 11. Naum. 12. Esli. 13. Nagge. 14. Semel. 15. Joseph. 16. Juda. 17. Joanna. 18. Rhesa. 19. Zerubbabel. 20. Salathiel. 21. Neri. 22. Melchi. 23. Addi. 24. Cosam. 25. Elmodam. 26. Er. 27. Jose. 28. Eliezer. 29. Jorim. 30. Matthat. 31. Levi. 32. Simeon. 33. Juda. 34. Joseph. 35. Jonan. 36. Eliakim. 37. Mattatha. 38. Nathan. 39. David. 40. Jesse. 41. Obed. 42. Booz. 43. Salmon. 44. Naasson. 45. Aminadab. 46. Aram. 47. Esrom. 48. Pharez. 49. Juda. 50. Jacob. 51. Isaac. 52. Abraham. 53. Terah. 54. Nahor. 55. Serug. 56. Ragau. 57. Peleg. 58. Eber. 59. Sala. 60. Canaan. 61. Arphaxad. 62. Shem. 63. Noah. 64. Lamech. 65. Methusaleh. 66. Enoch. 67. Jonah. 68. Mahalaleel. 69. Canaan. 70. Enos. 71. Seth. 72. Adam.

From the generations thus laid down, there will be found fifty-one names between Christ and Abraham, excluding the latter, which agrees both with Africanus and Ambrosius. Now let thirty years be reckoned to each generation between Christ and David, Salathiel will then appear to have been born anno 570 before Christ, which will be found near the truth; and David 1140. David was in fact born 1085 B. C. whence there appears an error of fifty-five years, or about the twentieth part of the time, in so many generations. But according to the received text of Luke, Salathiel must be born B.C. 630, and David 1260; this would be an error of 175 years, or a fifth part of the whole interval.

Dr. Barrett endeavours to solve the principal difficulty by adopting the genealogy of David as delivered 1 Chron. iii. In this chapter, and in the Book of Kings, the whole is laid down in the most accurate manner, till the reign of Jechonias, after which he supposes some errors have been admitted into the text on account of many inconsistencies, chronological difficulties, and various readings, which he enumerates.

of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

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From these considerations it appears, that those who are mentioned 1 Chron. iii. 18. were neither the sons of Jechoniah, nor of Salathiel, and consequently were the sons of Zerubbabel, as he has satisfactorily proved—that Pedaiah, or Peraiah, is the same who, in verse 21, is called Rephaiah, who is mentioned Nehemiah iii. 9. and that Jechamiah is the same as Joachim, who, according to Esdras v. 5. was the son of Zerubbabel. Both these names, Pedaiah or Peraiah, and Jechamiah, occur 1 Chron. iii. 18. consequently a verse is transposed; a thing not unfrequent in the sacred writings. He therefore contends that the text of 1 Chron. iii. 18—22. should be read in the following order:

Verse 18. And the sons of Salathiel, Zerubbabel, and Shimei; and the sons Zerubbabel, Meshullam, Hannaniah, and Shelomith their sister.

Verse 19. Hashubah, and Ohel, and Berechiah, and Hasadiah, Jashab-hesed.

Verse 20. And Malchiram, and Rephaiah, and Shenar, Jechamiah, Hoshamah, and Neclabiah; six.

Verse 21. And the sons of Hananiah, Pelaliah, and Jesaiah; the sons of Rephaiah; Arnan his son; Obadiah his son; Shecaniah his son; (reading, according to Houbigant, בנו, beno, for בני, beni.)

Verse 22. The sons of Shecaniah; Shemaiah: the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat; five.

He then shews the propriety of substituting בנו, beno, his son, for בני, beni, sons, in ver. 21. supposing the latter to be corrupted.

Dr. Barrett having thus far made his way plain, proceeds to lay down a Table of the regal line, taken from 1 Chron. iii. placing on each side the genealogies given by St. Matthew and St. Luke, that the general agreement may be more easily discerned.

Matt. i.	1 Chron. iii.	Luke iii.
Salathiel,	Salathiel.	Salathiel,
Zerubbabel.	Zerubbabel.	Zerubbabel.
First generation omitted.	Rephaiah.	Rhesa.
Another generation omitted.	Arnan, or Onan,	Joanna, or Jonan,
Abiud,	Obadiah,	Juda,
Eliakim.	Shechaniah.	Joseph, or Josech.
A third generation omitted.	Shemiah.	Semei.
	No corresponding generation.	Mattathias.
	No corresponding generation.	Maath.
Fourth generation omitted.	Neariah,	Nagge,
Azor, who is also	Azrikam, who is Elioenai.	Esli, from whom descended Mary.
From the above descends Joseph, who espoused Mary.	Joanan Joanam..	Naum, or Anum.

26 Which was *the son* of Maath, which was *the son* of

Dr. Barrett then proceeds to lay down the following propositions.

I. *That Salathiel in Matthew is the same with Salathiel in* 1 *Chron.* iii. both being descended from David through the same ancestors; both lived at the same time, viz. of the captivity; and both were born of the same father.

II. *That Salathiel in Luke is the same with Salathiel in* 1 *Chron.* iii. 17. *the same as in Matthew* i. *and consequently that Mary the mother of Jesus, descending from Salathiel in Luke, descends lineally from David by Solomon, a matter of vast consequence according to the opinion of Calvin, who asserts "if Christ was not descended from Solomon, he cannot be the Messiah."* Taking for granted, then, that Salathiel in Matthew is the same with Salathiel in 1 Chron. Dr. Barrett deduces the following consequences from his hypothesis.

1. *Zerubbabel* in 1 Chron. is the same with Zerubbabel in Luke: as they agree in name, time, and in having the same father.

2. Rephaiah in 1 Chron. is the same with Rhesa in Luke, where a notable coincidence occurs in the names.

3. *Arnan* in 1 Chron. is the same with *Joanna* in Luke; which appears probable from the great diversity of forms in which the name is written in ancient MSS.

4. *Obadiah* in 1 Chron. is the same as *Juda* in Luke. In this name may be found that of Abiud, mentioned Matt. i. 13. who is the third from Zerubbabel; whence it is evident, that in St. Matthew two generations are omitted. The MSS. in St. Luke also vary considerably in the name; some write it Ιωαδα, which answers to the Hebrew Joida, or even עבדיה, Obadiah; the same as Iddo, who returned with Zerubbabel.

5. Shechaniah in 1 Chron. is the same with Joseph, or Osech, between which names there is a considerable similitude.

6. *Shemaiah* in 1 Chron. is the same with *Semei* in Luke. In this place the names perfectly agree. Thus, through six successive generations in the same line, the names either perfectly agree, or are manifestly similar; each preserving the same order. Hence it may be legitimately concluded, that the preceding hypothesis is perfectly correct; and that Salathiel in Luke is the same with Salathiel in 1 Chron. iii. especially when we consider that the time which elapsed between David and Christ was nearly bisected by the captivity; so that the number of generations between them, was divided into almost two equal parts by Salathiel. The two generations which occur after Semei, in Luke after Mattathias and Maath, of which no trace is found, 1 Chron. iii. are rejected from the text of Luke as interpolations. Immediately after Shemaiah, the writer of 1 Chron. iii. subjoins Neariah, in which Dr. Barrett supposes he has found the person called Nagge in Luke iii. 25. as the names in the original languages do not materially differ.

In some following observations Dr. Barrett thinks that the family of Salathiel divided into two branches, one of which is traced by Matthew, the other by Luke. It is therefore not surprizing that the genealogies of the two Evangelists should differ from this period. The Esli mentioned by Luke had a son called Naum, or Anum; among the sons of Elioenai, mentioned in 1 Chron. iii. was Joamam, or Joanam—names which considerably resemble those recorded by St. Luke.

Having thus fixed the genealogy, by proving that Salathiel

Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

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in Matthew, and Luke, is the same with Salathiel in 1 Chron. iii. 17. he proceeds to enquire whether chronology will support him in the *times* of these generations.

From examining the chronology, it appears that there is no place for the *supposititious* Pedaiah, and that Naum begat Amos B.C. 290, himself fifty years old. After Amos let thirty years be computed for each generation, or an hundred years for three, the dates will then appear thus:

MATTHEW.	LUKE.	A.A.C.
Azor born B.C. 380	Elioenai, or Esli born	380
A generation omitted	Naum	340
Another generation omitted	Amos	290
Sadoc	Mattathias	260
Achim	Joseph	230
Eliud	Janna	200
Eleazer	Melchi	165
Matthan	Levi	130
Jacob	Matthat	100
Joseph, the husband of Mary	Heli	65
	Mary, mother of Christ	25

Dr. Barrett then enquires, whether by the proposition it appears that Salathiel in Luke and Salathiel in 1 Chron. are the same person, provided the generations be traced up to David; He acknowledges the difficulties of the enquiry, and that the utmost to be expected is, to shew the invalidity of the arguments against it.

Matthew states, that *Jechonias* was the father of Salathiel: but Luke says, that *Neri* was his father; this may be reconciled by supposing that *Neri* was the maternal grandfather of Salathiel, and hence, according to the custom of the Hebrews, put down for his father. The truth of this hypothesis is next examined.

It is a received opinion of the Jews, that Susanna was wife of Jechonias, and mother of Salathiel, which is confirmed by Biblioth. Clement. Vatic. tom. i. p. 290. and she was undoubtedly nearly allied to the throne, from the magnificence in which she lived. (See the account in the Septuagint version of Daniel, compared with 2 Sam. xv. 1.—1 Kings i. 5.)

He next enquires into the genealogy of Neri, whom he supposes to be the same with Neariah, mentioned so frequently by Jeremiah, and who was the father of Baruch and Seraiah. Baruch was certainly of an illustrious family, as we learn from Josephus, who calls him the son of Neri; which Dr. Barrett establishes by several considerations, shewing that Baruch, and consequently Neriah, sprung from Nathan the son of David.

As nothing is related of the ancestors of Neriah, he again recurs to conjectures, which are chiefly the following: Masseiah, or Melchi, the father of Neriah, was probably the same mentioned in 2 Chron. xxxiv. 8. as governor of the city. It is also probable *Simeon*, the son of *Juda*, mentioned Luke iii. 30. is the same person called Maasseiah, the son of Adaiah, in 2 Chron. xxiii. 1. The two names being written with the same letters, and differing scarcely except in situation. It is well known to all biblical critics that the names of the Old Testa-

27 Which was *the son* of Joanna, which was *the son* of

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ment have been much corrupted, not only in different translations, but in different copies of the original.

Admitting the above hypothesis, Dr. Barrett shews that the family of Nathan was concealed in an obscure situation, till the greater part of the family of Solomon was destroyed by the treachery of Athaliah; when *Masseiah*, or Simeon, moved with pity towards his relative Joash, by the assistance of Jehoida, removed Athaliah out of the way, and set Joash upon the throne; from which time the dignity of the family increased, till the line of Solomon becoming extinct, Jechonias, his only remaining heir, took to wife Susanna the daughter of *Neariah*. Supposing this hypothesis to be true, Dr. Barrett thus constructs his genealogical table, beginning at the division of the line of Solomon, omitting Melea and Mainan as interpolations.

1	Solomon.	1	Nathan.
2	Rehoboam	2	Mattatha
3	Abiah	3	Eliakim
4	Asa	4	Jonan
5	Jehosaphat	5	Joseph
6	Jehoram	6	Juda, or Adaiah
7	Ahaziah	7	Simeon, or Masseiah
8	Joash	8	Levi
9	Amaziah	9	Matthat
10	Uzziah	10	Jorim
11	Jotham	11	Eliezer
12	Ahaz	12	Jose
13	Hezekiah	13	Er
14	Manasses	14	Elmodam
15	Amon	15	Cosam
16	Josias	16	Addi
17	Jehoiakim	17	Melchi, or Maaseias
18	Jehoiachin, or Jechonias	18	Neri
		19	Susanna.

In treating of the ancestors of Mary, and the consanguinity between her and Joseph, Dr. Barrett shews, that the Virgin was not, (as was formerly supposed) descended from the tribe of Levi, but from the family of David; and brings several additional arguments to prove that St. Luke traces the genealogy of Mary, and St. Matthew that of Joseph.

According to the universal voice of antiquity, the father and mother of the Virgin were called Joachim and Anna. Dr. Barrett thinks it indisputable that Joachim is the same name with Eli, Luke iii. 23. or Eliakim, 2 Chron. xxxvi. 4. which is rendered probable by the Virgin's being called by some Jewish writers, *Mary, the daughter of Eli*. Thus it may be taken for granted, that Eli was the father of Mary, and maternal grandfather of Christ, and that he is considered by St. Luke as the real father of Christ. He next considers the family of Anna, the mother of Mary. It is generally agreed that the father of Anna was named Matthan, and he is supposed by some to have been a priest—and as the daughters of the priests might intermarry with any tribe, it accounts for Mary's being the cousin of Elizabeth, (who was really of the tribe of Le[illegible] though her father Joachim, or Eli, was a descendant of the tribe of Judah.

Dr. Barrett next proceeds to the family of Joachim; but in

Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi.

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim.

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson.

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

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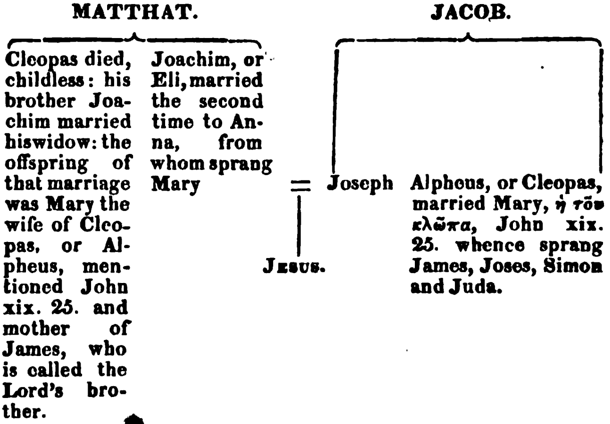
this examination he finds very few documents to guide his enquiries. It however seems probable that James, Joses, Simon, and Judas, mentioned in Matt. xiii. 55. and Luke vi. 3. as the *brethren of our Lord,* were in reality his *cousins,* being the sons of *Mary,* the wife of Alpheus, and sister to the Virgin.

Concerning *Cleopas,* or *Klopas,* there are various opinions, but that conjecture of Calmet seems the most probable, that Cleopas was the husband of that Mary who was sister to the blessed Virgin, and father of *James* the less.

Dr. Barrett thinks that these apparently discordant systems may be harmonized into the following scheme:



MATTHAT.

Cleopas died, childless: his brother Joachim married his widow: the offspring of that marriage was Mary the wife of Cleopas, or Alpheus, mentioned John xix. 25. and mother of James, who is called the Lord's brother.

Joachim, or Eli, married the second time to Anna, from whom sprang Mary = Joseph

JESUS.

JACOB.

Alpheus, or Cleopas, married Mary, ἡ τοῦ κλῶπα, John xix. 25. whence sprang James, Joses, Simon and Juda.

Having thus investigated this difficult question, Dr. Barrett concludes by observing, that his principal object was to prove, 34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God[23].

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by the agreement of the Evangelists, that Christ descended from David by the line of Solomon.

To effect this he has formed a genealogical table of the family of David, according to the principal genealogical tables given in the Old Testament; and to this test, supported by fair criticism and the comparing of MSS. he brings the table of descent given by St. Matthew and St. Luke, and finding that they both agree with his conclusions, he of course concludes that they necessarily agree with each other. From their mutual agreement with the line of descents collected from the Old Testament, without any other collateral evidence, he further concludes, that the genealogies of St. Matthew and St. Luke are genuine, authentic, and accurate.

Vide Dr. Adam Clarke's Comment. on Luke iii. from whose abridgment of Dr. Barrett's work, the above is compiled. Whitby, and the commentators.

[23] It is not necessary to enter into the investigation of the question whether these two chapters of St. Luke are genuine; for the whole Gospels rest upon the same evidence: that is, they are now found in every manuscript and version extant, and were always received as authentic from the commencement of the Christian æra. A class of writers, however, falsely assuming the name of Christians; have framed to themselves many arguments against the truths contained in these and the two first chapters of St. Matthew; and having persuaded themselves that the doctrines they contain are indefensible, they proceed to attack the authenticity of the chapters which assert them. Their principal reason for this conduct is, that a heretic named Marcion, used a copy of St. Luke's Gospel, in which these chapters were omitted. The whole question has been fully and most impartially examined by Dr. Loefler, and the conclusions of his careful investigation are these:

1. The Gospel used by Marcion was anonymous.

2. The four Gospels were all alike rejected by Marcion, who maintained the authenticity of his own anonymous Gospel, in place of these inspired compositions.

3. His followers assert that Christ himself, and St. Paul, were the authors of Marcion's Gospel.

4. Irenæus, Tertullian, and Epiphanius, had no reason for

MATT. i. 2—17.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Pharez and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

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regarding Marcion's Gospel as an altered edition of St. Luke's; their assertion is mere conjecture (*a*), resting on absurd and frivolous allegations. The great difference of the two Gospels is inconsistent with this supposition.

5. No reasonable motive can be assigned, which could have induced Marcion to use a garbled copy of St. Luke's Gospel; the motives assigned by the fathers being inconsistent and self-destructive.

It is supposed, therefore, that he adopted some apocryphal composition, combining much of the matter given by St. Luke with his own ideas of theology and revelation.

Vide J. P. Smyth's Testimony to the Messiah, vol. ii. p. 13, 14.—Vindication of the two first chapters of St. Matthew and St. Luke, by a Layman.—See also Dr. Nares, Archbishop Laurence, and Mr. Rennell, on the Socinian New Testament.

(*a*) Marsh's Michaelis, vol. iii. p. 159.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations[34].

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SECTION X.

The Angels appear to the Shepherds[35].

LUKE ii. 8—20.

Julian Period, 4709. Before Vulgar Æra, 5.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. Bethlehem.

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[34] In the first fourteen the people of Israel were under prophets—in the second under kings—in the third under the Asmonæan priests. The first fourteen brought their kingdom to glory, under the reign of David; the second to misery, in the captivity of Babylon; and the third to glory again, under the Messiahship of Christ. The first division begins with Abraham, who received the promise; and ends with David, who received it again with greater clearness. The second begins with the building of the temple, and ends with its destruction. The third opens with a deliverance from temporal enemies, and return from captivity, and terminates in their spiritual delivery from every enemy by Christ; to whom each successive generation pointed as the Prophet—King—and Priest of his People.—See also Lightfoot, vol. i. p. 418.

[35] This too might have been expected, that when the Messiah was born, some visible expression of angelic joy and sympathy would be demonstrated at the mercy of God displayed towards the human race. To the angels of heaven the system of Redemption is represented as a subject of surprise and astonishment. In the cherubic emblems the angels are drawn as bending over the ark: and, in allusion to the cause of this position, we are expressly told "which things the angels desire to look into (*a*)."

The address of the angel is formed with peculiar allusion to the plan of redemption. Behold I bring you, who are Jews, the favoured sons of Abraham, of Isaac, and of Jacob, the chosen people of God—I bring you tidings of great joy. But this great joy shall not be confined to you—it shall be to all the nations; for the desire of all nations is come—the Christ—the Messiah is born. Although the Saviour of all mankind, he is more especially your Saviour. Unto you is born, this very day, in a city of your former king, the Saviour, which is Christ the Lord; or more properly Messiah, the Jehovah angel, of your fathers.

At every step of our progress into the magnificent world of the Christian Revelation, we meet with new proofs of one wise scheme of Almighty Providence in accomplishing the salvation of man—Lord, what is man that thou art mindful of him, or the son of man, that thou so regardest him. When the long promised Christ is born, the universe seems to be agitated. The

Julian Period, 4709. Before Vulgar Æra, 5.

Bethlehem.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

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age of miracles, of prophecy, of supernatural vision, of angelic appearances returns. But to whom does the Almighty vouchsafe to reveal himself: not to Augustus at Rome, not to Herod at Jerusalem: not to the Philosopher who depended on his reason, or the Pharisee who relied on his traditions, and forgot the spirit of his Scriptures! At the creation of the world the sons of God had shouted for joy, (Job xxxviii. 7.): at the reconciliation of the world, the joyful tidings were to be given to all people, and the sons of God again descend as the delighted and exulting Messengers. They appear to the shepherds in the field, to the humble, the poor, the unprejudiced, and good. The world is buried in sleep, and unconcerned, though God himself was present—the shepherds, removed from all temporal distinctions, are awake, watchful, and obedient; and receive the good tidings of great joy, listening to the song of the heavenly host, saying, Glory to God in the highest, and on earth peace, good-will toward men. The glory of the Shechinah, the visible manifestation of the presence of God, is now beheld for the first time during many centuries (b), and the heavenly multitude were the attendants of our blessed Lord when he left the glory of his Father, to enter on the scene of his humiliation and suffering, for which his mortal body was now prepared. The Logos, or the divine nature, might at this time perhaps have united itself to the body ordained to receive it. It might now only have left the glory in which it had tabernacled in heaven. That which was within the womb of the Virgin was human only: a human body, and a human soul. It was perfect man. That which was divine might have been only united to the body in this state, when the perfect child was born. Then the perfect God became united to the perfect man, a reasonable soul, and human flesh subsisting.

Dr. Lardner, in his treatise, whether the Logos supplied the place of a human soul in the body of Christ, confounds the twofold nature.

(a) 1 Pet. i. 12. *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.* (b) The expression in the original *δόξα κυρίου περιέλαμψεν αὐτοὺς*, is the same as the Hebrew כבוד יהוה, the Shechinah, or emblem or token of the presence of the divine Majesty, which appeared so often to the Patriarchs, in the earlier ages of the world. Bechai in Legem, fol. 100. 1. Apparitio Majestatis divinæ in Scriptura dicitur כבוד יהוה, GLORIA DOMINI, stilo vero sapientum Shechinah: et huc pertinent loca Exod. xxiv. 16. and Ps. lxxxv. 10. Schoetgen. Horæ Hebraicæ, vol. i. p. 542, and p. 241. Jalkut Rubeni, fol. 2.

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Bethlehem

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

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SECTION XI.

The Circumcision[26].

LUKE ii. 21.

Temple of Jerusalem.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

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SECTION XII.

The Purification—Presentation of Christ in the Temple, where he is acknowledged by Simeon and Anna.

LUKE ii. 22—39.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

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[26] The Messiah being now born into the world as a man, became subject to the law of Moses, that he might fulfil all righteousness: and thereby be able, as the perfect sacrifice, to redeem those who had violated that law. At the usual time, therefore, and with the ceremonies appointed for the Jews, he received the name which designated him as man in all respects like unto us, sin only excepted. The name Christ, or the anointed, was given him from above. He was now called Jesus, the Saviour, who in the likeness of sinful flesh was born to obey, and to atone. By the circumcision also he was taken, as a man, into covenant with his Father, whose glory he had so lately left.

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Temple of Jerusalem.

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons[27].

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ[28].

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[27] Whiston, contrary to the united opinions of Lightfoot, Doddridge, Newcome, Lardner, Michaelis, Pilkington, and others, has placed the offering of the Magi before the purification. If he had assigned sufficient reasons for this difference, it had been entitled to more attention: but it is certain if the reputed parents of Christ had had the power, they would have had with it the most anxious wish, to conform with the utmost scrupulousness to the law on this occasion; had the Magi, therefore, presented their gifts before the purification, they would doubtless have offered a lamb, instead of the sacrifice of the poorest of the people, a pair of turtle doves, or two young pigeons.

[28] The prophecy of Simeon, who is supposed by Lightfoot to have been the father of the celebrated teacher Gamaliel, completes the evidence in favour of the Messiahship of Christ, derived from the return of the spirit of prophecy. It is not certain whether Anna spake by the spirit of prophecy; or only expressed her conviction of the truth, from hearing and studying the evidences already afforded to the reflecting and pious, in proof of the claims of our Lord. The glory of the second temple now appeared in it for the first time. The miraculous power of his Holy Father attended his entrance there; and though an infant, he was openly acknowledged by the inspired effusions of the most eminent among the Jews for learning, piety, and obedience to the law. The most satisfactory and irresistible evidence was given, on all occasions, to those who really waited, in joyful expectation, for that Saviour who should give redemption to Israel, and deliver them, according to their own ideas, from the power of the Romans. For among the Jews the human and divine character, and actions, of the expected Saviour were much blended (*a*). Every testimony which had satisfied and confirmed their fathers in the faith, had been now vouchsafed to them: the spirit of prophecy—the vision of angels—the return of miracles and of dreams—If greater evidence than this had been afforded—if the more public and stupendous miracles afterwards wrought by our blessed Saviour, had taken place at this time, the silent and tranquil obedience of our Lord, (the most difficult of any perhaps) would have been interrupted before the time, by the homage, the wonder, the persecuting hatred and jealousy of the Jewish people. The time was not yet fully come, when his divinity and power were to be publicly manifested. Before he preached to others, he became perfect himself. The root was planted in the dry ground of retired and obscure life, and

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Temple of Jerusalem.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel*; and for a sign which shall be spoken against.

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four

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from this unkindly soil it became the tree of life, yielding its fruits for "the healing of the nations."

(e) I apprehend (says Archdeacon Blomfield,) that the true state of the case may be this—The Jews knew from their Scriptures that the promised Messiah was to be of the race of David; they knew also that he was the Son of God, the same Being who had guarded them in the wilderness, and who had descended in the Shechinah. That these two qualifications should be at one and the same time united in the same person, was perhaps a doctrine of which they found it difficult to give a satisfactory account. They probably expected that the Messiah would not manifest his divine character, till he should have fulfilled all the particulars predicted of him, as the Son of David, and his kingdom should be fully established. This notion will perhaps solve some difficulties, which present themselves after considering the treatises of Allix and Wilson. Blomfield. Traditional Knowledge of Jewish Tradition, &c. p. 35, note.

* One consolation the house of Israel may derive from the testimony of the prophet Simeon. The Child of whom he spake was set for the fall and rising again of many in Israel. It is not necessary to confine the meaning of the words to the primary reception or rejection of our Saviour by the Jews of that age. Christ is set both for the fall and rising again of the whole house of Israel. The time may not perhaps be far distant when the veil shall be taken from their eyes, and in acknowledging a spiritual Messiah, they will no longer either expect, or desire a mere temporal deliverer. Then will they restore the temple on Mount Sion, and all the nations of the world will again resort to Jerusalem, the joy of the whole earth. Glorious things shall be spoken of thee thou city of God.

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Temple of Jerusalem.

years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

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SECTION XIII.

The Offering of the Magi[29].

MATT. ii. 1—12.

Bethlehem.

1 Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem[30],

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

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[29] The Holy Family (says Archbishop Newcome (*a*),) return from Jerusalem to Bethlehem, and not to Nazareth; to which they did not retire till after their retreat from Egypt. Mary, who attentively considered every circumstance relating to her son, might prefer Bethlehem, from Micah v. 2. and from the remembrance of the angelic vision. But on this point there is much difference of opinion. Pilkington supposes (*b*), that they returned from Jerusalem into Galilee, to their own city, and not to Bethlehem. Pilkington's dissertation is curious, but the subject is not of sufficient importance to occupy further attention. The curious reader may peruse it at leisure. It undoubtedly seems natural to suppose, that if Joseph and Mary went from Bethlehem to Jerusalem, solely to perform the religious ceremony prescribed by the law, of presenting the child Jesus at the Temple, they would as certainly return again to Bethlehem, as a man would return to his own house, if he left it merely to go to a place of worship. The concurrent testimony of antiquity also, which is never to be despised, as well as the letter of Scripture, Matt. ii. 9, 10, 11. are unfavourable to Pilkington's theory.

(*a*) Notes to Harmony, fol. edit. p. 4. (*b*) See Pilkington's second Preliminary Dissertation.

[30] Mr. Benson appears to me to have proved that the Magi came to Jerusalem before the presentation in the Temple, but they did not meet the young child there; but followed Mary and Joseph six miles from Jerusalem, to Bethlehem. The inquiry of the Magi, therefore, "Where is He that is born," &c. &c. ought to have been inserted before the presentation. The transactions, however, took place so near to each other, and the account of the Magi is so brief, that it did not seem advisable to transpose the passage in question, Matt. ii. 1, 2.—Benson's Chronology of the Life of Christ, p. 74, &c.

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Jerusalem.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him [31].

4 And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel [32].

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and,

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[31] The Jews believed that the glorious reign of the Messiah should commence with a long series of calamitous events, which accounts for the agitation that the intelligence of his birth occasioned in Herod, and "all Jerusalem with him." These expected visitations are enumerated, from the ancient traditions of the Jews, at great length by Schoetgenius (Horæ Hebraicæ, vol. ii. p. 512, &c. &c.); who, after relating many afflictions of a moral and religious nature, which would not have affected the mind of a man of Herod's character, mentions that the Jews in addition to these evils, anticipated—"Many wars"—(Breschith Rabba, sect. 42, fol. 41. 1. Dixit R. Eleasar filius Abina: si videris regna contra se invicem insurgentia, צפה, לרגלו של משיח, tunc attende, et aspice ad pedem Messiæ)—"Earthquakes"—(Sohar. Exod. fol. 3. col. u. ex versione Sommeri, p. 81)—"Revolts and insurrections of the better citizens"—(Sohar. Numen. fol. 102. col. 407.)—"Scarcity of corn and provisions"—(Sota, fol. 49. 2.; and Pesikta Setarta, fol 58. 1.)—"Poverty"—(Sanhedrin, fol. 97. 2.)—"Plague"—(Pesikta rabbathi, fol. 2. 1. and 28. 3.) with many others. It is curious to notice these traditions, as they all unite to prove that many causes might have combined to render both Herod and all Jerusalem agitated at the announcement of the Magi. These coincidences also tend to demonstrate the utter impossibility, that the histories given us by the Evangelists, can be otherwise than the authentic and genuine documents, which they are believed to be, by the Church of Christ.

[32] Pirke Eliezer, c. 3 applies this passage to the Messiah—ומוצאותיו מקדם, his goings forth have been from the beginning, that is, עד שלא נברא העלם, when the world was not yet founded; and the Targum on Micah v. 1. the passage referred to by St. Matthew—מנך קדמי יפוק משיחא, from thee, before me, shall go forth the Messiah.—Schoetgen. vol. i. p. 3. I quote this passage to shew that the Jewish teachers interpreted this passage of Micah in the same manner as the Evangelist St. Matthew: it is probable, therefore, that the Evangelist in this, as in other instances, referred to the Prophet in the manner usually adopted by his cotemporaries. He appealed to them on their own principles.

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lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was[33]. Bethlehem.

ON THE VISIT OF THE MAGI.

[33] Yet one additional evidence that the Messiah had come, seemed to have been equally necessary with the others, and *that* also was granted. He was promised to the Gentiles; and the Great Prophet had long since predicted, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 3. The brightness of the rising of the morning star of the Gospel we have already seen. The rays of reviving prophecy, miracle, and angelic appearance began to penetrate the dark night that had now overspread the Jewish Church. Yet the Heathen world was in a state of still grosser darkness. The light was to beam upon it also in its meridian splendour; we might anticipate, therefore, that one ray of his earlier glory would descend on the Gentile world. This was accomplished in the visit of the Magi to Bethlehem.

That large tract of country extending from Mesopotamia to the north, Arabia to the south, and Persia to the east, was occupied in the earlier ages of the world by populous and powerful tribes, all of which, according to their authentic and traditional history, professed the same religion, and were distinguished for their reverence of fire, which they considered as the most perfect representation of the Deity, and the worship of which was the most ancient form of idolatry. The philosophers and learned men of this region were called Magi, and it is not improbable that as the whole territory originally professed the religion of the one true God, that their adoration of the sun proceeded from their considering that body as a permanent Shechinah, or emblem of the Shechinah. The incipient error, from whatever source it originated, gradually sunk into a grosser idolatry, and mingled much superstition with the traditional knowledge of a purer religion. Abraham himself, according to Maimonides, was educated in the Sabian faith (see Josh. xxiv. 2.) which he was afterwards considered to have purified and reformed. Its doctrines were generally received and propagated, and were supposed to have originated in Chaldea: they were afterwards adopted in Persia and Egypt, where they became extremely polluted and debased.

The Egyptians in a subsequent age abused their knowledge, and professed to dive into futurity by astrology, and the other arts of divination; and from this illicit application of the Sabian doctrines arose the term Magi, or Magician, when used in its opprobrious sense. The evidence of history (Mr. Franks (*a*) remarks,) traces the Goetic arts to Egypt, as their birth-place, of which country were the first magicians mentioned in history.

But it can be equally made evident by the testimony of a variety of profane authors that the most ancient signification of this word was applied as a term of distinction to the philosophers and wise men of a much earlier age. By the word Magus, says Hesychius (*b*), the Persians understand a sacred person, a professor of theology, and a priest; and Suidas (*c*) tells us, among the Persians, the Magi are those who devote themselves to philosophy, and to the worship of the Deity. Dion, Chrysostom, and Porphyry, says Mr. Bryant, assert the same: and many more authorities might be enumerated in confirmation of this opinion.

The principal object to which the Magi, or the Chaldæan, or eastern philosophers in general, devoted their attention, was the study of astronomy. When the Israelites came out of

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Bethlehem.

10 When they saw the star, they rejoiced with exceeding great joy.

Egypt, Balaam, the last prophet under the patriarchal dispensation, was summoned by the king of Moab, from Petorah, to curse them. Many suppose that Balaam, from his knowledge of astronomy, was himself a Magus: it is certain that he was much esteemed in that part of the country, where the Magians were so much celebrated. This prophet, it is well known, predicted, "there shall come a star out of Jacob, and a sceptre shall arise out of Israel." As astronomy was the favourite pursuit of the day, this promised star from generation to generation would be anxiously looked for and expected. The prophecy itself was, without any exception, the most peculiar, and most important which had been given to the world. It was uttered at the most eventful period in the annals of the postdiluvian ages, on the establishment of the Levitical dispensation, and the overthrow of the Patriarchal; and it might therefore have been received by the Gentiles as a prediction of their restoration to the favour of their common Father: Christ being uniformly spoken of as the light of the Gentiles, who should bring all nations under his splendid dominion. Elated with these hopes, at the appearance of the long desired star, we may suppose the wise men hastened to Jerusalem to make their eager inquiries respecting the newly-born Deliverer, to whom their traditions or purer knowledge had ascribed the name of King of the Jews.

By this confident inquiry, these strangers became witnesses to the Jews of the coming of Christ, and drawing from the Scribes a testimony respecting his birth-place, might themselves receive an additional confirmation of his Messiahship. That they considered the infant as a royal child, was evident from the gifts which they presented to him. It was the custom of the East uniformly to make presents according to the condition in life of the person to whom they were offered. If they had judged from appearance only, a citron, a rose, or any the least gift would have been sufficient for the infant of the poor Mary. But, mean as his appearance was, they treated him as a royal child; and even after they discovered the poverty of his parents, they presented him with presents of the richest kind, gold, frankincense, and myrrh, such as the Queen of Sheba presented to Solomon in his glory (*d*). At Bethlehem, the place of his nativity, he was acknowledged king both by Jew and Gentile, and in both instances by the means of a miraculous revelation. The wall of partition was now about to be destroyed.

Bishop Warburton (*e*) has shewn that prophetic writing, may be defined, a speaking hieroglyphic. Emblems and hieroglyphics had long been used before alphabetic writing; and the phrases which originated from those emblems, are the foundation of all that beautiful and metaphorical style which we still admire, as the ornament and strength of a language. The word star, he proceeds to demonstrate, does not merely signify a sovereign or ruler, but a God.

The metaphor of a sceptre, he observes, was common and popular to denote a ruler; but the star, though it also signified in the prophetic writings (*f*) a temporal prince or ruler, yet had in it a secret and hidden meaning likewise: a star in the Egyptian hieroglyphics denoted God. Thus, in Amos v. 25, 26. we read, Ye have borne the star of your God; that is, the image of your God. Hence we conclude that the metaphor of a star, used by Balaam, was of that abstruse and mysterious

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Bethlehem.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down,

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kind; that it is so to be understood, and consequently that it related only in the mysterious sense to Christ the eternal Son of God.

Such is the testimony of this eminent theologian; and that the Jews applied this emblematical prediction to their Messiah, needs no proof. That the Magians remembered the traditions of their fathers, is less certain; yet even on this point we have some degree of evidence collected from the remaining documents of that remote period. We are informed, that when an individual put himself at the head of a tumultuary insurrection, he obtained many followers by assuming an epithet derived from the expected appearance of a long predicted star (*g*). The idea, therefore, must have been very prevalent and very popular, or it would not have been adopted by an impostor.

There is much difficulty with respect to the question what the star in the east may have been. Lightfoot(*h*) supposes it was the light or glory of the Shechinah, which shone round the shepherds, when the angel brought them tidings of Christ's birth, which, seen at a distance, assumed the appearance of a star—others that it was a comet—others a meteor—which is by far the most probable opinion, as it solves the phenomena, and is most consistent with the scriptural account. The circumstances related of many singular meteors also serve to confirm this solution (*i*).

Some learned writers, however, have not been contented with this more easy and natural explanation, of this part of the narrative. They consider the prophecy of Balaam as a scientific anticipation.

The learned Mr. Nolan informs me, that Dr. Henly, the principal of Hertford College, formed a theory which was founded on the dog-star; and, according to Scaliger's calculation, the period of about 1460 years, which is the Great Canicular year, intervenes between the prophecy of Balaam and the Birth of our Saviour; and there seems no doubt but that both events were connected by him, through that period. There appears, however, many strong, and, as he believes, insuperable objections to this theory. Sirius was not regarded as the harbinger of good; Aratus terms it *ἀστὴρ δεινὸς*, and Homer describes it—

——*κακὸν δὲ τε σῆμα τέτυκται*
Καὶ φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσι.

It seems impossible, therefore, that the Magians could have deduced any omen of good from this star, much less that of the birth of a Saviour and Deliverer.

Kepler supposed that a star which appeared in the heel of Serpentarius, was that which indicated the nativity. It is a singular circumstance, that he represents the appearance of this star, as viewed by the astronomers at the beginning of the seventeenth century, as being perfectly similar to that, which St. Ignatius describes, as having appeared at the nativity. It was bright above measure, and appeared in a conjunction of the planets (*k*).

These notions are very ingenious, but the misfortune is, that the Scripture narrative is decidedly opposed to them: for the star moved before the Magi, and directed them to the house where Mary was dwelling with her holy offspring.

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and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Bethlehem.

Whatever, then, may have been the source of the knowledge which induced the Magi to travel from the East to Jerusalem; whether they were instructed by the traditions of their fathers, handed down to them from the times of Balaam; or directed by the traditional knowledge of their ancestors, received perhaps from Daniel and his countrymen; or acquired from the perusal of the Hebrew Scriptures during the captivity—whether that which guided them were a meteor, a comet, or a star, the wisdom and harmony of the dispensation of God is equally manifest: Christ was promised as the Saviour and Deliverer of all nations, and proofs of his descent into this world to fulfil his high mission were given to the pious Jew, and also to the Gentile. To both were declarations made while he was yet an infant, of his high official character. The Magi (*l*), as well as the shepherds, were brought by divine direction to pay their homage to him, not as to one who had yet to earn the dignity ascribed to him, but who was already invested with it. In the poverty and seclusion of his humble condition, he received unequivocal proofs of their belief in his exalted, and probably in his divine nature. Such testimonies as these we can only attribute to the Deity; imposture or collusion on his part, during a state of infancy, was a physical impossibility: and it certainly appears impossible to reconcile such evidences with the supposed *mere* humanity of Christ.

It has been supposed by some, that the Magi were proselytes to the Jewish religion—and by others that they were of the descendants of the ten tribes. Dr. Doddridge justly calls this latter opinion a wild hypothesis.

The various opinions which have been at different times proposed to the world, respecting the place from whence the Magi came, may be found in Calmet, Art. Magi, and in Frank's prize Essay on the Magi. The more generally received opinion is that of Sir Norton Knatchbull (*m*), that they came from that part of Arabia which was conterminous to Judæa. Bryant's conclusions respecting the situation of Pethor, agree very well with the result of Sir N. Knatchbull's arguments (*n*).

I have not here discussed the question respecting the time when the eastern sages came to Jerusalem: Lightfoot supposes it was one or two years, and Archbishop Newcome that it was near the end of our Lord's first year. Mr. Benson, in his System of the Chronology of the Life of Christ, (whose hypothesis is here adopted) has examined the subject with much care, and appears to have decided the controversy, that the Magi came from the thirty-ninth to the forty-second day after the birth of Jesus (*o*).

The Jewish traditions inform us, that it was always expected that a star should appear at the time of the coming of the Messiah. Thus we read in one place of the much esteemed Zohar (*p*)—The king Messiah shall be revealed in the land of Galilee, and to a star in the east, &c. &c. and again (*q*)—when the Messiah shall be revealed, there shall rise up in the east a certain star flaming with various colours; and others might be quoted.

(*a*) Franks' excellent prize dissertation on the Magi, 8vo. Cam.
(*b*) Hesych. voc Μάγον—Μάγον, τὸν θεοσεβῆ καὶ θεολόγον, καὶ ἱερέα, οἱ Πέρσαι ὑτως λέγουσιν—ap. Bryant's Analysis of Ancient My-

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Bethlehem.

12 And being warned[34] of God in a dream that they should not return to Herod, they departed into their own country another way.

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SECTION XIV.

The Flight into Egypt.

MATT. ii. 13—15.

Egypt.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt[35], and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it

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thology, 8vo. vol. ii. p. 403. (*c*) Apud Bryant, ut supra. (*d*) Harmer's Observations, Clarke's edit. vol. ii. obs. 9. Pfeifferi dubia vexata Exotic. N. T. Loc. 3. p. 887. (*e*) Divine Legation, b. 4. sect. 4. vol. iii. p. 181. (*f*) Ἀστὴρ παρ' Αἰγυπτίοις γραφόμενος ΘΕΟΝ σημαίνει. Horapollo Hierog. lib. 2. cap. 1. (*g*) בר כוכבא. (*h*) Harmony, vol. i. p. 205, 437, 438; and vol. ii. Horæ Hebr. et talm, p. 109. (*i*) Vide Meteorology—Encyc. Britt. ch. v. No. 77. (*k*) Much curious information on the subject of this star in the east, will I hope be soon given to the world by my learned friend, the Rev. F. Nolan, author of the celebrated inquiry into the integrity of the Greek Vulgate, in his Boyle Lectures on the divine Legation of Abraham. (*l*) Franks' Essay, p. 95, 96. (*m*) Sir Norton Knatchbull's Annotations on Difficult Texts, p. 6, on Matt. ii. 16. (*n*) There are three renderings of the original phrase—We of the east have seen his star—We have seen his star in the east—We have seen his star at its rising. (*o*) Vide Lightfoot's Harm.—Newcome, note, p. 4. Benson's Chronology, and the references in Elsley. (*p*) Zohar in Gen. fol. 74. 3.—Apud Gill in loc. (*q*) Zohar in Exod. fol. 3. 3, 4.

[34] *Χρηματισθέντες*. This expression seems to imply that the Magi were honoured with a renewal of divine visions, such as had been in earlier ages imparted to Laban, Abimelech, Nebuchadnezzar, and Balaam. Vide Schleusner in voc. *χρηματίζω—χρηματίζομαι* oraculum, vel responsum divinum accipio, &c. See Luke ii. 26.—Acts x. 22.—Heb. viii. 5.—with other instances there cited.

[35] The journey of Joseph and Mary, who were too poor to pay even for the lamb required by the law of Moses, we may justly suppose was defrayed from the offerings of the wise men: their future exigencies, by the over-ruling providence of God, would be equally supplied. Lightfoot quotes on this point the Babylonian Gemara, which states that the Jewish families assembled at this time in Egypt, were so numerous, that the artificers sate by themselves in their companies—the silversmiths—the braziers—the weavers, &c. &c. so that if a poor stranger came into the city, he might know his own fellow-workmen, and betake himself to them, and thence receive sustenance for himself and family. Lightfoot, vol. ii. Works, folio, p. 111.

Julian Period, 4709. Before the Vulgar Æra, 5.

might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son[36]. Egypt.

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[36] The Evangelist here seems to apply the passage in Hosea ii. 1. in a very peculiar manner to our Lord. This text is generally included among those prophecies which have a double signification. It was referred in its primary sense to God's deliverance of the children of Israel from Egypt: but, in its secondary figurative sense, it is applied to Christ. A type is fulfilled, says Dr. Whitby in loc, when that is done in the antitype, which is done in the type. Israel, as a type of Christ, is called in the Old Testament, "My son, my first-born," Exod. iv. 22.—to fulfil the types, therefore, as well as the prophecies, it seems necessary that our Lord should have gone down into Egypt. This country may be considered as a type of the world —that "great city, which is spiritually called Sodom, and *Egypt*," Rev. xi. 8. All the Patriarchs successively went down into Egypt for protection and support, till at length the Israelites, the spiritual people of God, "were called from Egypt," by the power of their divinely appointed Lawgiver and Deliverer. Egypt and Israel may also be considered as types of the twofold character of man, the natural, and the spiritual. The natural man is fed on the bread of Egypt alone: he has no hope, nor fear, nor thought beyond this life; its advantages, wealth, and honours. The spiritual man, by the grace and power of God, is so delivered and called out of Egypt, or from the bondage and vanities of this life, that he keeps himself unspotted from the world; and lives not by the bread of Egypt alone, but by every word which proceedeth out of the mouth of God.

Under the Levitical dispensation, all connection and intimacy was prohibited between the Israelites and the Egyptians; and every transgression of this prohibition, which seemed to imply a desire to trust to human wisdom and power, in preference to that which was spiritual, and from above; was uniformly attended with failure, or calamity. (See also Warburton's Divine Legation on the Connection between Israel and Egypt.) St. Matthew, under the influence of the spirit of God appears to apply the passage of Hosea to the Messiah according to this sense. Christ in his human nature, as our representative, went down into Egypt, to be nourished there; and, like Israel of old, was called out of it by a divine interposition.

He was baptized in the river of Jordan—tried in the wilderness forty days—and after the crucifixion of the flesh attained the promised land, the Heavenly Canaan.

The Israelites were baptized in the Red Sea—tried in the wilderness forty years, and *not* crucifying the flesh with its affections and lusts, forfeited the promised land, the typical Canaan. Numb. xi. 4, 5, 6. 33, 34, and Numb. xiv. 27. 29, &c.

Midrash Techillim, Ps. ii. 7. has these remarkable words. I will publish a decree—this decree has been published in the law, in the Prophets, and in the Hagiographia. In the law, Israel is my first-born, Exod. iv. 22. In the Prophets, Behold my servant shall deal prudently, Isa. liii. 13. In the Hagiographa, The Lord said unto my Lord. All which passages the Jews refer to the Messiah; and St. Matthew, even if he had not spoken by inspiration, would have been justified, according to the custom of his countrymen, in applying the passage in question to the Messiah.

SECTION XV.

Slaughter of the Children at Bethlehem.

MATT. ii. 16—18.

Julian Period, 4709. Before the Vulgar Æra, 5.

Bethlehem.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem[37], and in all

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[37] Because Josephus has omitted to notice the massacre of the infants at Bethlehem, which is related in Matt. ii. 16. the evangelical narrative has been pronounced a 'fabrication! and a tale that carries its own refutation with it.' This assertion was first made, we believe, by Voltaire, whose disregard of truth, especially in matters connected with the sacred history, is sufficiently notorious. But the evidence for the reality of the fact, and consequently for the veracity of Matthew, is too strong to be subverted by any bold and unsupported assertions.

For, in the *first* place, the whole character which Josephus ascribes to Herod, is the most evident confirmation of the barbarous deed mentioned by the Evangelist.

Secondly, The Gospel of Matthew was published about the year of our Lord 38, at which time there doubtless were persons living who could, and from the hostility then manifested against the Christian faith who would, have contradicted his assertion, if it had been false or erroneous: their silence is a tacit proof that the Evangelist has stated the fact correctly.

But, *thirdly,* the reality of the fact itself, (though mentioned in his usual scoffing manner) was not denied by the philosopher Celsus, one of the bitterest enemies of Christianity, who lived towards the close of the second century, and who would most unquestionably have denied it if he could (*a*).

Fourthly, Matthew's narrative is confirmed by Macrobius, a Heathen author, who lived about the end of the fourth century, and who mentions this massacre in the following terms:—"Augustus," says he, "having been informed that Herod had ordered a son of his own to be killed, among the male infants about two years old, whom he had put to death in Syria, said, It is better to be Herod's hog than his son (*b*)." Now although Macrobius is far too modern to be produced as a valid evidence in this matter, unsupported by other circumstances, and although his story is magnified by an erroneous circumstance, yet the passage cited from him serves to prove how universally notorious was the murder of the children in Bethlehem, which was perpetrated by the order of Herod.

Fifthly, With regard to the silence of Josephus, we may further remark, that no historian, not even an annalist, can be expected to record every event that occurs within the period of which he writes.

Sixthly, Contemporary historians do not relate the same facts. Suetonius tells us many things which Tacitus has omitted, and Dion Cassius supplies the deficiency of both.

Seventhly, It is unreasonable to make the silence of the Jewish historian an objection to the credibility of the sacred writer, while there is equal, and even superior reason, to confide in the fidelity of the latter.

Eighthly, Herod would naturally be supposed to take such precautions as he might think necessary, without being scrupulous concerning the means.

the coasts thereof, from two years old and under, ac-

Ninthly, Voltaire, either from ignorance or dishonesty, asserts that fourteen thousand children must have lost their lives in this massacre. If this were true, the silence of Josephus would be a very important objection to the veracity of St. Matthew's narrative; and with this view Voltaire makes the assertion, who every where shews himself an inveterate enemy of revealed, and not seldom of natural religion also. But as the children whom Herod caused to be put to death (probably by assassins whom he kept in his pay) were only males, of two years old and under, it is obvious, according to this statement, that more children must have been born annually in the village of Bethlehem, than there are either in Paris or London. Further, as Bethlehem was a very small place, scarcely two thousand persons existed in it, and in its dependent district; consequently, in the massacre, not more than fifty at most could be slain. In this description of the life of such a tyrant as Herod, this was so trifling an act of cruelty, that it was but of small consequence in the history of his sanguinary government.

Lastly, As the male infants that were to be slain could easily be ascertained from the public tables of birth, or genealogies, that circumstance will account for the reputed parents of our Saviour fleeing into Egypt, rather than into any city of Judea (*c*).

Any of these arguments would be sufficient to vindicate the Evangelist's narrative; but, altogether, they form a cloud of witnesses, abundantly sufficient to overbalance the negative evidence attempted to be drawn from the silence of Josephus.

(*a*) See the passages in Lardner's Works, vol. iv. p. 122, 4to. (*b*) Macrob. Saturn lib. 2. c. 4. The Emperor, according to this writer, seems to have played upon the Greek words, ὗν a hog, and ὕιον, a son; the point of the saying perhaps consists in this, that Herod, professing Judaism, was by his religion prohibited from killing swine, or having any thing to do with their flesh; and therefore that his hog would have been safe where his son lost his life. Macrobius, with singular propriety, states this massacre to have been perpetrated in Syria, because Judea was at that time part of the province of Syria. Gilpin and Dr. Clarke, on Matt. ii. 16. The massacre of the infants is likewise noticed in a rabbinical work, called Toldoth Jeshu, in the following passage—"And the king gave orders for putting to death every infant to be found in Bethlehem; and the king's messengers killed every infant according to the royal order." Dr. G. Sharpe's first Defence of Christianity, &c. p. 40. (*c*) Lardner's Credibility, part i. book ii. ch. ii. sect. 1. p. 180—185. 4to. Volborth causæ cur Josephus cædem puerorum Bethlemiticorum, Matt. ii. 16. narratam silentio præterierit, 4to. Gottingen, 1788, as analyzed in the Monthly Review (O. S.) vol. lxx. p. 617. Schutzii Archæologia Hebraica, p. 52, 53. Vide Horne's Critical Introduction, 2d edit. vol. i. p. 653-4. Among the Barrington papers, I find an unpublished letter of Dr. Lardner to Lord Barrington, in which the learned writer argues at length, with his usual judgment and accuracy, against depending on the authority of Macrobius, in the following passage:—"I the less regarded it (the passage in Macrobius,) because the objection relating to the slaughter of the infants, taken from the silence of Josephus, appeared to me of no moment. When we have but one history of the affairs of a country, and that history a brief one, the omission of some particular event is no difficulty. Josephus was a firm Jew, and there was therefore a particular reason for his passing over this event; because he could not mention it without giving the Christian cause a very great advantage. To write that Herod, at the latter end of his reign, had put to death all the infants at Bethlehem, under two years of age, on occasion of a report spread that the King of the Jews had been lately born there, would have greatly gratified the Christians, whom Josephus hated; since it was well

Julian Period, 4709. Before the Vulgar Æra, 5.

Bethlehem.

cording to the time which he had diligently inquired of the wise men [38].

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

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SECTION XVI.

Joseph returns from Egypt.

Julian Period, 4711. Before the Vulgar Æra, 3.

Egypt.

MATT. ii. 19—23. LUKE ii. 40.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life [39].

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known that about thirty years after the slaughter, and the latter end of Herod's reign, Jesus (who was said to be born at Bethlehem,) being then about thirty years of age, styled himself King of the Jews, and did many things, to say no more in proof of it." Dr. Lardner then proceeds to discuss at some length the time and occasion of Augustus's jest. That no argument against this part of the Gospel narrative can be derived from the silence of Josephus, is ably shewn also by Bishop Warburton, who mentions several very important omissions of this writer. See his Divine Legation of Moses, vol. iv. p. 261, 262. A German writer has written a whole treatise on the wilful omissions of Josephus. He makes them, if I remember right, sixty-two in number. The remark of Michaelis, that historians generally know little of the events of the thirty years immediately preceding them, and on this account it was probable that Josephus had not heard of the slaughter of the Innocents, does not appear sufficient to account for his silence. It seems utterly impossible that Josephus could have been ignorant of this event. His silence was more likely to have been in this, as in other instances, wilful and interested.

[38] Ἀπὸ διετοῦς καὶ κατωτέρω. Sir Norton Knatchbull, in his Annotations on difficult Texts, has endeavoured to prove that it is not necessary to suppose, from these words, that Herod killed all the children in Bethlehem who had completed, but those only who had just begun, their second year. The Hebrew expression would have been בן שנתים, filius duorum annorum. P. 6. Cambridge. 8vo. edit. 1693.

[39] Mr. Mann conjectures that Antipater, who was the heir apparent to the crown of Herod, when Christ was born, was one of the principal advisers of the massacre at Bethlehem. He had already procured the death of his two elder brothers, to prepare his way to the succession. His alarm would be as great as that of his father, when he heard that a king of the Jews was born. As this Antipater was executed only five days before Herod died, both might be referred to in the words of the angel—They are dead which sought the young child's life. The very

Julian Period, 4711. Before the Vulgar Æra, 3.

21 And he arose, and took the young child and his mother, and came into the land of Israel. Egypt.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither[40]: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene[41]. Nazareth

LUKE ii. 40.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

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SECTION XVII.

History of Christ at the age of twelve years[42].

LUKE ii. 41—52.

Julian Period, 4720. Vulgar Æra, 7.

41 Now his parents went to Jerusalem every year at the feast of the passover. Jerusalem.

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same words are applied to Moses, under similar circumstances, Exod. iv. 19. Vide Doddridge's Family Expositor, 8vo. edit. vol. i. p. 86.

[40] The reign of Archelaus commenced inauspiciously: for after the death of Herod, before he could leave the kingdom to obtain the confirmation of his father's will from the emperor at Rome, the Jews behaved themselves so tumultuously in the temple, in consequence of his having refused them some demands, that this king ordered his soldiers to attack them, on which occasion upwards of 3000 were slain. It was, probably, from his knowledge of this circumstance, and a general apprehension of the cruelty of the character of Archelaus, that Joseph was afraid to return to his own country.

[41] St. Matthew seems in this passage to apply as it were in a collective sense all the prophecies in the Old Testament that refer to the abject and low condition in which the Messiah should appear. Nazareth, where Christ was now conducted, was the most contemned part of the Holy Land, agreeing well with that prediction—He was despised and rejected of men. The Evangelist, says Lightfoot, does not quote one prophet, (τὸ ῥηθὲν διὰ τῶν Προφητῶν) but all. All the prophets do teach the vile and abject condition of Christ; but none that his condition should be out of Nazareth. Christ seems destined to that abject place, to fulfil in a general sense these prophecies. This seems to be the best interpretation of the passage; preferable to those which represent St. Matthew as playing upon the words נצר, and נזר. Vide Lightfoot. Heb. et Talm. Exerc. vol. ii. p. 112.

[42] The canons of the Jewish law required parents to instruct their children in their intended trade at twelve years of age. It is probable, therefore, that this was the period also when they began to comply with the law, Exod. xxxiv. 23. which required

Julian Period, 4720. Vulgar Æra, 7.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. Jerusalem.

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all the male children to present themselves at Jerusalem three times every year. As the Jews were accustomed to go up in (*συνοδίαις*, Heb. אורחה,) caravans, in parties composed of great numbers, it cannot excite surprise that the Holy Child Jesus was not at first missed by Joseph and Mary. They found him, Lightfoot attempts to prove, in the hall, or room adjacent to that of the Sanhedrim, proposing and answering questions, as the Jewish youths were permitted to do, of the doctors of the law. There were in the temple, I. The great Sanhedrim in the room Gazith, consisting of seventy-one members, with the nasi, or prince, or president, at their head; and the father of the court, the Ab beth den on his right hand.—II. Twenty-three judges in the gate of the court of Israel.—III. Twenty-three judges in the gate of the court of the Gentiles. Sanhedr. cap. xi. hal. 2. In each of these it was permitted to ask questions concerning the law. Instances are given in Lightfoot, from Hieros. Taanith, fol. 67—4. R. Gamaliel said to a disciple, "To-morrow, in the consistory, do thou come forth and question me on this matter." There was often a full audience of many people (*a*).

The brief narrative of the Evangelist, which confines itself to the simple statement of facts, without either detail or embellishment, ought not to prevent us from considering the very peculiar circumstances in which the glory of the second temple appeared in the house of his heavenly Father. He had now arrived at that age when the Jews were accustomed to instruct their children more fully in the arts of life, and the knowledge of their religion. At this period Christ shewed himself to be perfectly versed in the Mosaic law. Two remarkable circumstances now occurred: the death of Hillel, the most eminent of the Jewish expounders of the law, and the banishment of Archelaus. By the first event the Sanhedrim was deprived of its greatest ornament; by the second the power was more evidently shewn to be in the hands of the Romans; and another more decisive proof afforded to the people that the sceptre was departing. Is it not probable that the appearance of our Lord in the temple, and his conversation there, might have been designed to prove to the doctors that there was one among them more learned than Hillel; and that one also, by his well known pedigree from the direct line of David, was the heir to the long lost, and now vacant throne of Israel. At his first appearance as an infant in the temple, the spirit of prophecy revived—at his present appearance he shewed himself to be worthy of the homage of his people, as the learned successor of their most learned instructor, and their lawful sovereign, the heir to the crown of David.

The conversation of Jesus must have made a deep impression; and not only excited the attention, but the curiosity and admiration of the Sanhedrim. That the object of our Lord's sitting among the doctors was something more than hearing or asking questions concerning the difficulties of the Jewish law, is evidently implied in his answer to the expostulation of his mother, Wist ye not that I must be about my Father's business? or, as it may be translated, Wist ye not that I must be in the house of God my Father? The God of the Jewish Church did not send the Messiah to excite the amazement, or to gratify the curiosity of the Jews. He came to impress some lesson upon them, suit-

Julian Period, 4720. Vulgar Æra, 7. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*. Jerusalem.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

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able to the peculiar circumstances of the moment, and in concordance with, or to the furtherance of his divine mission.

Lightfoot has shewn the probability that Hillel had died some short time before our Lord visited the temple at this period. Should his opinion be erroneous, there might have been assembled round our Lord, when he conversed with the Jewish doctors, Hillel and Shammai, the two most celebrated Rabbis of the Jews; R. Judah and R. Joshua, the two sons of Bethira; Jonathan Ben Uzziel, the author of the Chaldee Paraphrase; and R. Jochanan ben Zacchai. Before these distinguished men our Lord displayed that knowledge of the law, which overwhelmed them with astonishment and admiration (*b*).

(*a*) See Lightfoot, Heb. and Talm. Exerc. in Luke, vol. ii. p. 396-7. Lightfoot thinks it is not impossible that our Lord had found admission into the very Sanhedrim, a circumstance of rare occurrence, permitted only in extraordinary cases. (*b*) Doddridge, Fam. Expositor, translates the word ἐξιϛάντο, " they were in a transport of admiration." Ἐξίσταντο, obstupescebant, mirabantur. Verbum ἐξίστημι de quacunque animi commotione vehementiori, imprimis etiam de admiratione summâ usurpatur. Rosenmuller in loc.

Julian Period, 4739.
Vulgar Æra, 26.

SECTION XVIII.

Commencement of the Ministry of John the Baptist.

MATT. iii. 1—12. MARK i. 2—8. LUKE iii. 1—18.

The wilderness of Judea.

Luke iii. 1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2. Annas and Caiaphas being the High Priests, the word of God came unto John[43], the son of Zacharias, in the wilderness:

Matt. iii. 1. In those days came John the Baptist, preaching in the wilderness of Judæa.

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[43] The spirit of prophecy came upon John when he was thirty years of age: this was the time appointed in the law for the commencement of their ministry by the Priests and Levites. He preached in the desart, where the greatest multitudes passed—he wore a garment of camel's hair, the most coarse and common garment, similar to that worn by the prophets of old, to express his contempt for the vanities and ostentations of life. His food was the spontaneous produce of the country, shewing his self-denial, and subjection of all his appetites—his days were passed in the wilderness, far removed from the world, preparing and preaching the way of the Lord. He avoided wine and strong drink, like a Nazarite, being separated and holy to the Lord, Numb. vi. 2, 3. He was to others the example of all that he taught. Whether the locusts he ate were the animal so called, prepared in the manner usual among the Jews, or whether it was a peculiar herb growing about that country, which seems most probable, is uncertain. Many have conjectured that the wild honey, the *μέλι ἄγριον*, ought to be read *μελιαγρίαν*, which they imagine to be likewise a species of herb, indigenous in Judæa. Witsius, however, considers this opinion as quite unfounded (*a*).

Had any other Messenger of a different character been chosen as the forerunner of the Messiah, the Jews would indeed have been confirmed in their preconceived ideas of a temporal prince; but the austerity of the Baptist's habits, his seclusion from the world, and his contempt of all its pleasures and distinctions, were in direct opposition to all those opinions, and ought to have contradicted them:—Had he been the ambassador of any worldly sovereign he must have been invested with all the external splendour and pomp which he was appointed to represent—but as the ambassador of a spiritual Lord, and a spiritual kingdom, all these things were laid aside—his robe of state was of camel's hair—the luxuries of his table were the honey of the wilderness—and the message that he brought from his sovereign was an invitation to repentance and faith.

(*a*) On the locusts eaten by John, see a curious criticism in verse, by Dr. Byrom, of Manchester—Byrom's Poems, in Chalmers' edition of the poets, p. 281, vol. xv.

Mark i. 4. John did baptize in the wilderness [44],

Luke iii. 3. And he came into all the country about Jordan, preaching the baptism of repentance [45], for the remission of sins,

The wilderness of Judea.

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[44] The desart in which St. John preached was not a barren and desolate wilderness (*a*). According to Lightfoot, he first taught in the wilderness near Hebron (*b*), but afterwards removed towards Jordan, probably near Jericho; a tract of country which was wild and desart, yet having in it several large cities. Jericho itself contained twelve thousand men, of the courses of the Priests; and the road from Jerusalem to that city, and to Peræa, especially near the time of the passover, was frequented by great multitudes, about which time, it is supposed, John began his ministry. The country was very convenient for food, and its vallies abounded in palm trees, which trees, if we may credit Diodorus Siculus (*c*), yield much wild honey.

(*a*) Fuit enim in desertis, hoc est ruri, procul publicis scholis, procul aula, procul Hierosolyma, procul seducentium in frequentibus urbibus voluptatum lenociniis. Witsius Miscell. Sacr. de vitâ Johannis Bapt. p. 501. (*b*) Lightfoot, chorog. dec. to Mark, Works, vol. ii. p. 294, distinguishes between the wilderness of Juda, and that of Judea. (*c*) *Φυέται αὐτοῖς ἀπὸ τῶν δένδρων, μέλι πολὺ τὸ καλέμενον ἄγριον, ὢ χρῶντα ποτῷ μὲν ὕδατος*—they have much honey from the trees, which they call wild honey, which they drink with water, Diod. Sic. lib. 19. ap Lightfoot.

[45] Lightfoot ascribes the first use of baptism to Jacob, when he admitted into his family and the Church of God the proselytes of Shechem, and other Heathens. Put away your strange gods, and be ye clean, and change your garments. Aben Ezra interprets the word והטהרו, Gen. xxxv. 2. and be ye clean, to be שירחצו הגוף, the washing of the body, or baptism—but this would not prove that the rite of baptism was then used as the commencement of a permanent institution. It might have been an useful and expressive ordinance of Jacob, but no more.

The Israelites assert, that all Gentile proselytes were brought into their Church by baptism. The question is whether they were so initiated before the time of John, by a customary rite, which might be dispensed with at pleasure, or by a positive law. Lightfoot quotes Maimonides, who lived only in the fourteenth century, and whose authority, in the absence of other proofs, is not therefore decisive. Lightfoot's Works, vol. ii. p. 117.

We have no evidence to prove that baptism, among the Jews, was of divine appointment. It was principally administered to the Gentiles, who were considered after that ceremony as new creatures, and worthy of admission into the Church. A Jew, if he had lived as a Gentile, even for a day, would undergo this ceremony, which makes it appear more like a legal washing, or purification, than an ordinance divinely instituted. The Jews must have well understood this ceremony as emblematical of a change of religion, which acquired the greatest purity of heart and life. When the Jews baptized the Heathens, they admitted them into their own Church—into a new religion; and John now calls upon the Jews themselves to be baptized, and to become members of another Church, under another dispensation, different from that of Moses.

In this then consisted, in some measure, the essential difference between the baptism of John, and that of any other

Matt. iii. 2. And saying, Repent ye, for the kingdom of heaven is at hand. The wilderness of Judea.

Mark i. 2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee[46]:

Luke iii. 4. As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6. And all flesh shall see the salvation of God.

Matt. iii. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

Mark i. 5. And there went out unto him all the land of Judæa, and they of Jerusalem,

Matt. iii. 5. and all the region round about Jordan,

6. And were

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teacher. The law required the washing of polluted persons, from legal uncleanness: the baptism of John required the purification of those who were legally clean. It exacted obedience to the spirit, not to the letter of the law. If we consider the Christian dispensation, therefore, as commencing with the preaching of John, we shall find there were three forms of baptism: that of John, who baptized in the name of the Messiah about to come upon the earth. That of the disciples of Christ, when he was incarnated and living among them. And that of the Apostles and their disciples, who received at the ascension an express command from Christ himself to proselytize all nations; and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost. The Ministers of the Church of God have ever since baptized in the same holy name, using the same form of words.—Vide Lightfoot's Works, vol. i. p. 465, 466.

[46] Malachi predicted of the Elias who was to come, That he should turn the hearts of the fathers to the children, and the hearts of the children to the fathers (*a*). The Angel predicted of John the same things. The event corresponded to the prediction. When John began to preach to Israel, the Jews were divided into three principal, and innumerable smaller sects, differing both in religious opinions and ceremonies. The Pharisees and Sadducees were agitated with the most bitter hatred against each other. The expounders of the law were at variance. The dissensions in the synagogues disturbed the repose of families. Children and their parents disputed: all was confusion. The ministry of the Baptist withdrew the people from under the banners of the leaders of these sects, and directed them to the One Great Teacher, who was now at hand to decide all controversies, and unite them to himself. Witsius de vitâ Johan. Bap. Misc. Sacr. vol. ii. p. 518.

(*a*) The passage in Malachi, ch. iii. 1. is supposed by Dr. Owen to have been both corrupted and altered by the Jews, both in the Hebrew copies, and in the copies of the Septuagint, and to have been originally exactly as three of the Evangelists have delivered the citation of it to us. Owen's Inquiry into the State of the Septuagint Version, p. 54.

Mark i. 5. all baptized of him in the river of Jordan, confessing their sins [47].

The wilderness of Judea.

Matt. iii. 7. But when he saw many of the Pharisees and Sadducees come to his baptism—

Luke iii. 7. Then said he to the multitude that came forth to be baptized of him—

Matt. iii. 7. he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth therefore fruits meet for repentance:

9. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the ax is laid unto the root of the trees: therefore every tree, which bringeth not forth good fruit, is hewn down, and cast into the fire.

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[47] The different addresses of St. John to those who came to him, given in this section, cannot have been delivered at one time. They may be supposed to contain the sum and substance of his general preaching.

We may observe, that all the exhortations of John refer to the spiritual kingdom of the Messiah, over the hearts and consciences of men. He never once speaks of it as a temporal or earthly power. He exhorts to repentance and confession of sin, *μετάνοια*, a total renewing of the spirit of the mind—a change of the whole man. In the same way all those of the present day, who have lived unmindful of their spiritual covenant with God, are called upon by the ministers of God's word to adopt that mode of returning to their Almighty Father pointed out by the Baptist: and by a true repentance and confession of sins, to renew their baptismal vow, and become the spiritual members of his spiritual Church.

In Luke iii. 14. we read that certain soldiers came to John the Baptist, while he was preaching in all the country about Jordan, and demanded of him, saying, And what shall we do? An important question in Christian morality. It has been asked who these soldiers were? For it does not appear that the Roman soldiers then stationed in Judea were engaged in any war. Now it happens that the expression used by the evangelical historian is not *ϛρατιῶται*, or soldiers, but *ϛρατευόμενοι*, that is, men who were actually under arms, or marching to battle.

It is not to be supposed that he would use this word without a sufficient reason, and what that reason is we may readily discover, on consulting Josephus's account of the reign of Herod the Tetrarch of Galilee. He tells us (*a*), that Herod was at that very time engaged in a war with his father-in-law, Aretas, a petty king of Arabia Petræa, whose daughter he had married, but who had returned to her father in consequence of Herod's ill-treatment. The army of Herod, then on its march from Galilee, passed of necessity through the country where John was baptizing; and the military men, who questioned him, were a part of that army. So minute, so perfect, and so latent a coincidence, was never discovered in a forgery of this or any other age (*b*).

(*a*) Josephus, Ant. Jud. lib. 18. c. 5. sect. 1, 2. (*b*) For the above illustrative coincidence we are indebted to Michaelis (vol. i. ch. ii. sect. 11. p. 51.)

The wilderness of Judea.

Luke iii. 10. And the people asked him, saying, What shall we do then?

11. He answereth and saith unto them, He that hath two coats, let him impart unto him that hath none: and he that hath meat, let him do likewise.

12. Then came also Publicans to be baptized, and said unto him, Master, what shall we do?

13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man; neither accuse *any* falsely; and be content with your wages.

15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not,

16. John answered, saying unto *them* all, I indeed baptize you—

Mark i. 8. have baptized you with water,

Matt. iii. 11. unto repentance, but

Mark. i. 7. there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose;

Matt. iii. 11. whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire.

12. Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Luke iii. 18. And many other things in his exhortation preached he unto the people.

MATT. iii. 3. 5, 6. 11.

3 For this is He that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Then went out to him Jerusalem, and all Judea,

6 —baptized of him in Jordan, confessing their sins.

11 I indeed baptize you with water—He that cometh after me is mightier than I.

MARK i. 3—8.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And preach the baptism of repentance for the remission of sins.

5 And were—

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey;

7 And preached, saying,

8 I indeed—but he shall baptize you with the Holy Ghost.

LUKE iii. 16, 17.

16 —with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Julian Period, 4739. Vulgar Æra, 26*.

SECTION XIX.

The Baptism of Christ[48].

MATT. iii. 13. to the end. MARK i. 9, 10, 11. LUKE iii. 21, 22. and part of 23.

Mark i. 9. And it came to pass in those days,
Luke iii. 21. when all the people were baptized,

Bethabara, where the ark had rested on its passage from the wilderness into Canaan.

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* Much discussion has at various times taken place respecting the period which elapsed between the commencement of the ministry of John and the baptism of Christ. Lightfoot, (Harmony, p. 8. Works, vol. i.) and Newcome, (Harm. not. in loc.) suppose six months.—Bedford's (Scrip. Chron.) the same.—Benson (Chron. of the Life of Christ,) five months.—Dean Prideaux three years and a half. It is the general opinion, that about the same interval, elapsed between the commencement of the ministry of the Messiah and of his forerunner, as had previously elapsed between their births. Pilkington, however, has supposed there were about seventeen months between these events, and, contrary to the united authorities of the most learned harmonizers, and perhaps to his general good judgment, has adopted the fanciful theory of Whiston, who supposes thirteen months to have transpired, and that the baptism of Christ followed the calling of Andrew, Philip, and Nathaniel—the marriage at Cana—the first driving of the buyers and sellers from the temple, and the conversations which were held at that period in Jerusalem, and with Nicodemus. It is after this event, that Whiston inserts the baptism of Christ. Pilkington goes on to arrange, in addition to these events, the baptizing by Christ himself of many disciples in Judea, and his conversation with the woman of Samaria—the believing of many of the Samaritans and Galileans, and the healing of the nobleman's son at Capernaum: he then only proceeds to the account of the baptism of our Lord, and his subsequent temptation, both of which events these two commentators concur in placing, as the Scripture expressly asserts, immediately after that event.

Whiston's arguments, and with his the arguments of Pilkington and Marshall, in favour of the later date assigned to the baptism of Christ, may be thus enumerated and answered.

1. Eusebius asserts that the three Evangelists omitted the former part of Christ's ministry, which took place before the imprisonment of John.

This assertion of Eusebius, as is easily proved by examining the several harmonies, is totally groundless; the more public ministry of Christ certainly did not begin till that event: and even if it were correct, John no where declares that the date of the baptism of Christ was that, which is assigned to it by Whiston.

2. It appears, from Matt. iii. 14. that Jesus baptized before his own baptism.

In reply to this remark, Archbishop Newcome has observed, that John, as a prophet, foreknew that the followers of Christ would be by this rite initiated into his religion; and John, acknowledging Christ to be the Messiah, exclaims, I have need to be baptized of Thee (by the Holy Spirit).

3. The baptism of Christ is placed after the history of John's ministry, and before his imprisonment.

The Evangelists, like the writers of the Old Testament, do

Mark i. 9. that Jesus came from Nazareth of Galilee,
Matt. iii. 13. to Jordan unto John, to be baptized of him.

Bethabara, where the ark had rested on its passage from the wilderness into Canaan.

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not exactly observe the chronological order, as Whiston supposes they did in this instance. As John was the forerunner of Christ, it might have been expected that they would follow the plan they have actually adopted; that is, would put together all those actions of John which characterized the second Elias: and would then proceed to the ministry of our Lord, beginning with his baptism, in which he was solemnly anointed by the Holy Spirit to his high office.

4. It appears, from Luke iii. 21. that Christ did not come to be baptized till all the rest of the people had been baptized.

The expression, *ἐν τῶ ϐαπτισθῆναι*, implies that Christ came to John while the people were still continuing to desire baptism from John; it is not *μετὰ τό*. Campbell translates the passage, "Now when John baptized all the people, Jesus was likewise baptized"—making them simultaneous.

5. The Baptist was imprisoned immediately after the baptism of Christ, Luke iv. 13, 14.

But this observation has been already answered. Whiston assumes that St. Luke wrote in order of time: whereas he has merely anticipated the relation of the imprisonment of John, that he might better conclude for a time the history of the Baptist.

To these arguments Pilkington adds, that John did not know Christ till he had seen the Spirit descending on him—but before his baptism, when the Spirit descended, he declared he knew him.

To this the Archbishop replies. John i. 31. 33. may be reconciled with Matt. iii. 14. by supposing that John, for wise reasons, knew not Jesus personally till he came to be baptized; though he must have heard before of Jesus's name and wonderful birth, from his own relations. God seems to have revealed to the Baptist, soon after he entered on his ministry, that the visible descent of the Spirit should point out to him the Messiah, John i. 33. When Jesus came to be baptized, Matt. iii. 14. it is probable John knew him by a supernatural impulse; as Samuel knew Saul and David, 1 Sam. ix. 17. xvi. 12.; and as Ahijah discovered the wife of Jeroboam, 1 Kings xiv. 5. see also Luke ii. 28. 38. and afterwards the sign foretold, John i. 33. confirmed the Baptist in his belief that Jesus was the Christ. Le Clerc's Paraphrase on Matt. iii. 14. is, Quod afflatu prophetico ab eo dicebatur: nam Jesum non norât. Harm. p. 40. And F. Spanheim says, dub. evang. 2. p. 147. Nihil aliud propositum Joanni Baptistæ nisi ostendere se non ex familiaritate aliquâ ante contractâ Christum novisse; sed ex merâ revelatione cœlesti; adeoque nihil a se dari nec cognationi, nec amicitiæ, nec gratiæ, nec collusioni alicui clandestinæ. The Baptist is not to be understood as saying, he did not know Jesus, *but by a sign from heaven*; see Dr. Priestley's Harm. p. 78. but that he knew him not, *before he came to be baptized*, and that God had promised a sign by which he should be known; which sign, intended for a full confirmation, was preceded by an inspired knowledge of Jesus."—Newcome, Harm. notes, p. 6.

These apparently inconsistent passages have been reconciled in various other ways. Hales, vol. ii. part ii. p. 731. is of opinion that John knew Christ personally, but was not informed of his dignity and office, till he was assured of it by a miracle.

Matt. iii. 14. But John forbad him, saying, I have need to be baptized
of thee, and comest thou to me?
15. And Jesus answering, said unto him, Suffer *it to be so*
now: for thus it becometh us to fulfil all righteousness[49].
Then he suffered him:
Mark i. 9. And [he] was baptized of John in Jordan.
Matt. iii. 16. And Jesus, when he was baptized, went up straightway
out of the water:
Mark i. 10. And straightway coming up out of the water;
Luke iii. 21. and praying,

Bethabara, where the ark had rested on its passage from the wilderness into Canaan.

Lightfoot supposes that John knew not that Christ was in the world till he came to be baptized—when knowing him by the Spirit, John forbade him—and the sign of the Holy Ghost descending from heaven, was the sign given him for assurance and confirmation.—Vide Elsley in John i. 33.

I have discussed this question at greater length than to many will appear necessary: because Pilkington is one of my authorities, and has written a dissertation expressly on the subject.

[48] The time had now arrived when the Messiah was to begin his public career, and to break forth from the obscurity of his lowly life. He commenced it in that manner which was most suited to his dignity as a spiritual Being, by an act of obedience to the established law of his heavenly Father, accompanied with the most fervent prayer. On this important occasion, in the presence of the assembled multitude, a voice from heaven declared him to be the beloved Son of God, in whom he was well pleased. His divine mission now received the miraculous confirmation which had always satisfied the antient patriarchs and fathers of the Jewish Church. It received the testimony of the Bath Col, or voice from heaven; and the visible glory of the Shechinah hovered over him.

The question, whether the inauguration of Christ into his high office was not as public, and therefore as generally known, as that of Moses, will be discussed in the note to 2 Peter i. 16. Danzius, in a learned tract preserved by Meuschen, in his N. T. ex Talmude, has treated this curious and interesting subject at some length.

[49] Christ came to John to be baptized. He was baptized by John not of necessity, not for his own sake, but for ours. He was baptized that he might confer honour on John, sanction his ministry, and commend it to the doubting Jews. By this act he made himself the head of all who by baptism confess their sins, and are admitted into the Church. He sanctified baptism by thus subjecting himself to it, that man might not despise it as an useless or unmeaning ceremony. He would not that men should refuse to come to the baptism of their Lord, when he had not disdained the baptism of his servant. By baptism he shadowed out the difference between the carnal and spiritual state of man, and between his own and our fallen condition; first mean, then glorious—first earthly, then heavenly—first mortal, then immortal—first buried under the earth, as the worshipper was buried under the water, and rising therefrom spiritual, changed, and glorious. Christ by his baptism renewed his covenant with his Father; and fulfilled all righteousness, by complying with every law, which proceeded from the wisdom of God, and was designed only for the happiness and restoration of man.—Vide Witsius de Vita Joannis Miscell. Sac. vol. ii. p. 537.

Matt. iii. 16. lo!
Mark i. 10. he saw the heavens opened
Matt. iii. 16. unto him, and he saw the Spirit of God descending like a dove[50],
Luke iii. 22. in a bodily shape, like a dove,
Matt. iii. 16. and lighting upon him:
17. And lo!
Mark i. 11. there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
Luke iii. 23. And Jesus himself began to be about thirty years of age.

Bethabara, where the ark had rested on its passage from the wilderness into Canaan.

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[50] As a dove hovers over her nest with an undulating and gentle motion, so did the emblem of the presence of God wave and bend, and rise and fall, over the head of our Saviour. Such seems to be the most defensible, as well as the most generally received interpretation. It is consistent also with the analogy that may be found between the old and new covenants (*a*.) At the beginning of the material creation the Spirit of God moved on the face of the waters; the Spirit of God, "dove like, sat brooding on the vast abyss (*b*)." At the commencement of a spiritual creation it again, by a visible emblem of gentleness and love, gives an earnest to mankind of its purifying influences. As the calm spirit of power, silently and effectually commanded the chaotic earth to produce its fruits, and verdure, and flowers: as it peopled the dry ground, the dark blue ocean, and the ample air, with all the varieties of life; as it spangled the sky with splendour, and gave order and glory to the universe—so does the same mild and invisible, yet omnipotent Spirit, gently hover over the heart of man, and produce in that cold and barren soil the fruits of obedience and holiness, the flowers and the fragrance of purity and peace; so does it imbue the soul and the intellect with all the varieties of sublime and noble thoughts, with humility and submission, with the serenity and hope of a Christian. And these magnificent objects are accomplished, by directing and guiding us to the example of Him, to whom first the heavens opened, and upon whom the glory of God descended.

(*a*) This view of the analogy between the action of the Spirit at the Creation, and at the baptism of Christ, I find confirmed by a singular tradition among the Jews. In a note in Brescith Rabba, sect. 2. fol. 4. 4. on Genesis i. 2. we read, Et spiritus Dei: intelligitur Spiritus Regis Messiæ, de quo dicitur, Isa. xi. 1. Et quiescit super illum Spiritus Domini. Post quæ verba allegata statim hæc addit R. Ephraim in Gr. Gibborim ad Genes. l. 2. מרחפת, incubuit, *sicut columba, quæ volitat super nido, illum attingens, et non attingens.* Pergunt vero in Brescith Rabba: Quomodo vero ministratur Spiritus Messiæ, et venit movens se super faciem aquarum? Resp. Quando vos movebitis corda vestra, sicut aquas, per pœnitentiam; quem admodum dicitur, Thren. 2. 19. Effunde, sicut aquas. cor tuum coram Domino. Intelligitur Spiritus Messiæ. Quum primum enim ille se super aquis legis commovit, statim facta est redemptio. Vide Schoetgeneii Horæ Hebraicæ, vol. i. p. 9 and 10. This, then, is another instance of the wonderful fulfilment in the person of Jesus of Nazareth, of many of the singular traditions entertained among the Jews respecting their Messiah.

(*b*) The word in Genesis מרחפת without points, must be considered as a participle of Hiphil, the causative; with points it is the participle of Pihel, the intensitive; a signification much more consistent both with the sense of the passage in Genesis, and the description of the descent of the emblematical representation of the power of the Spirit in the Evangelical narrative.

MATT. iii. part of ver. 13. 16, and 17.

Bethabara, where the ark had rested on its passage from the wilderness into Canaan.

13 Then cometh Jesus from Galilee
16 —and—the heavens were opened—
17 —a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

MARK i. part of ver. 10.

10 —and the Spirit, like a dove, descending upon him:

LUKE iii. 21, 22.

21 Now—it came to pass, that Jesus also being baptized—the heaven was opened,

22 And the Holy Ghost descended—upon him: and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

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Julian Period, 4739. Vulgar Æra, 26.

SECTION XX.

The Temptation of Christ[51].

MATT. iv. 1—11. MARK iv. 12, 13. LUKE iv. 1—13.

Luke iv. 1. And Jesus, being full of the Holy Ghost, returned from Jordan: and was led by the spirit into the wilderness. The Wilderness.

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[51] ON THE TEMPTATION OF CHRIST.

In order to understand the passage of the New Testament, which is contained in this section, and is justly supposed to be attended with more difficulties than usual, it is necessary to consider the Messiah under that name which is alike given to him in the Old Testament, in the New Testament, and in those of the Jewish traditions, which may be received with most confidence. Christ must be considered under the character of the second Adam, who came into the world to fulfil the same law which the first Adam had violated. That he might more evidently and effectually accomplish this object, it was appointed that he should be tempted like unto Adam, and undergo the same trial.

If we consider the Messiah in this point of view as the second Adam, it seems possible that we shall more easily solve many of the difficulties which have been supposed to attend the literal interpretation of this interesting narrative. The Old Testament begins with an account of the preparation of the material world for the accommodation of the first Adam; the New Testament relates the preparation of the spiritual world or Church, for the reception of the second Adam.

When the time of his creation came, the first Adam was formed by the power of God, out of the then unpolluted and uncursed earth—the second Adam was created by the same power of the Most High, in a similar state of innocence and perfection.

When the first Adam was ushered into the world, he was a perfect man, and his Father blessed him. When the second Adam had attained to the fulness of manhood, he was born again of the waters of baptism, and was blessed from above; both were sinless; both were, in a peculiar sense, the sons of God, and partakers of the human nature. The first Adam was placed in Paradise, and fell into the Wilderness. The second Adam was placed in the Wilderness, and regained that Paradise

Mark i. 12. And immediately the spirit driveth him into the wilderness, The Wilderness.

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which his predecessor had forfeited. Adam was driven out of Paradise into the Wilderness, and banished from the tree of life. Christ was led or driven into the Wilderness by the same spirit, to undergo the same trial, and by a sinless obedience to revoke the sentence of condemnation, open again the gates of Paradise, and regain the tree of life. In him we have another perfect man, as yet untouched by the Tempter. To him, therefore, as to the first Adam, the evil spirit makes his approaches from without, proposing his suggestions in a personal conversation; for as the nature of Christ, like that of Adam, was uncorrupted by sin, the wicked spirit had no immediate access to the heart. It was for this cause that Eve was tempted in a personal conversation; so also was tempted the seed of the woman, who was to bruise the serpent's head.

To shew, however, still more clearly the evident parallel that exists, between the temptations of the first and second Adam, it will be necessary to examine the peculiar circumstances of each event.

According to St. John, all the sin that tempts mankind may be comprized in these three terms; the lust of the flesh—the lust of the eye—and the pride of life; and to these three may be reduced the temptations both of Adam and of Jesus. In the temptation in Eden these three principles of evil are evidently alluded to, in the description of the forbidden fruit. In the temptation in the wilderness, Christ was tempted like unto Adam; and in a more general sense, like unto all the children of Adam.

Adam was first tempted to the lust of the flesh, by indulging his natural appetite for food, in a manner which was contrary to the express command of God. Christ was tempted to gratify his wish for food in a manner forbidden by the spirit of the law of God. He was tempted to supply himself with provision, by devoting that miraculous power which was given him for the benefit of mankind, and for the more effectual demonstration of the truth of his mission, for the gratification of his human nature.

Adam, was secondly, tempted to the lust of the eye: "He took of the fruit because it was pleasant to the eye." And the evil spirit enforces the power of the motives to disobedience, by perverting the understanding, in misrepresenting Scripture itself. Our Lord was, secondly, tempted by the perversion of Scripture itself, to indulge that feeling which is gratified by the admiration and homage of the world. He was invited by the Tempter to proclaim himself at once, by the performance of an useless and ostentatious miracle, the promised Messiah of the Jews. He was invited to encourage their false notions of a Messiah, and to obtain immediate possession of his promised kingdom, by throwing himself from the pinnacle (or wing, or battlement, or royal portico, for the word *πτερύγιον*, is thus variously rendered,) of the temple, and claim the homage of the crowds assembled to worship there. For the Jews interpreted literally the prediction of Malachi iii. 1. and expected that the Messiah, by some extraordinary demonstration of his power, would suddenly come to his temple. The pilgrimage which our Lord came to undergo, was one which was expressly and painfully opposed to all that train of feelings and dispositions, so pleasing to our fallen nature. The Captain of our salvation was to become perfect through sufferings. He was to be poor, Matt. iv. 1. to be tempted of the devil. The Wilderness.

Mark i. 13. And he was there in the wilderness forty days, tempted of Satan,

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despised, insulted, and rejected. At the time when his painful career was beginning, he was tempted to avoid his appointed course of suffering, and to assume at once his destined honours, as the Messiah of Israel. No evil, he was assured, could happen to him, if he was the Son of God—for he shall give his angels charge over thee—they shall bear thee up, and protect thee from suffering, and from danger. Ostentation, presumption, and vanity, constituted the second temptation.

Adam, was thirdly, tempted to that kind of evil, which most alienates the human race from their Creator; he was tempted to the pride of life. "It was a tree to be desired, to make one wise." The wisdom which an evil spirit would recommend to the approbation of an accountable being, must partake of his own nature; it must be different from that spiritual wisdom which is from above; and of which Adam was a partaker. It was the wisdom of this world, which is elsewhere called "earthly, sensual, devilish." It is that human wisdom by which the pride and glory of life is attained—by which ambition triumphs, and conquerors obtain their temporal crowns and kingdoms. To this temptation likewise our Saviour is now subjected. The devil takes him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and promises them all to Christ on one condition only, that he will worship him—that is, provided he will exchange his spiritual kingdom, which is to be purchased with the most excruciating agony and suffering, for the kingdoms of this world, all temporal power over every nation under heaven. In the second temptation he had invited Christ to obtain the homage of his own people, and to gratify his vanity and ostentation by hearing and receiving the acclamations of the Jews. In this he is solicited to become the sovereign of the universe, the powerful chief of one great empire, embracing alike under his dominion the subdued pride of Rome, and the submission of all mankind.

Thus was Christ, the second Adam, tempted in the same manner as the first Adam; on the same principles, and by the same tempter. But he was also tempted as we are. The object of Satan, from the creation of Adam to the present moment, is to render man unfit for a spiritual condition, by inducing him uniformly to act from natural motives. The spirit of evil does not desire to diminish the supposed happiness of man in this world; it endeavours to immerse him in the pursuit of worldly enjoyments, comforts, vanities, and pride, in such manner that the soul becomes imbruted and embodied in material objects. The spirit of evil so endeavours to sensualize and animalize the intellectual and moral faculties of man, that his inferior nature may be triumphant; and consequently, when he shall be summoned into another stage of existence, he may be rendered totally unfit to be the eternal companion of God the Judge of all—of Christ the Mediator—of Holy Angels—and of perfect spirits.

Other circumstances may be adduced to complete the parallel between the two temptations. The first Adam fell through the act of eating; the second Adam reversed the sentence of condemnation, by the opposite act of fasting and mortification. The first Adam was tempted in Paradise, surrounded by all the animals of creation, over which he ruled in a state of innocence:

Luke iv. 2. Being forty days tempted of the devil. And in those days he did eat nothing. The Wilderness.

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the second Adam is described by St. Mark, i. 13. to have been in the wilderness with the wild beasts. He sate among them, as their acknowledged Lord, in the same state of innocency, as the first Adam had enjoyed before his fall. When the temptations were completed, we read in both instances of a most curious and impressive circumstance, which in a wonderful manner completes this parallel. When the first Adam fell, the angels of God were placed at the gate of the garden of Eden, to keep him from tasting the fruit of the tree of life. When the second Adam triumphed, angels came and ministered to him of that immortal food which the flaming sword of divine wrath had denied to the children of disobedience.

For the passages in the Old Testament, which prophesy the coming of Christ as the second Adam, compare 2 Sam. vii. 18, 19. with 1 Chron. xvii. 17. When David desired to build the temple of Jerusalem, he was commanded to leave the performance of that task to his son, because he had himself been throughout his life engaged in wars. The message to this effect was delivered by the prophet Nathan, who consoles the king by declaring that from him the Messiah should descend. The king, on receiving this communication from the divine messenger, goes up to the tabernacle, and returns thanks to God for the promise. He thanks God that he has been regarded according to the law (*a*), or order (*b*), or arrangement (*c*) of the Adam that is hereafter to be from above.

Among the titles given in the Old Testament to the Messiah, collected by Dr. Pye Smith, in his valuable work on the Scripture Testimony to the Person of Christ, I find this "the Adam from above." He cites, in support of the interpretation which he has there given of 2 Sam. vii. and 1 Chron. xvii. 16, 17. the learned criticism of Dr. Kennicott, from which however he has in some measure departed, by rendering the word תורה "order," instead of "law." Bishop Horsley translates it "arrangement." His criticism is very ingenious. The words in the original are as follow—2 Sam. vii. 19. וזאת תורת האדם אדני יהוה—1 Chron. xvii. 17. וראיתני כתור האדם המעלה יהוה אלהים, &c.; on which Dr. Kennicott observes, "From David's address to God, after receiving the message by Nathan, it is plain that David understood the son promised to be the Messiah, in whom his house was to be established for ever. But the words, which seem most expressive of this, are in this verse now rendered very unintelligibly, 'and is this the manner of man?' Whereas the words וזאת תורת האדם literally signify, 'and this is (or must be) the law of the man, or of the Adam,' *i. e.* this promise must relate to the law, or ordinance, made by God to Adam, concerning the seed of the woman; the man, or the second Adam: as the Messiah is expressly called by St. Paul, 1 Cor. xv. 45—47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17. where the words of David are now miserably rendered thus: 'And thou hast regarded me, according to the estate of a man of high degree.' Whereas the words וראיתני כתור האדם המעלה literally signify, 'and thou hast regarded me, according to the Adam that is future, or the man that is from above,' (for the word המעלה very remarkably signifies *hereafter* as to time, and *from above* as to place); and thus St. Paul, including both senses, 'The second man is the Lord from heaven:' and, Adam is the figure of him that was to come, or the future. Rom. v. 14."

Matt. iv. 2. **And when he had fasted forty days and forty nights, he was afterward an hungred:** The Wilderness.

It is upon this passage that Bishop Horsley has remarked (whether כתור or בתור be read in 1 Chron. xvii. 17.) When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression, being only such as the writer of the Book of Chronicles has introduced, according to his manner for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more ancient author. Hence it is to be inferred that the words תורת in Samuel, and תור in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and masculine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form to prevent the necessity of referring the noun to the root ירה, from which the feminine תורת may, but the masculine תור cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was תור; and the two passages may be thus expounded:

2 Sam. vii. 19. "And this (namely, what was said about his house in distant times,) is the arrangement about The Man, O Lord Jehovah."

1 Chron. xvii. 17. "And thou hast regarded me in the arrangement about The Man that is to be from above, O God Jehovah." That is, in forming the scheme of the incarnation, regard was had to the honour of David, and his house as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer (*d*). Dr. Kennicott, not perceiving the identity of the two words תורת and תור, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in reciting David's very words, on the side of the author of the Book of Chronicles. I owe, however, to Dr. Kennicott the important hint, that האדם, in Samuel, and האדם המעלה, in Chronicles, allude to Christ, and to none else, which led me to the right understanding of both passages.—Horsley's Biblical Criticisms, vol. i. p. 184. See also Arrangement of the Old Testament, vol. i. p. 651.

It is difficult to say why Bishop Horsley, after this confession, should have differed in another point from Dr. Kennicott, and translated האדם by the Man, instead of the Adam. Dr. P. Smith has very justly observed, from Dr. Kennicott's translation, that the inferences to be drawn from this passage are, that the Messiah would, at a period remotely future, descend from David, and that he would sustain a relation to the human race analogous to that of the first man.

In the New Testament also, our Lord is called the Adam from above. We read these remarkable words, (1 Cor. xv. 47.) The first man is of the earth earthy, the second man is the Lord from Heaven. Through the greater part of that beautiful chapter St. Paul draws a parallel between the first and second Adam. In the Epistle to the Romans (v. 14.) he calls the first Adam the figure of him that was to come. (Compare also John iii. 31. viii. 23.)

Matt. iv. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. The Wilderness.

Luke iv. 3. command this stone that it be made bread.

The Jewish traditions also affirm the same doctrine, and St. Paul, in this passage, (1 Cor. xv. 47.) uses the very same expression which is found in the book Zohar on this subject: a circumstance which may be considered as affording a proof of the real date of that curious book. It is said to consist principally of a recital of the expositions and doctrines of Rabbi Simeon (e), the son of Jochai, who was the cotemporary of the Apostles, and probably known to St. Paul, himself one of the most learned of his day.

The Messiah is there called אדם לעילא, the Adam on high, and is said to have dominion over all things, as the first man, the Adam below, אדם תתאה, had by divine appointment over the inferior creation of this world. The same idea repeatedly occurs in the rabbinical writings. Plura adhuc, ibi habentur, says Schoetgenius, sed hæc sufficiant. I have selected a few of the very curious traditions dispersed through his book (f).

I would here conclude the attempt to prove that Jesus of Nazareth was the one Messiah, from his being the second Adam, as the Old Testament, the New Testament, and the Jewish traditions assert the Messiah to be; but Mr. Jones has added some ideas on the time during which the temptation lasted, which may confirm the propriety of the reasoning now adopted. According to tradition, Adam and Eve are supposed to have been tried forty days in Paradise. Jones, in his interesting dissertation on the "Temptation of Christ," arguing on this supposition, concludes that the period of forty days will, from this circumstance, naturally occur in other transactions; and particularly in this of our Saviour's temptation. The flood brought upon the world by sin committed in Paradise, (Gen. v. 29.) lasted for forty days—and so long were the rains descending, that the sin and its history might be recognized in the punishment. When the Israelites searched the land of Canaan, the second Paradise, they had a foretaste of it for forty days, (Numb. xiv. 33, 34.) and the people who murmured at the evil report of those faithless messengers were condemned to wander forty years (a year for a day) in the wilderness. (Jones's Works, vol. iii. 173.) To which may be added many other symbolical coincidences. Moses, as the founder, and the great lawgiver, of the Jewish Church, fasted twice forty days and forty nights on Mount Horeb, when he first received the tables of the law, and after they had been broken and were again restored. Elijah also, the reformer of the Jewish Church, by the same superhuman power, after he had crossed the river Jordan, fasted for the same number of days, and in the same wilderness, as Moses had formerly done. Are these mere coincidences? Is it not rather probable that Christ, who came to fulfil the law to the uttermost, and to establish on it a more perfect dispensation, should be appointed to give the same evidence of his divine mission; and to undergo the same preparation as his typical predecessors had already fulfilled.

(a) Kennicott's (Posthumous) Remarks on the Old Testament, p. 114. (b) Smith's Scripture Testimony to the Person of the Messiah, vol. i. p. 184. (c) Horsley's Biblical Criticisms, vol. i. p. 350. (d) Smith's Scripture Testimony, &c. vol. i. p. 185. (e) Schoetgenius Horæ He-

Luke iv. 4. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God. The Wilderness.

Matt. iv. 4. that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, Jerusalem.

6. And saith unto him, If thou be the Son of God, cast thyself down

Luke iv. 9. from hence:

10. For it is written, He shall give his angels charge over thee, to keep thee:

11. And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. And Jesus answering said unto him,

Matt. iv. 7. It is written again, Thou shalt not tempt the Lord thy God.

8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; Quarantania.

Luke iv. 5. in a moment of time[52].

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braicæ, vol. ii. p. 271. (*f*) In vol. i. p. 670, of the Horæ Hebraicæ—Nomina illa duo Judæis sunt familiaria. Nam Adamus primus semper et ubique אדם הראשן, et in libro Sohar אדם קרמאי. Sohar Genes. fol. 14. col. 53. Quum nondum consummati essent septem ordines dierum superiorum, nondum absolutus erat אדם לעילא Adam supernus. Cum absolveretur לעילא superius, dictus est אדם עילאה Adam superior: cum absolveretur inferius, dictus est אדם תתאה. Et quem admodum, postquam omnia absoluta sunt, Adamus inferior dominatur omnibus quæcunque in Mundo creata sunt, sic Adam superior שליט על כלא, omnibus omnino rebus dominatur. Schoetgen. Hor. Heb. vol. i. p. 672. Jalhut Rubeni, fol. 147. 3. דוד עילאה ודוד תתאה David superior et David inferior. עילאה ה ראשן superior est Deus primus, ותתאה ה אחרון et inferior est Deus postremus. Schoetgen. vol. i. p. 673. In another passage of one of the Talmudical writings we read that since the first Adam was in the transgression, the Messiah will be the last Adam to take away sin. Neve Schalom, fol. 160. 2. citante Edzardo ad Berachoth, c. 1. p. 176 apud Schoetgen. vol. i. p. 671. In the commentary on Proverbs xxx. 4. we read—What is his name—the Heavenly Adam, or the Adam from above—and what is his Son's name, the earthly Adam, the Adam from below. Zohar ad Genes. xxxix. 2. In the hour in which Adam received the celestial image, all creatures came to him, and acknowledged him king of the earth. Jalhut. Rubeni, fol. 21. 1. Schoetgen. vol. i. p. 673. בשעתי דנחית אדם בדיוקנא עילאה—He was with the wild beasts. There is much curious matter also of a similar nature on those words of St. Paul, 1 Cor. xv. 49. *εἰκόνα τȣ̃ χοϊκȣ̃*, *Ἐικόνα τȣ ἐπȣρανίȣ*—As we have borne the image of the earthy, we shall also bear the image of the heavenly. Schoetgen. Hor. Heb. vol. i. p. 653.

[52] Those who reject the literal interpretation of the account of our Lord's temptation, have laid great weight on this phrase, "in a moment of time," *ἐν ϛιγμῇ χρόνȣ*, as demonstrating the whole scene to be a vision. The real state of the case seems, however, to be, that the tempter conveyed, or took, or accompanied, our Lord to the mountain, and shewing him in a moment of time the kingdoms of Judea, which were then before him, *suggested* to him at the same moment the superior glory of all the other governments and dominions of the earth, the greatest

Luke iv. 6. And the devil said unto him,

Quarantania.

Matt. iv. 9. And saith unto him, All these things will I give thee,
Luke iv. 6. All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
7. If thou therefore wilt worship me,
Matt. iv. 9. if thou wilt fall down and worship me,
Luke iv. 7. all shall be thine.
8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
Matt. iv. 11. Then the devil leaveth him,
Luke iv. 13. And when the devil[63] had ended all the temptation, he departed from him for a season.

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of which (the Roman empire,) was then at the height of its power. Bishop Porteus remarks on this passage, that Abbe Mariti describing this mountain, speaks of it as extremely high, and commanding the most beautiful prospect imaginable. It overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. These various domains the Tempter might shew to our Lord distinctly, and might also at the same time *point out*, (for so the original word sometimes signifies,) and direct our Lord's eye towards several other regions that lay beyond them, which might comprehend all the principal kingdoms of the eastern world. According to tradition, the mountain on which our Saviour was tempted is called Quarantania.—Maundrell describes it as exceedingly high, and difficult of ascent, having a small chapel at the top, and another about half way up, on a prominent part of a rock. Near this latter are several caves and holes, originally used by hermits, and by some even of this day, during the period of Lent, in imitation of the example of our blessed Saviour. The words of the Evangelists are so clear and distinct, in their account of this transaction, and it was so evidently a premeditated scheme on the part of Satan, availing himself of the first symptom of human weakness, beginning his attack at the moment that our Saviour "was an hungered;" that, had we no other evidence, there can be no reasonable grounds for considering the temptation in any other point of view than as a real contest.

The temptation of Christ, as well as that of our first parents, must be considered as a real scene. We are not justified in making our present experience the criterion of truth, and rejecting the positive testimony of Revelation, on account of theoretical difficulties. The whole question concerning the origin and continuance of evil is involved in insuperable mystery. But we may with as much propriety deny the origin of evil, as refuse to believe in its remedy: which it cannot be irrational to conclude would be, in some manner, correspondent to the disease. Till the next stage of our being has developed the unrevealed mysteries of the Deity who made mankind, we must be contented, like obedient children, to believe much that we cannot yet understand.

[63] The Evil Spirit in this temptation is called by the three names, which unitedly characterise him as the destroyer of man. He is at once their enemy (Σατανᾶς), their accuser (ὁ Διάβολος), and their tempter (ο πειράζων).

Mark i. 13. And he was with the wild beasts; and the angels ministered unto him. Quarantania.

Matt. iv. 11. and, behold, angels came and ministered unto him [54].

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[54] In this history of the temptation, St. Matthew's order is, 1. Command that these stones be made bread. 2. Cast thyself down from the temple. 3. I will give thee all thou seest from this high mountain, if thou wilt fall down and worship me.—St. Luke's order is, the first temptation the same as St. Matthew; the third temptation is placed by him for the second, and the second for the third. But St. Luke does not affirm this order. He has only *καὶ ἀναγαγὼν*, v. 5. and *καὶ ἤγαγεν*, v. 9. Whereas St. Matthew uses particles, which seem to fix his order; as, *τότε* v. 5 and *πάλιν*, v. 8. Le Clerc says, Hoc repugnantia haberi non potest, cum neuter evangelistarum profiteatur se hic in se ordinem temporis accurate secutum. Newcome's Notes to his Harmony, p. 6 fol. edit. Dublin. 1778.

Possibly the reason of the difference in the order of the account of the temptations given us in these two Evangelists, may be in some measure ascertained from a consideration of the respective causes for which they originally composed their Gospels. St. Matthew wrote for the Jews of Judea. The title of king was the most usual name given to the Messiah by the Jews. Vulgatissimum est hoc nomen Messiæ, quem Judæi ubique vocant, מלך המשיח, says Schoetgenius. Horæ Hebr. vol. i. p. 13. and instances abound through his book. But he was not only considered as king of Israel, but king over all the world. Thus we read (Zohar Genes. fol. 128. col. 509. ad verba, Genes. xlix. 11. ex versione Sommeri, p. 96, apud Schoetgen. vol. ii. p. 688-9.) So the king Messias will shew favour to Israel, but he will be a terror to all people who profess not the true religion. St. Matthew, therefore, seems to point out to his Jewish readers, that Jesus, who was the true spiritual Messiah, first conquered all desire for the luxuries of life—He then refused to declare himself by any useless though stupendous miracle, the expected king of Israel, by proving himself, at an unfit time, and in an unsuitable manner, the Messiah they expected: for his course was that of toil and suffering, of neglected and lowly poverty and scorn, till the time came for the establishment of his spiritual kingdom. In repulsing the third temptation, he shewed his contempt of all worldly power, and wisdom, and distinction, till the promised period when the converted Heathen should be given him for his spiritual inheritance, and the utmost parts of the earth for his spiritual possession. The Evangelist thus preserves the climax. He ascends from one gradation of virtue to another, and shews how our Lord, by resisting the tempter, attained to that height of excellence which ought to impress the mind with the greatest veneration.

St. Luke wrote for the Gentiles of Achaia. He places before them the same triumph of Christ, and teaches the same doctrine; that he conquered the desire of the pleasures of this life, the love of temporal dominion over the world at large, and all the dazzling glories and triumphs to which that dominion led. But he teaches this doctrine in the manner the most likely to impress the minds of his Gentile readers; for which purpose he changes the order to preserve the appropriate climax, and the gradation of the power of the temptation. Christ conquered the desires of the appetite: this was the first temptation. In the second he was offered that which the Gentiles esteemed the highest point of human happiness, universal dominion over all

MATT. iv. 1. and part of ver. 4. 6. 7. 10. Quarantania.

1 Then was Jesus led up of the Spirit into the wilderness.

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the kingdoms of the world. And, lastly, he was invited to throw himself from the pinnacle of the temple, and to receive at once all those divine honours which the Heathen paid to their gods, for such a demonstration of divine power would have been immortalized, and would have placed him above all their other deities. It is well known in what high estimation temporal ambition and sovereignty were at that time held by the unconverted Pagans. The well known compliments which Horace, in various passages, pays to Augustus—

> Quos inter Augustus recumbens
> Purpureo bibit ore nectar.
> Carm. lib. iii. Od. 36.

or the

> Præsens divus habebitur
> Augustus, &c. &c.
> Carm. lib. iii. Od. 5.

were not merely expressions of flattery which had only a highly courtly meaning: but they may be considered as conveying the real opinion which the Heathen world entertained of those who obtained universal empire; they esteemed such as gods, and actually, as all ancient history proves, paid them homage, and offered sacrifices to them, and to their statues, as to Gods. St. Luke, therefore, represents our Lord, not only as rejecting the sovereignty over the world, but as refusing to obtain, by a mere exertion of his power, all the glittering homage, and flattering pomp, attendant on such an elevation. This, in the opinion of a Heathen, would be the highest test of virtue. The inference in both instances would be the same; he who performed all the great works recorded in the Evangelists, alike contemned and declined those objects, which, in the opinion of both Jew or Gentile, were the most highly to be prized and valued. From the narrative of the temptation they would learn that Christ was the Lord and giver of greater and more estimable blessings than the luxuries, the honours or the most enviable distinctions and advantages of this life. They would infer that his kingdom was a spiritual kingdom, and to be obtained at the sacrifice of all worldly enjoyments. With him the brightest jewels of a diadem were repentance and faith—the highest honours a broken and contrite heart—and his greatest glory to do the will of his Father who was in heaven, and to receive the submission, the love, and affection of his subjects.

Thus will the accounts of the two Evangelists be reconciled. Both relate the same facts—both enforce the same doctrine—the order is different, because each considered the opinions and modes of thinking prevalent among those they addressed, and were anxious to impart the greatest weight to their doctrine.

It will be observed, that this interpretation is submitted to the reader, on the supposition that the popular interpretation of the *πάσας τας ϐασιλείας τοῦ κόσμου*, (Matt. iv. 8.) be the correct reading; that it is rightly rendered, the kingdoms of this world, and that consequently the corresponding phrase in St. Luke, *πάσας τὰς ϐασιλείας τῆς οἰκουμένης*, (Luke iv. 5.) must have the same signification, and are not to be referred principally to the kingdoms into which Judea was at that time divided. The reading proposed by Michaelis in this passage appears conjectural, and Archbishop Lawrence has endeavoured to prove it

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word— Quarantania.

6 —for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him—

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

LUKE iv. part of ver. 2. 3. 5. 9.

2 —and when they were ended, he afterward hungered.

3 And the devil said unto him If thou be the Son of God—

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world—

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down.

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unfounded. It is however so curious, that I shall append to this note both the remarks of the learned German, and the objections of his critic. The reader will then be able to decide.

Michaelis is labouring to prove that the Gospel of St. Matthew was composed in Hebrew, and derives one argument in support of his opinion, from Matt. iv. 8. The tempter conducts Christ to the top of a lofty mountain, and shews him *πάσας τὰς βασιλείας τοῦ κόσμου*. If we take this in a literal sense, the thing is impossible: if it was a mere illusion, there was no necessity for ascending a lofty mountain. Here then, it appears, that some word was used in the Hebrew original, which was capable of more than one translation: perhaps הארץ, which signifies "the land," as well as the earth: or חבל, which, as well as *οἰκȣμένη*, may denote the land of Palestine: or, thirdly, which is perhaps the most probable conjecture, it is not improbable that St. Matthew wrote כל ממלכות הצבי, that is, all the kingdoms of the Holy Land, and that the translator mistook צבי for צבא, which in the Septuagint is sometimes rendered by *κόσμος*. It is even possible, as צבי signifies literally beauty; and *κόσμος* has likewise this sense, that the translation in question was occasioned by a too literal adherence to the original. Now all the kingdoms which existed in Palestine in the time of Christ, could be seen from the top of Mount Nebo. St. Matthew, therefore, meant all the kingdoms of Palestine, which his translator converted into all the kingdoms of the world. Marsh's Michaelis, vol. iii. pt. 1. p. 155.

Archbishop Lawrence contends, however, that there is no adequate proof that the Gospel of St. Matthew was compiled in the Hebrew language, and that no arguments can, or ought to be, founded on conjectures of this nature. In reply to this remark of Michaelis, he observes that צבי is only used for Palestine in four instances, three times by Daniel, and once by Jeremiah, and each time metaphorically, as the pleasant or agreeable land; and that the seventy do not thus translate it either literally or metaphorically: and it is not likely that an appellation of this peculiar description would have been adopted in a plain narrative. Neither could *κόσμος*, in the sense of "the world," be put for צבא, the proper meaning of which is an army, and which is only translated *κόσμος* by the LXX, when the host of heaven is mentioned; or for צבי, in its literal signification of beauty, honour, and glory. But it is not necessary to interpret the word *κόσμος*, in the sense of "the world." In Rom. iv. 13. the expression *κληρονομόν τȣ̃ κόσμȣ̃*, is interpreted by Beza, of the land of Canaan; and Glass, in his Philologia

CHAPTER II.

From the Temptation of Christ, to the commencement of his more public ministry after the imprisonment of John.

SECTION I.

Further testimony of John the Baptist.

JOHN i. 19—34[1].

Julian Period, 4739, end of the year. Vulgar Æra, 26.

Bethabara.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

Sacra, expressly limits its meaning to denote the land of Canaan.—Sermon on Excess in Philological Speculation, note 12. p. 36.

[1] Michaelis and Lightfoot begin this part of the history at John v. 15.; and Doddridge has placed ver. 15—18 by themselves, before the baptism of Christ. In the note to chap. i. sect. 2. I have mentioned the reasons for preserving the present order, and preferring the authority of Archbishop Newcome.

Having now been inaugurated by the waters of baptism, the testimony from heaven, the anointing of the spirit, and the conquest over temptation, into his high office; the Messiah presents himself to his forerunner, who immediately hails him, as the atoning sacrifice for the sins of the world. John, as a prophet, spoke under the influence of divine inspiration: in no other manner could he have obtained power to make the declaration. As our Lord had come into the world for the express object of expiating the sin of man, there is an obvious propriety in the salutation of the Baptist. It seems to mean, that as far as man was concerned, all the other offices, characters, and attributes of the Holy One of God, are of comparatively inferior moment, unless he be considered as the spotless lamb, that should die for mankind. The testimony of the ancient prophets had but gradually revealed the various perfections of the Messiah; and the hope and faith of man had been continually excited and cherished by the wise and merciful ordinance which appointed a succession of prophets, each of whom added some additional information respecting him who was to come. This salutation of the Baptist was the completion of all prophecy. From this time the voice of prophetic inspiration, under the law of the old covenant, utterly ceased. The Messiah had come, and he was before them. The Lamb of God was preparing himself for the fearful sacrifice. The epithet which was thus given to Christ must have been thoroughly understood by the people, as the Jews were accustomed to give to the lambs which were offered in the temple, the same name—"the sacrifice of God." Vide Raza Mehinna in Zohar in Lev. fol. 3. 32. apud Gill in loc.

In support of the doctrine of the atonement, there is more authority than for any other revealed in the Jewish or Christian Scriptures. It was taught in the beginning of the patriarchal dispensation, the first after the fall, in the words of the promise and in the institution of sacrifices. It is enforced with the uniform concurrent testimony of the types, prophecies, opinions, customs, and traditions of the Jews, and the Jewish Church. It is the peculiar foundation and principal doctrine of the

Julian Period, 4739, end of the year. Vulgar Æra, 26.

Bethabara.

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him. Why baptizest[2] thou then, if thou be not that Christ, nor Elias, neither that prophet?

Christian Church in all ages, which has never deviated from the opinion that the death of Christ on the cross was, "the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." See particularly Archbishop Magee, on the Atonement, with the notes and dissertations appended. The Commentators,—Outram, and the principal authors referred to by Archbishop Magee. Dr. P. Smith's Sermon also on the Atonement is a valuable tract.

[2] The messengers from Jerusalem could not or would not understand the answer of the Baptist, when he told them he was neither Elias returned from heaven, nor Jeremiah risen from the dead, though he was the predicted voice of one crying in the wilderness. They demanded of him, therefore, by what authority he baptized. Though baptism had long been known and practised among them, it had been applied to the proselytes only, and they believed that Elias and Jeremiah, the immediate precursors of Christ, were the only persons authorized to baptize the Jews themselves, for the purpose of forming a new and more select society, separated from the mass of the nation.—Rosenmuller in N. T. vol. ii. p. 309. Kuinoel Comment. in lib. N. T. hist. vol. iii. p. 130.

Joh. And. Danzius, in a very valuable treatise on the baptism of Proselytes among the Jews, written to illustrate this passage of St. John's Gospel, and the passages in Matthew, chap. iii. has considered at length the baptism of John. His treatise is bound up in Meuschen's Nov. Test. ex Talmude. As the work is not often to be procured, I have selected some of the points he discusses, and beg to refer to the work itself for the more ample detail.

To determine whether the baptism of John was divinely appointed or not, two enquiries appear to be necessary.

1. Was such a rite as baptism practised in the Jewish Church by divine appointment before the time of John.

2. If so, was the baptism of John distinct from that previously established among the Jews.

In reply to these questions, Danzius concludes that the baptism of John was not totally distinct from that in use amongst the Jews, (p. 262. § 25.) Scripture concurs with Josephus in speaking of baptism as a rite of long standing in the Jewish Church. By both John is represented to have been more bent upon correcting the abuse of the existing institution, than in establishing a new one.

Julian Period, 4739, end of the year. Vulgar Æra, 26.

Bethabara.

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara [3], beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world [4]!

Baptism was appointed by God himself, (p. 266. § 30.) It was the received opinion among the ancient Jews, that baptism was appointed by God, and had obtained in their nation from the promulgation of the law. The sanctification enjoined (Exod. xix. 10.) is thought to have been baptism.

(P. 288. § 7. and 11.) St. Paul, 1 Cor. x. 2. says, *ἐν τῃ νεφελῃ και ἐνθαλασσῃ ἐβαπτισαντο*. These words may be taken literally, without any figurative signification. They were baptized, *ἐν νεφελῃ*, i.e. in rain water, and *ἐν θαλασσῃ*, in the sea.

(P. 301. § 85 and 86.) The Jewish Elders did not inquire into the baptism of John, as a thing the nature of which was new and unheard of amongst them—1st. But because he, on his private authority, usurped a public function, which belonged to three persons (triumvirati) commissioned by the Church.—2dly. Because he baptized those for whom it might seem unnecessary, viz. Jews under the covenant, who had been baptized before in their ancestors, and needed not baptism as an initiatory rite for admission into the Jewish Church. (p. 305. § 102.)—And, 3dly. Because in his baptism he differed from their ancestors in the end proposed.

The Jews believed baptism to have been instituted by God himself. If this opinion was true, and the baptism of John was not totally distinct from that in use among the Jews, John must be allowed to have been divinely commissioned to exercise that function.—See the Treatise of Danzius.

Gorionides, however, asserts of John, that he was the institutor of baptism. This is he who עשה מבילה, made, instituted, or practised baptism.—Lib. v. c. 45. (ap. Gill.)

[3] The events of the new dispensation were shadowed forth by the many circumstances under the former system of worship. St. John baptized at Bethabara. This place, the name of which denotes "a place of passage," is said to have been the very spot where the Israelites, under the command of Joshua, advanced into the Holy Land. It was over against Jericho. There is reason to believe (vide Lightfoot in loc.) that St. John was baptizing in the very place therefore, where the Israelites passed over; and that our Lord was baptized in that spot where the ark rested in the bed of the river. These coincidences are so very appropriate and numerous, that we shall do well to hesitate before we call them all accidental.

Jerome (a) and Origen (b) have preserved the tradition that John baptized in Bethabara. The place was pointed out to strangers in their time.

(a) De locis Hebraicis, fol. 89. 1. (b) Comm. in Joan. tom. 8. p. 131.

[4] The observations of Lightfoot on the time when and the circumstances under which this expression was used, deserve to be noticed.

Julian Period, 4739, end of the year. Vulgar Æra, 26.

Bethabara.

30 This is he of whom I said[5], After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not[6]: but that he should be made

John, in his opinion, could not have selected a more characteristic expression than that of the morning and evening lamb, that was offered at Jerusalem.

1. John addressed Priests and Levites, whose chief employment was to make a sacrifice of that lamb.

2. It was about the time of offering the sacrifice, when John used these words.

3. The lamb declared the innocency of Christ in his being without spot, and the death of Christ in being offered up.

4. It was pertinent to the doctrine of John, for he had spoken of remission of sin to all who came near, and declares when Christ came in sight, in what manner the sins of those who repented were to be forgiven, by the sacrifice of this very lamb of God, who should bear away the sins of the world, as the lamb offered in the temple, took away in a figure the sins of the Jews.—Lightfoot, 2d part of the Harmony of the Evangelists, Works, vol. i. p. 529.

To take away sin was a common phrase among the Talmudists.—Brescith rabba, sect. 22. fol. 23. 2. ad verba Caini, Cainus Deum sic alloquitur: superna et inferna tu portas, ולפשעי אין אתה סבל, sed peccata mea tu non portas. Eadem repetuntur in Debarim rabba, sect, 8. fol. 260. 2. Jalkut Rubeni, fol. 22. 1. Tanchuma, fol. 2. 3. Jalkut Rubeni, fol. 30. 4. משיח סבל עונות ישראל, Messias portat peccata Israel.

In the Levitical Dispensation, when a sacrifice was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God, Lev. i. 4. iii. 2. iv. 4. and by that rite transferred his sins upon the victim, who is said to take them upon him, and to carry them away. In the daily sacrifice of the temple, the stationary men, who were the representatives of the people, laid their hands upon the unoffending lamb thus offered for them; and those appropriated for the morning and evening sacrifice, were bought with that half shekel, which all the Jews paid yearly, *εἰς λύτρον τῆς ψυχῆς αὐτῶν ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν*, as the price of the redemption of their lives to make an atonement for them. Exod. xxx. 12. 14. 16. This lamb of God was to be offered to take away at once the guilt of sin, and to put an end to the sacrifices required by the law.

Vide Whitby in loc. Lightfoot, vol. ii. p. 531. and Archbishop Magee, on the sin offering among the Jews. I beg to intreat every man who would desire to understand thoroughly the cause why Christ came into the world, to peruse this book.

[5] Kuinoel, comparing this verse with ver. 30. has discussed both passages at length, and decides, after an impartial examination of the various meanings assigned to them, by others, in favour of the generally received opinion, that the Baptist intended to enforce on his hearers the Scriptural doctrine of the pre-existence of Christ.—Kuinoel in libros historicos N. T. vol. iii. p. 117—121.

[6] This expression of the Evangelist, "I knew him not," appears at variance with the passage Matt. iii. 13. where John, knowing his superiority, declares, "I have need to be baptized by thee." There are several ways of reconciling this apparent difference—the most natural interpretation seems to be, that John being made acquainted by his own parents with the miraculous circumstances that preceded the birth of his relation;

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Bethabara.

manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

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and having known the extraordinary purity and holiness of his life, he declares that "I have need to be baptized by thee, and comest thou to me?" But although John knew him *personally*, he knew him not *officially* as the Messiah, till the promised token had been vouchsafed to him; till a voice from heaven proclaimed him the beloved Son of God, and the spirit descending like a dove hovered over him. The Jews in general must have known our Saviour *personally*, as the reputed son of Joseph and Mary, but they knew him not then, although he was in the midst of them, as the Christ; nor shall they know him till the veil be removed from their eyes. See John xiv. 9.

Some commentators suppose that John, on Jesus coming to Jordan, to be baptized of him, knew him to be the Christ by the same divine impulse which directed Simeon, when he hailed the infant Jesus in the temple as the promised Messiah. See also (1 Kings xiv. 1—7.) where the wife of Jeroboam is made known to the prophet Ahijah. We have every reason to suppose that John must have had a personal acquaintance with our Saviour, from the connexion and intimacy between the two families, and that they would meet each other at Jerusalem at the great festival three times a year; but his Messiahship was revealed to the Baptist by some miraculous and indubitable evidence, for confirmation of his own faith, and that of all succeeding ages. —Hale's Analysis, vol. ii. p. 731. Witsius de vita Joannis—ad fin Miscell. Sacra, vol. ii.

The venerable Archdeacon Nares interprets the passage, I know him not as the Messiah. Doddridge endeavours to prove, that either accidentally, or providentially, they might very possibly have been unknown to each other.—Archdeacon Nares Remarks on the Socinian Version of the New Testament, p. 34, 35.

Nonnus, who lived in the fourth century, has left a Paraphrase of the Gospel of St. John in homeric verse. The principal use of this work, in the present day, is to shew us the sense in which the more controverted passages of St. John's Gospel were understood at this period. Nonnus has thus paraphrased the expression, "I knew him not," in verse 31.

ἐγὼ δὲ μιν οὐ πάρος ἔγνων
ὀμμασιν, &c.
Paraph. ch. i. line 108, 109.

The corresponding passage in verse 33, leaves out the word *ὀμμασιν*, line 118.

SECTION II.

Christ obtains his first Disciples from John.

JOHN i. 35—51.

Julian Period, 4739. Vulgar Æra, 26.

35 Again, the next day after[7], John stood, and two of his disciples; Bethabara.

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him,

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[7] On the day following, John calls the attention of his disciples to Jesus; and, as if he would remind them of the preceding conversation, he again gives his testimony to the office of Christ, in the same words, "Behold the Lamb of God;" and immediately those two disciples become the followers of Christ. In this circumstance also, is another evident propriety through the ordinance of an overruling Providence. No persons could be so fitly chosen by God, to be the first disciples of Christ, as those who had previously been followers of his great forerunner. By this event our Lord at once united the Mosaical and Christian dispensations. The disciples of John, who now began to attend him, were witnesses before all Israel, of the testimony of John, whom all acknowledged to be a prophet. Wherever he went, Christ was now, or was soon to be, accompanied by those who were enabled to confirm his Messiahship, by the declaration of the last prophet of the old dispensation. This event also enabled his disciples to preach more decisively to the people the great truths which they received from John; that repentance was the beginning and foundation of faith; and that all who would depend upon the Lamb of God as the atoning sacrifice for mankind, must be brought to him by the ministry of repentance.

Andrew was the first who followed Christ, and the Evangelist St. John is supposed to have been the other. St. Peter was brought to Christ by Andrew his brother. It does not however appear, from the narrative, that they certainly forsook their occupations at this time, for we read, v. 39. that they abode with him only that night; and in the next section, which is placed according to the order of St. John's narrative, we find that his disciples were at the marriage in Cana of Galilee, and we hear of no other disciples but these, and Philip and Nathaniel, whom Christ met on his setting out to go into Galilee, we may conclude they attended him to that place, and then resumed their occupations, while Christ continued at Capernaum. Nathaniel is supposed to have been chosen a disciple under the name of Bartholomew, in the same way as Peter received the name of Jona, or Cephas; as throughout the whole of the evangelical writings he is always coupled with Philip, and (in John xxi. 2.) he is named with other disciples who were all Apostles.

Julian Period, 4739. Vulgar Æra, 26.

Bethabara.

Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone[8].

In the road to Galilee.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

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[8] Peter, like Nathaniel, received a title, which while it alluded to his own name, described also his future dignity, in being selected to preach the Gospel to the Gentile world. Christ had come to call the Gentiles to God, and he proves, by his address to St. Peter, that this great object of his mission was always before him. The members of the Church of Rome imagine that this name, given to St. Peter, proves that he was appointed head of the Universal Church, whose seat was to be at Rome. A solid foundation for this notion, however, cannot even be laid, before some stubborn facts are removed, which are utterly inconsistent with this opinion. These are the parity among the Apostles—the total absence of evidence that the Church, even in that early age, submitted in any one instance to St. Peter—the election of St. James to the episcopal office at Jerusalem—the manner in which St. Paul addressed St. Peter, and the uncertainty, indeed, whether St. Peter was even ever at Rome, the seat of his supposed dignity.—Vide Barrow's Enquiry whether St. Peter was ever at Rome. This is a posthumous work, and had not received the last correction of its author. It contains, however, a valuable collection of materials on this subject. The brief Introduction to the work also, by Archbishop Tillotson, to whom Dr. Barrow, when dying, entrusted his manuscripts, deserves attention.

Julian Period, 4739. Vulgar Æra, 26.

In the road to Galilee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man[9].

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SECTION III.

Marriage at Cana, in Galilee[10].

JOHN ii. 1—11.

Julian Period, 4740. Vulgar Æra, 27.

Cana, in Galilee.

1 And the third day[11] there was a marriage in Cana of Galilee; and the mother of Jesus was there:

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[9] For some very curious remarks on this passage, see King's Morsels of Criticism. The singular theory of the universe, and its government, proposed by this author, will interest, even when it does not convince, all who engage themselves in these studies. Mr. King rejects the usual interpretation of this passage, and, after endeavouring to prove that the prophecy of our Lord was not fulfilled during the lifetime of Nathaniel; he concludes "that this wonderful prophecy was a promise to Philip and Nathanael, and through them to all mankind; that the time should certainly come, when they should see a free communication between our heaven, (that is, as he supposes, the sun,) and the earth; and the angels of God descending, and ascending, and conversing with men."—King's Morsels of Criticism, vol. i. 8vo. p. 320.

[10] The remainder of the events in this chapter, to the imprisonment of John, are harmonized in the same order by Whiston, Lightfoot, Michaelis, Doddridge, and Newcome. Pilkington inserts before that event the baptism and temptation of Christ; a difference which has already been considered.

[11] The third day means, either the third day from Christ's coming into Galilee, John i. 43.—or the third day from the conference with Nathanael—or the third day from his disciples first following him—or the third from the commencement of the mariage feast, which usually lasted seven days.

The obscure life of Christ till he was thirty years of age, had obliterated, in a great measure, the impression produced upon the people by the circumstances which had attended his advent. The Jews, who were prepossessed with very lofty notions of the splendour of the Messiah's person and kingdom, were too happy to lose the remembrance of all these wonderful occurrences, when they beheld the humble and unpretending life of Jesus of Nazareth. But the time had now arrived for our Lord's manifestation of himself to the world. The voice from heaven had proclaimed him the Son of God—his great forerunner had acknowledged him as such, and an act of Omniscience had convinced, and drawn to him a disciple. The hour was now at hand, when a more public testimony of his Messiahship was to be given, in the revival of miracles. Galilee was the place predicted, and appointed (Isaiah ix. 1, 2. See also the Jewish traditions on

Julian Period, 4740. Vulgar Æra, 27.

2 And both Jesus was called, and his disciples, to the marriage. Cana, in Galilee.

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this subject in Schoetgen) for the first display of the power and majesty of the Messiah: and we accordingly find that his first miracle was wrought in Cana of Galilee. Lightfoot has endeavoured to prove, from the hints which are given in various parts of the Gospels, concerning the family and kindred of our Lord's mother, and particularly from this account of the festival, and of the manner in which she is represented as possessing more influence and authority than was usual for a mere guest, that this marriage took place at the house of Mary, the sister of the mother of Jesus, and wife of Cleophas, (who was the same as Alpheus) and that the bride was of that family. I cannot but think it highly probable, that our blessed Saviour wrought this his first miracle in the presence of all his assembled family and connections, to confirm their faith before he entered upon his public ministry. The object of the miracle must be judged by its effect. The disciples whom he had taken from John, saw and believed.

It may be worthy of observation, however, that the Evangelist St. John, who has written the account of the event in his character of historian, is asserted to have been himself the bridegroom. Dr. A. Clarke, in his Preface to the Gospel of St. John, is of this opinion. Lampe (a), in his Prolegomena to his laborious work on St. John's Gospel, asserts the contrary, on the authorities of Ignatius, Tertullian, Augustine, Epiphanius, and Jerome.

The best explanation I have met of this transaction, is that which is given by Rosenmuller (in loc.) from Chrysostom (b), who supposes that the mother and brethren of our Lord were impatient that he should perform some splendid action, and manifest himself to the world, that they might obtain some degree of honour through him. His mother, probably, intimated by some tone, voice, or manner, her desire that he should perform some of those wonderful miracles which he had sometimes wrought, (as many conjecture,) for the relief of the domestic poverty of his family. It does not seems unworthy of our Lord's character, says Rosenmuller, in loc. that he should have given this consolation to his mother and friends. The idea is suggested by the strong hope expressed by the Virgin Mary on this occasion. But, as there is no other support for this opinion, it may be accounted for, from the conviction his mother entertained of his divine mission, and from the anxiety she would naturally feel, that her son should manifest himself as the promised Messiah. In reply to the insinuation, our Lord, instantly understanding her wishes, checks the half-uttered request, by giving her to understand that she was not to direct him in the exercise of his divine powers; and that the period which her affection anticipated had not yet arrived. The words "Mine hour is not yet come," are supposed to signify that his public demonstration of himself was not to commence till John was imprisoned. Rosenmuller and Kuinoel in loc. quote from Dion Cassius, lib. 51. the expression of Augustus to Cleopatra, to shew that the words of ver. 4. are not to be understood in an unkind or harsh sense—*Θάρσει ὦ γύναι, καὶ θυμὸν ἐχε ἀγαθόν.* That the word *γύναι* was used also as a title of honour among the more ancient Greeks, appears from its use by Æschylus.

Ω βαθυζώνων ἄνασσα Περσίδων ὑπερτατη
Μῆτερ ἡ Ξέρξου γεραιά, χαῖρε Δαρέιε γύναι.
Æschyl. Persæ, line 155.

Julian Period, 4740. Vulgar Æra, 27.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Cana, in Galilee.

Βασίλεια γύναι, πρέσβυς Πέρσαις.

Æschyl. Persæ, 622.

The general opinion, however, of the ancient fathers was, that our Lord used the language of reproof to his mother, as guilty of some indiscretion or precipitancy in thus speaking; as desiring *ἀκαίρως τὶ ζητεῖν, καὶ ἐγκόπτειν τὶ τῶν πνευματικῶν*, says Chrysostom, as quoted by Whitby. Lampe, in his Commentary on St. John, maintains also this latter opinion, vol. i. p. 504. He supposes that our Lord used the Syriac term אתתא, instead of אישה, which is the more honourable appellation. It seems most probable that reproof was intended, and it was clothed in the language of affection, kindness, and respect.

We have now arrived at the first miracle of our Lord mentioned in the New Testament. It will be remembered, that all the writers of the books of the New Testament addressed themselves in the first instance to the Jews; and one object of these notes, is to point out to the sons of Israel, in this their last captivity, the internal evidence, as it gradually arises before us, that the founder of the Christian Church was the predicted Messiah of the Jews, it may be worth our while to draw some comparison between the miracles recorded in the Old and those related in the New Testament. I think it can easily be made to appear that they are both supported by evidence of the same nature; and consequently, that if the former are received, the latter, on the same grounds, are not to be rejected.

As I make no reference here to those who require arguments to overthrow the paradoxical opinion of Mr. Hume; "that no human testimony can prove a miracle, I shall not stop to consider this or any other speculative idiotcy of modern infidelity. We may be contented with observing that "*a miracle is an event, which is contrary to experience, and the established constitution, or course of things, effected by power more than human.*" This regular course of things is generally known by the term the Laws of Nature; the word nature being used as if it was intended to express some occult quality, which is in itself independant of a creating, or preserving Providence. In this sense of the word there is no such thing as nature. Nature, as Cowper has beautifully observed, is but a name for an effect, whose cause is God—and the uniform routine of circumstances in animal and vegetable life in creation, &c. which we daily see, or experience, and on which we may always calculate, does not proceed from any innate principle of life and motion in the inert masses of which the visible universe is composed, but from the immediate and continued agency of that Omnipotence which first created and gave them existence, and appointed the laws that now govern them. The various results of this will of Omnipotence may, in one sense, as they are more than human power could effect, be called constant, but unregarded miracles; while the deviations from the uniform results thus commanded are only unusual, and therefore more regarded miracles. In both instances the same active superintendance of an invisible agent is always discoverable. He who ordained the regularity of the universe, and appointed the powers and properties of its beings, can suspend the ordinary laws which govern this lower world. The credibility of the one class of uniform miracles depends upon the testimony of the senses and daily observation: the credibility of the unusual miracles depends upon the evidence of the senses of those who behold them. If the miracles

Julian Period, 4740. Vulgar Æra, 27.

4 Jesus saith unto her, Woman, what have I to do with you? mine hour is not yet come.

Cana, in Galilee.

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which at present are daily exhibited, were from this moment to cease, and another uniform course of events were to demonstrate in another manner the power of God, then it would be, that the experience of one generation would be contrary to the testimony of that which preceded it. But this experience would not falsify the testimony of the former generation. So also, we are no longer witnesses of the unusual miracles of God, yet we should act very irrationally to reject them, and to disbelieve them on that account, since they are transmitted to us by the united concurrent testimony of the then existing generation of credible and unprejudiced witnesses.

The Jews, as well as others who believe in the authenticity of the Old Testament, and receive it as a divine revelation, declare their conviction of the certainty that the public miracles recorded therein are true, principally for the six following reasons:

1. The object of the miracles was worthy of its divine author.
2. They were publicly and instantaneously performed.
3. They appealed to the senses in such manner, that men might judge of their truth.
4. They were independent of second causes.
5. Public monuments were set up, and outward actions performed to commemorate them.
6. And this was done at the very time when the events took place, and continued afterwards without interruption.

The miracles of Moses, of Elias, and others recorded in the Old Testament, may be divided into those of a private and public nature. Each of which are to be received on different grounds, according to the object proposed. The public miracles were designed to impress a whole tribe, or nation, or large body of men, with the conviction of a truth, or to confirm them in the profession of the true faith, in the days of indifference, apostacy, and idolatry—those of a more private nature were designed to convince individuals, or smaller bodies of men, of the same truths; by relieving human wants, or sufferings, by raising the dead, or in some cases by inflicting punishment, thereby demonstrating the divine mission of the prophet, and the importance and truth of all that he was appointed to teach.

1. Do the Jews believe in the miracles which were wrought by Moses to deliver the Israelites from Egyptian slavery, because it was an object worthy of the Divine Being to save his people at the time when the prediction of his servant had announced their release! How much more worthy of the divine goodness was that greater deliverance of the descendants of the same Israelites from a worse bondage than that of Egypt, from the captivity of sin and death.

2. Were the miracles of Moses which effected this deliverance publicly and instantaneously performed—was darkness brought upon the land—were the fruits of the ground destroyed—was the river changed into blood—and the Red Sea eventually opened for their rescue—and were all these things publicly and instantaneously performed! Equally wonderful was the darkness at the crucifixion of Christ—the creation of bread in the hands of the five, or the seven thousand—and, above all these, the public resurrection of the dead to life.

3. Could the senses of the people perceive and know, and judge of the miracles of Moses and of Elias? So was the appeal made by Christ to the scrutinizing examination of his thronging auditors.

Julian Period, 4740. Vulgar Æra, 27. 5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*. Cana, in Galilee.

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4. Were the accumulations of the waves of the sea, as the gathering waters on each side of the passing Israelites rose in heaps, instead of smoothly proceeding on their course, evidently independant of second causes: so were the miracles of Christ, when he rose from his slumber in the endangered vessel at the entreaties of his terrified disciples, to rebuke the raging of the wind, and the roaring of the sea, and command the elements to subside into a calm. What human power could have enabled Moses to divide the sea, or Joshua to roll back the tide of Jordan, or Elijah to part the river and go through dry shod, or Christ to walk himself, and to enable Peter to walk on the bosom of the deep. They were the manifestations of the providence of the same God, watchful over the same people. "He that keepeth Israel shall neither slumber nor sleep."

5. Were public monuments set up, or outward actions performed, to celebrate the miracles that delivered Israel from Egypt; was the Passover appointed as a memorial for ever? Equally is it demonstrable that the Sacrament of the Lord's Supper was ordained as a continual remembrance of the sacrifice of the death of Christ, and likewise the Christian Sabbath for a testimony of his resurrection—and, to come to the sixth criterion of public miracles, if the Passover was instituted at the time when the Exodus took place, to be continued from that day to the time of the true Pascal Lamb, we also, who glory in the name of Christians, can demonstrate, by the most indisputable authority, that the Sacrament of the Lord's Supper was instituted but a few hours before the death of our beloved master, and has ever, from that period, been commemorated by his followers, in remembrance of his precious death, until his coming again. And we can further demonstrate that the Christian Sabbath has been set apart for the celebration of Christ's resurrection, from the time when he appeared to his disciples to assure them that he had risen from the dead.

Let us refer also to lesser circumstances, and compare the character of the witnesses who have testified the truth of these miracles, under the separate dispensations: the most decided impugner of the truths of Christianity, who receives the Old Testament, will be satisfied with the evidence in favour of our sacred faith. In whatever point of view we consider these witnesses, we shall find them distinguished by the same characteristics. Their motives, circumstances, and conduct, wonderfully correspond. It appears graciously designed by the one Jehovah, the God of the Jews and of the Christians, that the whole system of Revelation should be established on the same evidence—that if one was worthy of faith and acceptance, the other was equally so.

Was Moses the legislator of his people, appointing for their government a new code of laws; so also was Christ the great lawgiver of his people, to whom he gave a more perfect law, exacting a more spiritual and exemplary obedience. Was Isaiah the companion of the princes of Israel, and of the blood royal, as the Jewish traditions assert—the Evangelist St. John was of the family of the high priest, and St. Paul was educated at the feet of Gamaliel, with the principal members of the Sanhedrim, and the most learned of the Pharisees and Sadducees of his day. If Amos was an ignorant and obscure man, "neither a prophet, nor a prophet's son," but a herdman, and a gatherer of sycamore fruit, it cannot be necessary to shew that the majority of

Julian Period, 4740. Vulgar Æra, 27.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece.

Cana, in Galilee.

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the twelve apostles were equally unlearned; and so much without pretension, that when the high priests desired to repress the incipient dawning of Christianity, they permitted them to remain at Jerusalem, as too inferior, both in rank and attainments, to excite either apprehension or suspicion. If the testimonies of Isaiah and Amos be received, and thereby, as a necessary consequence, demonstrate the divine origin of the Old Testament,—what reason can be assigned why St. John and St. Paul, and the Apostles, should not be equally regarded as credible witnesses to the truth of Christianity.

Are the miracles of Moses to be depended upon, because of the numbers who witnessed them; the miracles of Christ also were wrought before thousands of the people; and the accounts of those miracles were published while the eye-witnesses were still alive, and while many of these witnesses were suffering persecution in support of the facts recorded. If the ancient Jews are not to be suspected in uniting in a forgery to prove the truth of the miracles of Moses, why should their descendants be supposed less scrupulous; and why should they not be equally credited when they assert the truth of the miracles of Christ.

Was Moses brought before Pharaoh—or Daniel before Darius—or the three children before Nebuchadnezzar, to appeal by the miracles that evidenced the superiority of Jehovah, to all the wise, and learned, and noble, of their own day, and to confirm the truth of their religion for ever—so was Christ brought before Herod—before the Roman Governor—and the assembly of the Priests, who had heard of his mighty deeds. It was in the presence of the rulers of the people that Christ raised the dead, and healed the sick, and created new limbs to the maimed, while they, hating his doctrine, were keenly and maliciously intent upon all his actions, to denounce him as an enthusiast, or to prove him an impostor. St. Paul struck the sorcerer with blindness at the tribunal of Paulus, and St. Peter restored the lame man, who was known to all the heads of the Priests, and the rulers of Israel.

Did Moses work his miracles in that place where detection would have been the most easy—so did Christ when he multiplied bread in the wilderness, which produced only roots and herbs, the scanty provision of nature. Did the ancient Prophets so entirely and unanimously agree with each other, that no contradiction whatever is to be found between them—so neither can any variation of doctrine be discovered between the testimonies of the Evangelists and the writers of the Epistles. Was Isaiah tortured with the saw, and Jeremiah cast into prison, so also were the Apostles, and first Martyrs, crucified, stoned, imprisoned, or otherwise persecuted. If we believe, therefore, the writers of the Old Testament, the same laws of reasoning and judgment require that we should give equal credence to those of the New Testament. Of both it may be justly asked,

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"Why should men, of various age and parts,
Weave such agreeing truths, or how or why
Should all conspire to cheat us with a lie—
Unasked their pains, unheeded their advice,
Starving their pains, and Martyrdom their price."

Julian Period, 4740. Vulgar Æra, 27.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

Cana, in Galilee.

The writers of the New Testament like the writers of the Old, express themselves with the accurate carelessness of truth; no real contradiction exists between them; their deviation is only an additional testimony in their favour, as it proves there could have been no intended deception, where there was no premeditated scheme, not even the reconciliation of apparent differences.

If the representation of this agreement between the writers of the Old and New Testament be not satisfactory to the Jewish reader, let him further consider the singular contrast between his past and present condition.

Unless the Messiah has really come, and the Jews have despised and crucified him, as we assert, by what means can they reconcile to themselves the fearful change that has taken place in their circumstances. Let them tell the Christian for what reason it is that the sons of Abraham, so long the peculiarly favoured children of God, who were honoured with miracles, admonished by prophets, directed by visions, and visited by angels, should, for so long a period, be permitted to wander over the whole world, a by-word, and the very scorn of all nations, without a king, a temple, or a prophet. When their proud and noble city was destroyed, idolatry had long ceased. They were zealous for the law—they venerated even the characters in which it was written, and the parchment on which it was inscribed. The gods of the Gentiles were abhorred. They ventured even to encounter the hatred of the merciless Caligula, rather than admit an image into their sacred temple. Jehovah was the God they worshipped, according to the letter of the law of Moses, with an enthusiastic adherence to the minutiæ of their difficult and burthensome ritual. The most embarrassing of their appointed ordinances was their pride and boast. Wherefore, then, has God forgotten to be gracious? They have endured, and suffered, and hoped, and believed, and prayed for mercy, for centuries; they have called upon the Jehovah who from the beginning promised them a Messiah—yet no prophet has appeared—no miracle has been wrought in their favour. Since the destruction of their beloved Jerusalem, which took place forty years after the crucifixion of their Redeemer, they have been scattered over the face of the whole earth, an astonishment, and a proverb, among all nations, (Deut. xxviii. 37.) by the command of an overruling Providence, an undeniable evidence of the fulfilment of prophecy, in their own blindness of heart, and of the truth of Christianity. Can any cause whatever be assigned for this standing miracle, this wonderful dispersion, so long, and faithfully predicted by their great lawgiver, (Deut. xxviii. 64—68.) than that which is given by inspiration itself. He came to his own, and his own received him not; and they remain, as Moses foretold they should remain, a "sign and a wonder," till the day in which they shall say, "Blessed is he that cometh in the name of the Lord (*c*)."

(*a*) Com. Evan. Sec. Joan. vol. i. p. 14. de vita Joannis privata. (*b*) Ceterum non male Chrysostomus—optabat (Maria) et ipsa clarior fieri per filium *καὶ τάχα τι καὶ ανθρώπινον ἔπασχε καθάπερ καὶ οἱ ἀδελφοὶ αὐτοῦ, λεγοντες· δεῖξον σεαυτὸν τῷ κόσμῳ, βουλόμενοι την ἀπὸ τῶν θαυμάτων δόξαν καρπώσασθαι.* (*c*) See the Letter of Mr. Hamilton to Dr. Herschell, chief Rabbi of the German and Polish Jews in London. —Horne's Crit. Introd. first edit. vol. i. p. 584. with his references.—

Julian Period, 4740. Vulgar Æra, 27.

Cana, in Galilee.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew:) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him[12].

Limborch's Amica Collatio cum erud. Jud. 4to. p. 172. where this learned writer shews that the divine mission of Christ is less dubious than that of Moses. Quæso nunc: Si de alterutrius mirabilibus factis dubitari a quoquam possit, in quem magis alicujus artis, quæ, res non prorsus veras nec tantas ignaro populo persuasit, cadere possit suspicio; an in virum doctum, aulicum, potentem, liberatorem populi e durâ servitute, et omnia pro nutu suo moderantem; an in pauperculum, contemptum, doctoribus populi invisum, magistratui exosum, est omni humanâ ope, ac favore destitutum? Non solum ea in auctoribus et utriusque religionis fundatoribus est differentia sed in ipso populo, qui hæc accepit, et posteris tradidit. Tempore enim Mosis populus diuturnus, et durissima servitute fractus, non poterat non esse rudis, et ignarus valde, et uti est oppressæ plebis animus, paratior ad quævis magnifica de liberatoribus suis credenda, et de iis posteris suis majora tradenda; quam ii, qui jam libertati assueti, patris institutis imbuti, legi, quam divinam habebant, addicti, nullo magno beneficio abhoc suo Messiah in præsente hâc vitâ affecti, nullo mundano splendore, vel fælicitate moti, et diversa plane expectantes; quibus igitur nihil aliud nisi rerum ipsarum claritas argumento esse putet, et vel ipsi crederent, vel aliis pro veris narrarent. This is admirably done. The whole work abounds with eloquence, as well as sound argument. Leslie, in his Preface, acknowledges his obligations to Limborch, and confesses that his work was principally compiled from the Amica Collatio.

[12] A very curious, but too forced and mystical an interpretation of this miracle, is given by Lampe, in which he endeavours to shew, that by the bridegroom is meant the governors of the Jewish Church—the bride is the Jewish Church itself—the marriage is the Christian dispensation. The failing of the wine is the departure of the Spirit of God from the Jewish Church, which had begun to depart from the purity of the law—the mother of our Lord is the heavenly Jerusalem, bringing into the liberty of the Gospel the children of the Jewish Church; but she is reproved for impatience, not knowing the times and the seasons, or the hour which had not yet come. The water is changed into wine, that is, prophecy and the law are changed into the Gospel; with much more of the same kind.—Lampe, vol. i. p. 518—520.

SECTION IV.

Christ goes down to Capernaum, and continues there some short time.

JOHN ii. 12.

Julian Period, 4740. Vulgar Æra, 27.

Capernaum.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days [13].

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SECTION V.

The Buyers and Sellers driven from the Temple [14].

JOHN ii. 13, to the end.

Temple at Jerusalem.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

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[13] The expression, not many days, is used in Acts i. 5. In that passage it denotes ten days only, being the interval between the Ascension and the day of Pentecost.

[14] We are informed by Josephus (*a*), that a stranger was not allowed to pass into the holy place, that is, into the second court of the temple, where the Jews and circumcised proselytes, when not legally unclean, were admitted. The third court was without the sacred limits, and divided from the other by little pillars, or columns, with this inscription—*Μὴ δεῖν ἀλλόφυλον ἐντὸς τȣ͂ Ἁγίȣ παριέναι*, and the reason is assigned, *τὸ γὰρ δευτερὸν ἵερον Ἅγιον ἐκαλεῖτο.* This part of the temple was intended for the Jews who were unclean, and the devout Gentiles, the Proselytes of the Gate. Although the Jews held the Gentiles in the greatest contempt, stigmatizing them with the opprobrious epithet of "dogs," refusing all intercourse or familiarity with them, still we find them so inconsistent as to suffer them to carry on, even in the very precincts of their temple, in the courts appointed for the Gentiles, a traffic in oxen, sheep, and doves, which were required by the worshippers, for their sacrifices and purifications. In every age of the Jewish Church many proselytes of the Gate united themselves to the congregation of Israel: but in consequence of the constant merchandize going on, which must be attributed to the negligence of the governors of the temple, the devout Gentiles were at all times disturbed in their devotions, and at the greater festivals must have been nearly or altogether excluded from the place of worship. It was worthy then of the Messiah, to commence his public ministry, by cleansing the temple, by driving from it the profane and worldly; an action, by which he declared himself at once the Lord of the temple, and the protector of all those from among the mass of mankind, who sought him in the way he had appointed. It was impossible that the composure of spirit, and serenity of mind, which are necessary to the duty of prayer (*b*) could have been preserved among the loud talking and disputing of buyers and sellers, the jingling of money, the lowing of oxen, and the bleating of sheep. Yet it was among these only that the Gentile worshippers could find admission. Our Lord's motive, in the second instance, for thus cleansing the temple, is given by St. Mark, xi. 17. which passage, says the learned Mede,

Julian Period, 4740. Vulgar Æra, 27.

Temple at Jerusalem.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandize.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou dost these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the Passover, in

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ought to be translated—My house shall be called a house of prayer *to*, or *for*, all nations—*πᾶσι τοῖς ἔθνεσι* (*c*). Though the Jewish dispensation was not yet completed, the dawning of the new dispensation had begun. It is in the plans of Providence, as it is in the works of creation. The God of nature is the God of revelation. As in nature the seasons so beautifully and so gradually blend with each other, as the closing day insensibly changes into night, or the darkness of the night slowly gives place to the dawn of the morning, and the splendours of the rising sun, so do the various dispensations of an overruling and wise Providence, gradually and slowly accomplish his own prophecies, appealing to our reason, as the visible creation appeals to our senses. This action of our Lord was a visible and open manifestation of his claim to the character of the Messiah (*d*); and it was the most significant proof that the temple of Jerusalem must be purified or overthrown, and that the Gentiles should be admitted into the Church of God his Father.

(*a*) De bello Judaico, lib. 6. chap. vi. Mede's works, p. 44. fol. Camb. 1677. (*b*) That great master of our noble language, Jeremy Taylor, in his second sermon on the return of prayers, has this beautiful passage:—Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, and untroubled thoughts; it is the daughter of charity—it is the sister of meekness; and he that prays to God with a troubled and discomposed spirit, is like him that retires into a battle to meditate, or chooses a frontier garrison to indulge in contemplation.—Taylor's Discourses, &c. vol. i. p. 88. Longman's edit. 1807. (*c*) Vide Mede's sermon on this text—Works, fol. p. 44. (*d*) Vide Archbishop Newcome's notes to his Harmony of the New Testament, p. 7.

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

the feast *day*, many believed in his name, when they saw the miracles which he did. Temple at Jerusalem.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

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SECTION VI.

Conversation of Christ with Nicodemus[15].

JOHN iii. 1—21.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: Jerusalem.

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[15] The conversation of our Lord with Nicodemus, has given rise to more discussion and controversy than any other passage of the New Testament. This circumstance, indeed, ought not to excite surprize. On the interpretation of this passage depend the most important decisions, which can engage the attention of a Christian. The questions how, or when, we are first admitted into covenant with God—the necessity of the means of grace—the efficacy and meaning of the sacraments—with many more interesting considerations, are essentially connected with the interpretation given to the conversation of our Lord with one of the heads of the Jewish Sanhedrim. The occason was such as to justify the expectation that some new and important doctrine would be revealed to the world; suited alike to the state of mind, the condition of the inquirer, and the sublimity of the Messiah's character and office. This doctrine was the absolute necessity of Regeneration, or being born again.

The various interpretations given to our Lord's address may be reduced to two principal divisions: one class of Christians believes that regeneration is a spiritual change wrought upon any person, whether an infant, or an adult, in the right use of baptism, whereby he is translated from a spiritual state in Adam, to a spiritual state in Christ. They believe that regeneration is so appropriated to baptism, as to exclude any other new birth, which is not considered in conjunction with that ordinance. They believe that the water is an outward and visible sign, of an inward and spiritual grace which attends the administration of the sacrament of baptism: and the consequence of baptism is, that the baptized person is taken into covenant with God, and is admitted into a different state with respect to God, than he was at his natural birth. He was born a child of wrath, he is now a child of God—he is washed and sanctified by the Holy Ghost, and obtains the privileges of an inheritor of the kingdom of heaven.

Another class of Christians, on the contrary, believe that regeneration is a change which takes place at some uncertain period of life, when, by the mercy of God, the heart is changed, and the sinner becomes a new man, possessed of new perceptions, affections, and dispositions; and becomes capable of employments, and satisfactions, to which he was before a stranger. He can frequently, some assert that he can always tell, the very moment when the change was effected. This re-

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

Jerusalem.

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God:

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generation is supposed to be a general revolution in the moral nature and reasonable faculties of man, effected by the power of God's spirit in the way of creation, or miraculous operation; and as an implantation of motives or new qualities. It is the turning point from evil to good, in which a radical change of all the faculties of the soul takes place. It is as completely a new birth of the moral or spiritual part of man, as the entrance of a child into the world is the birth of the body. It is distinctly perceivable by the intellect when it commences. It is a restoration of the image of God in man, which can never be again effaced: but the favoured sinner, to whom this great blessing is imparted, is elected to holiness, as the means of salvation; and though he may sometimes sin, he shall never finally fall away and perish.

Such are the two divisions of opinion, which I have endeavoured to represent with as much impartiality as possible. Before we go on to examine them, it will be advisable to see in what points the advocates of these opinions, which are apparently so entirely reconcileable, will be found to agree. Both will acknowledge that no impenitent or profligate man who dies in his sin can be admitted into the everlasting happiness of a higher state of existence—both will acknowledge that there is no physical efficiency in the sacrament itself, but that any change which may attend it is moral or spiritual, and effected by the mercy of a God, who being every where present, must also be present at the administration of this sacrament—both acknowledge the truth of this principal doctrine, the sum and substance of Christianity, that "without holiness no man shall see the Lord," whether he be baptized or unbaptized—both also will acknowledge, that while it has pleased God that grace should attend upon the means of grace, his power is not limited to those means. The question is, only whether the general law which God has revealed to man respecting the time of the new birth, is, that it takes place at baptism, or at any other period.

One chief cause of the difficulty which has attended the interpretation of this passage, is, the apparent abruptness of our Lord's address. Some suppose (*a*) that a part of the conversation is omitted. Others (*b*), that our Lord reproved the timidity of the Jewish teacher, by declaring immediately on the attempt of Nicodemus to begin a conversation, that whoever would be his disciple must come to his baptism, and publicly profess his religion. Others, that our Lord perceived at once the object of Nicodemus's visit, that it was to enquire concerning the Messiah's kingdom; and, in reference to this, immediately began his conversation, "Except a man be born again." —Another difficulty arises from the surprize of Nicodemus at the mention of the new birth; whereas this was a subject with which he must have been well acquainted, as the Jews were accustomed to call their proselytes, after they had been baptized, "new born children." On whatever account our Lord thus addressed Nicodemus, the purport of his conversation is evident. He relates the manner in which a man must enter the kindom of God. On such a subject the Jewish leader must have entertained the notions which were common to his countrymen. It will be necessary, then, to understand thoroughly the object which our Lord had in view, and to ascertain what were the previous ideas of Nicodemus, respecting that change by which a man was admitted into covenant with God. It must be con-

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

for no man can do these miracles that thou dost, except God be with him. Jerusalem.

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cluded, that as Nicodemus was a master in Israel, he must have had a thorough knowledge of the most common doctrines of his faith. If we find these to be such as were erroneous, we may conclude that our Lord would have corrected them—if imperfect, he would have pointed out their defects—if redundant or extravagant, he would have simplified and purified them. If then we can ascertain, from the decisions of the Jewish Church, whether, under the Mosaic law, the spirit of God was supposed to be separated from the means of grace, and was communicated without the observance of those means, in such manner that a man might be said to be born again, we shall have obtained some foundation for the second opinion here mentioned respecting baptism. If we find, on the contrary, that they uniformly connected the idea of a new birth with the observance of some appointed ordinance, and believed that infants were born again by circumcision, and proselytes by baptism, we may conclude the decision of the Jewish Church is in favour of the first opinion. The Jews, as well as the Christians, believed in the influences of the Holy Spirit, as firmly and implicitly as the most humble and orthodox Christian: though no mistake is more common, than the representing their belief in its influences as a new doctrine, unknown till the days of the Apostles. The prayer of David, in the fifty-first Psalm, was the uniform language of the pious Jews; and the most devout Christian could not require a more fervent or expressive prayer, for the continued influences and daily renovation of the spiritual life, by the Holy Spirit of God. It is certain also, and Nicodemus must have been assured, that while the Spirit of God was the agent which conferred the blessing on the worshippers of God; yet it had pleased God that external ordinances should be appointed under the law, as the means by which strength of resolution, increased faith, true repentance, and all the graces of spiritual life should be imparted. It was then, as now, that he who bent his knees before God in private, offering up the prayer of the heart, left his chamber a better man than if the prayer had not been offered. Obedience produces blessing. He who attends to the means of grace will become a better Christian than he who hopes for the mercy of God, and disregards his ordinances. These truths must have been known and believed, though they were disregarded by every Jew. What then was the opinion of Nicodemus respecting the beginning of this spiritual life, and of a new birth, by which men were admitted into the kingdom of God?

The Jews believed that Abraham before his call was an idolator, but that when God called him from his Father's house, it was said to him, I will make thee a new creature (*c*).

If any one shall persuade another to embrace the true religion, it is as if he had created him anew (*d*).

A priest was made a new creature, by the oil which was poured upon his head, at his inauguration into his office (*e*).

A man who is newly born does not immediately receive the spirit from above until he is circumcised. But when he is circumcised the spirit is poured upon him with a heavenly effusion. When he has become a youth, and studies the law, a greater effusion is poured out upon him. When he observes the precepts of the law, a greater effusion is poured out upon him. When he is established in life, and trains up his family in the

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

Jerusalem.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God.

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ways of the Lord, then he becomes in all things a perfect man (*f*).

These things were well known to Nicodemus. He must have been well acquainted also with the Jewish custom of admitting proselytes into the communion of the Jewish Church by baptism; and that in so admitting them they were called new creatures. Whence, then, proceeded his surprise at the language of our Lord—Ye must be born again—Unless a man be born of water, and of the spirit, he cannot enter into the kingdom of God.

We learn, from the context, that Nicodemus had seen Christ perform the miracle of cleansing the temple, and perhaps some others. He probably understood this action to be an assertion of divine power; and he came to be satisfied upon this point. The promised deliverer was now daily expected, and the establishment of his kingdom, which was believed to be both of a temporal, and yet of a spiritual nature, was immediately anticipated. Nicodemus, like the rest of his countrymen, was looking for the Messiah, or the prophet who should precede him; and, as the learned Lightfoot observes (*g*), "expected that Christ would take the Jewish people as they were, and they, without any inward change of mind and heart at all, should be translated into an outward changed condition of happiness and earthly glory, as much as they could desire or imagine. No, said our Lord, there is more required of him, and in him, that desires to see and partake of the happiness of that kingdom, and those days: he must suffer a change in himself, and in his principles, and be as if he were born anew." Such, says the learned Lightfoot, is the connexion of this speech of Christ, with that of Nicodemus.

The meaning of the speech of our Lord must be collected further from the difference between the kingdom of heaven expected by Nicodemus, and the spiritual kingdom which Christ came to establish. Perceiving the mingled feelings of doubt and veneration with which the Jewish senator approached him, he immediately, in contradiction to the prevailing error, assures Nicodemus that his kingdom was not of the nature he supposed, and that it was necessary that a man should be born again of water and of the spirit, to become a partaker of its privileges. As men were admitted into the Church of Moses by circumcision, so shall they be admitted into the new dispensation by baptism. As by the one rite a human being is taken into covenant with God, and is considered in a new relationship, so by the other rite the same privileges shall be given, in the new economy. You also, (v. 3.) who are Jews, must, like the proselytes whom you receive, and the children you initiate, you also must be born again. This was the doctrine Nicodemus could not comprehend. He could not suppose that a Jew, who had already been received into covenant with God, was to be considered as a stranger, and he therefore interpreted the words literally. (v. 4.) To rectify the error, our Lord repeats the words, with the addition, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. You also, though a master and teacher in Israel, must not hope to partake of the privileges of the Messiah's kingdom, unless you enroll yourself among the number of my disciples, be baptized

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

Jerusalem.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

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in my name, and receive the influences of the Holy Spirit. Such appears to be the occasion of the words, and such their import: and the earlier fathers of the Christian Church believed, that as our Lord thus connected the waters of baptism and the operation of the spirit—and as the Jews united certain spiritual advantages with the idea of circumcision, our Lord taught that the new birth, at the baptism of a Christian, like the new birth at the circumcision of the Jew, was produced by the power of the Holy Spirit accompanying an act of faith. The Jews, then, as the Christians at present, were accustomed to see repentance, and sudden changes from profligacy to holiness; but though they believed in the influences and powers of the Holy Spirit, they did not denominate either of these blessings by the name of a new birth. This term was confined to the initiation into a new faith, or state, or relationship. The other inestimable influences of the spirit must be called by other names, such as renovation, which may imply the power of the spirit, while they exclude the idea of initiation.

The fathers of the primitive Church, as well as the ancient Jews, were accustomed to unite with baptism the idea of the new birth, and all its spiritual advantages. Thus baptism was called by various names, all of which were descriptive of some internal effect of a superior power, upon the mind of the baptized person. St. Augustine, in his controversy with the Donatists, calls it the sacrament of grace, and the sacrament of Absolution (*h*). By others it was called, as by Cyril, the regeneration of the soul (*i*); or, with Justin Martyr, the water of life (*k*). Because, (says Bingham, from whose authorities I am now selecting my testimonies) this new birth was wrought by the power and influence of the spirit, therefore it was called the spiritual birth, whereby those who were carnally born to the world before, were now born spiritually to God. And so, as Optatus words it, God was hereby made the Father of men, and the holy Church their mother (*l*). Gregory Nazianzen speaks also of baptism with reference to the same ideas of its excellence and vital importance. We call it, he says, the gift, and grace, and unction, or anointing of the spirit, illumination, the garment of immortality, the laver of regeneration, and whatever else is honourable and precious (*m*). In addition to these testimonies, Chrysostom, the author who wrote under the name of Dionysius the Areopagite, Clemens Alexandrinus, Augustine, Fulgentius, Epiphanius, and Basil, are quoted, as expressing themselves in such strong language respecting baptism, that they either assert or imply that the new birth which made a Christian the child of God, was identified with baptism, and was never distinguished or separated from that ordinance.

The learned Waterland, in his Sermon on Regeneration, has summed up the opinion of the primitive Church, and explained with great accuracy the difference between regeneration and renovation; and his statement is evidently grounded on a severe examination of their works, and a judicious induction of particulars (*n*).

He first teaches us, in conformity to the opinion of the ancient Christians, that regeneration is a spiritual change wrought upon any person in the right use of baptism, whereby he is translated from his natural state in Adam to a spiritual state in Christ. That every one must be born of water and of the

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

Jerusalem.

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spirit; not once of water, and once of the spirit, but once of the spirit in and by water; of the spirit primarily and effectively, of the water secondarily and instrumentally. That the word regeneration is so appropriated to baptism as to exclude any other conversion or repentance, not considered in conjunction with baptism, from being signified by that name. That in an active sense it signifies our admission into a spiritual state in Christ, in a passive sense, our entrance into it; and that it carries with it the remission of sins, and a covenant claim to everlasting happiness.

He then proceeds to lay down the distinction between regeneration and renovation. He states, that they are always distinct in theory, and often, particularly in the case of infants, in fact and reality. That regeneration is a change of the whole spiritual state; renovation a change of the inward frame or disposition, which in adults is rather a qualification or capacity for regeneration than regeneration itself. That in infants regeneration necessarily takes place without renovation, but in adults renovation exists (or at least ought to exist) before, in, and after baptism.

Regeneration, he proceeds, is the joint work of the water and of the spirit, or to speak more properly, of the spirit only; renovation is the joint work of the spirit and the man.

Regeneration comes only once, in or through baptism. Renovation exists before, in, and after baptism, and may be often repeated. Regeneration, being a single act, can have no parts, and is incapable of increase. Renovation is in its very nature progressive. Regeneration, though suspended as to its effects and benefits, cannot be totally lost in the present life. Renovation may be often repeated and totally lost.

Afterwards he illustrates this doctrine by applying it to four separate cases.

1. Grown persons, coming to baptism properly qualified, receive at once the grace of regeneration: but, however well prepared, they are not regenerate without baptism. Afterwards renovation grows more and more within them by the indwelling of the Spirit.

2. As to infants, their innocence and incapacity are to them instead of repentance, which they do not want, and of actual faith, which they cannot have: and they are capable of being born again, and adopted by God, because they bring no obstacle. They stipulate, and the Holy Spirit translates them out of a state of nature into a state of grace, favour, and acceptance. In their case, regeneration precedes, and renovation follows after, and they are the temple of the Spirit, till they defile themselves with sin.

3. As to those who fall off after regeneration, their covenant state abides, but without any saving effect, because without present renovation: but this saving effect may be repaired and recovered by repentance.

4. With respect to those who receive baptism in a state of hypocrisy or impenitency, though this sacrament can only increase their condemnation, still pardon and grace are conditionally made over to them, and the saving virtue of regeneration, which had been hitherto suspended, takes effect, when they truly repent and unfeignedly believe the Gospel.

This clear statement of the learned author, contains an

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Jerusalem.

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accurate representation of the grace conferred, and the change which takes place, in baptism; and this is what is meant by those divines, who maintain that regeneration is, in the strict sense of the word, the inward and spiritual grace of baptism.

The doctrine of the Church of England, on the subject of baptism, and whether regeneration as the attendant on that ordinance, must be next considered.

The first article (Art. IX.) which alludes to this doctrine is that which treats of original or birth sin. In this article we are taught that "this infection of our nature doth remain, yea in them that are regenerate:" and that "although there is no condemnation to them that believe and are baptized, yet the apostle doth confess that concupiscence or lust hath in itself the nature of sin." In this sentence the word (renatis or) regenerate in the Latin copy, answers to the word baptized in the English, which plainly shews that our Reformers, in compliance with the ancient doctrine, identified regeneration with baptism. We arrive at the same conclusion from considering the state of the controversy. For this part of the article is pointed at the doctrine of the Roman Church, which was established by the Council of Trent, that the whole infection of original sin is washed away, and the soul rendered altogether pure in baptism.

The fifteenth article, speaking of Christ alone without sin, says, "All we the rest (although baptized and born again in Christ) yet offend in many things:" evidently speaking of our regeneration in baptism.

In the next article likewise, which treats of sin after baptism, it is assumed, in conformity to the doctrine of the universal Church, that "we receive the Holy Ghost in baptism."

In the twenty-fifth article sacraments are defined to be "not only badges or tokens of Christian men's profession, but rather certain sure witnesses and efficacious signs of grace, and God's good will towards us." This is precisely the doctrine which the ancient Christians held—that sacraments are not only signs significant or symbolical, but signs accompanied with a conveyance of grace, and a saving efficacy upon the soul: and that they are sure witnesses, testimonies, pledges, and securities of God's present and actual, and lasting good will toward us.

In the twenty-seventh article we are taught that baptism is not only a sign of profession or "a mark of difference, but also a sign," an efficacious sign, "of regeneration or new birth," a sign through means of which the inward grace of regeneration is actually bestowed on us, in virtue of Christ's institution and promise; "whereby, as by an instrument," after the manner of a legal instrument, which makes over to a man the freedom of a public body, or his title to any property or privilege, "they that receive baptism rightly," from the proper hands, and with the proper qualifications, "are grafted into the Church, the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed," are openly ratified and made good to us, as it were by the signing and sealing of a deed or instrument. "Faith is confirmed and grace is increased," in those recipients who are capable of an increase of faith and grace, "by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable to the institution."

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

7 Marvel not that I said unto thee, Ye must be born again. Jerusalem.

In this part of the article there can be no reasonable doubt that the meaning of the Church is (a point never doubted among orthodox Christians previous to the time of the Reformation) that every individual infant, receiving baptism rightly, partakes of those graces of which infants are capable—the new birth, incorporation into Christ, forgiveness of sin, and adoption to be the sons of God by the Holy Ghost. For, independently of the argument for infant baptism drawn from the analogy between Christian baptism and Jewish circumcision, baptism was instituted for the salvation of sinners; and since infants are born in sin and stand in need of forgiveness, and are capable of grace and salvation, it is most agreeable to the institution that they should be baptized, in order that they may partake of the Gospel promise, and be saved or regenerated, without respect of persons, in the way which Christ has appointed.

In the different offices for the administration of baptism, the same doctrine is taught with particularity and plainness, and a studied conformity to the language and opinions of the ancient Christians. Previous to the sacramental act the person to be baptized is represented as not regenerate, but from the moment that the ceremony has been performed, he is pronounced regenerate, without a hint or suspicion of any reserve, or of any doubt existing in the minds of the minister or the congregation. We are first told, that "all men are conceived or born in sin," and that "none can enter into the kingdom of God unless they be regenerate, and born anew of water and of the Spirit; and are therefore besought to call upon that God that the infant "may be baptized with water and with the Holy Ghost." Accordingly the congregation joins with the minister in praying "that he, coming to God's holy baptism, may receive remission of his sins by spiritual regeneration, and that God will give his Holy Spirit to him, that he may be born again, and made an heir of everlasting salvation:" and God is intreated to "sanctify the water to the mystical washing away of sin." As soon as the child has been baptized, and received into the congregation, the minister solemnly pronounces him "regenerate, and grafted into the body of Christ," and the congregation returns thanks to God, for having been "pleased to regenerate him with his Holy Spirit, to receive him for his own child by adoption, and to incoporate him into his holy Church."

In the office for receiving children privately baptized into the Church, instead of praying God to "give his Holy Spirit to the infant that he may be born again," we beseech him to "give the infant his Holy Spirit, that he, being born again," that is, having been already born again, when he was baptized, "may continue his servant, and attain his promises:" plainly expressing our firm persuasion that baptism is the point in which the new birth takes place.

In short, these offices, from one end to other, unequivocally exhibit the doctrine of regeneration in baptism, and are compiled in strict conformity to the language and sentiments of the ancient Churches. Indeed the views which they present to us, of the connection between this sacrament and the new birth, and of the opinion of our reformers on this head of doctrine, are most clear and explicit; and appear scarcely to leave any opening for cavils and disputes upon the subject.

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

Jerusalem.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

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In the Catechism it is affirmed, that we "are made members of Christ, children of God, and inheritors of the kingdom of heaven in baptism:" that a sacrament is "an outward and visible sign of an inward and spiritual grace given unto us," and that this sign or sacrament is "ordained by Christ himself as a means," that is an instrumental cause, or instrument of conveyance, "whereby we receive the same" inward grace, "and a pledge to assure us" of its collation: and that the inward and spiritual grace of baptism is "a death unto sin and a new birth unto righteousness;" the forgiveness of sin, implying the promise of power to resist and overcome it, and the gift of the Holy Ghost as the principle of a new life of righteousness. In proof of this, we are reminded that "being by nature born in sin, and children of wrath, we are made children of grace," children of God, and partakers of his grace, by baptism. For if we are born in sin and children of wrath, we cannot become children of grace by baptism, unless we receive the forgiveness of sin and a new principle of righteousness, in the right use of that sacrament.

In the office of confirmation, the regeneration of the parties before the Bishop, and the forgiveness of their sins in baptism, are directly and unequivocally asserted. "Almighty God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given them forgiveness of all their sins; strengthen them, we beseech thee, with the Holy Ghost the Comforter." And precisely in the same manner, we intreat God in the Collect for Christmas Day, that "we being regenerate," that is, having been born again, "and made his children by adoption and grace, may be daily renewed by his Holy Spirit." For since the Liturgy every where teaches and assumes our adoption and regeneration in baptism, and never uses the word except in reference to baptism, the supposition that in this prayer the congregation is contemplated as unregenerate, and that we are praying for some other regeneration and adoption, is totally inconsistent with sound and just principles of interpretation.

From a review then of the Articles and Liturgy we may derive the following conclusions.

1. They maintain the doctrine of regeneration in baptism in the most decided and unrestricted manner, grounding it on the same texts of Scripture, from which the ancient Christians had deduced it: including under it the forgiveness of sin, the gift of the Holy Ghost, and the inheritance of the kingdom of heaven: and never introducing the word itself except in conjunction with baptism.

2. They teach, in common with the writings of the ancient Christians, the necessity of faith and repentance as qualifications for the salutary effects of baptism. But they never contemplate any person, however qualified, as regenerate, till he is actually baptized.

3. They suppose that infants, who are necessarily free from actual sin, are duly qualified for baptism, and are looked on by God precisely in the same light as penitents and believers: and they unequivocally assert that every baptized infant without exception is born again.

4. They suppose that all baptized persons, whether infants or adults, contract a solemn engagement to holiness and newness of life; and that their continuance in the state of salvation to which they are called depends on their future conduct.

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Jerusalem.

whither it goeth: so is every one that is born of the Spirit.

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5. They lay down a very plain and broad distinction between this grace of regeneration, and conversion, repentance, renovation, and such Christian virtues and changes of the inward frame, as require the concurrence of man's will and endeavours, imply degrees, and are capable of increase.

The Reformers of the Church of England, and foreign divines, afford the same testimony as is here given from Dean Bethell's admirable and conclusive treatise.

If it be said that this doctrine of baptismal regeneration is inconsistent with reason, and that it is impossible that the mere sprinkling of the human body with water, can be attended with a change so important, we may observe, that the characteristic or peculiar doctrines of Christianity are addressed exclusively to our faith.

Christ's hearers were required to believe upon the strength of those evidences that were before them, and in direct opposition to their popular prejudices and prepossessions, that he was the Messiah, or he that should come into the world. In the same manner the doctrines which relate to his person and the purposes of his mission; his Godhead and incarnation, redemption, atonement, sanctification by his spirit, the resurrection of the body, and the circumstances of the last judgement; are proposed to our faith; and the benefit which we are to derive from them depends in a great measure upon the steadfastness of our belief in their certainty. What is the exact nature of the union between God and man in our Saviour's person; how the death of Christ atones for our sins, and purges our consciences from dead works; by what physical process the Holy Ghost acts upon the human soul; are questions with which we have no concern. If the truths themselves are plainly revealed in Scripture, and Scripture contains the word of God, we must receive them with the same assurance as if we could analyze and expound them with the most minute accuracy, and penetrate into the secret parts of the divine economy. But the doctrine of regeneration in baptism stands precisely on the same footing with these weighty truths, and harmonizes with the whole scheme of revealed religion. It is proposed to our belief, and is intended to be a test and exercise of it: it demands of us the same kind of assent, which we owe to the other peculiar doctrines of Christianity; and it is our business to believe it in the simplicity with which it is taught us, without attempting to unravel God's mysterious operations on the soul, and without being offended at the meanness of the instruments, through which pardon and grace are made over to us.

But farther. Regeneration in baptism, implying this close connection between the grace bestowed and the sign which denotes it, is an act of tenderness and mercy, not less worthy of God's infinite benevolence, than analogous to the whole course of his dealings with man. Goodness indeed, I am persuaded, is the leading feature of his government, and the key to his mysterious dispensations: and those theological systems, which straiten his goodness, and depend principally on abstract views of his sovereignty and glory, will be found on investigation to have no foundation in his word, nor in the history and experience of mankind. But if man, considered as an alien from God and a child of wrath, had been left to collect the assurance of adoption into his family, and restoration to his favour, in

Julian Period, 4740.
Vulgar Æra, 27.
The first Passover.

Jerusalem.

9 Nicodemus answered and said unto him, How can these things be?

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the best way that he was able, without any specific form or positive consignation of these privileges and blessings; he would have been placed, as it were, without chart or compass, in a troubled sea of doubt, suspense, and anxiety, and would have been tempted to resort to fanciful and absurd criterious of sonship and reconciliation. But on the principles which the Church deduces from Scripture, he receives in the sacrament of baptism such comfortable assurances of God's favour and loving kindness, as are sufficient, if duly prized and religiously pondered, to bring peace to his mind, and to invigorate his soul to duty. For on these principles the convert to the faith of Christ, who receives baptism rightly, may assure himself, that as certainly as God is true, and his *promises in Christ are yea, and amen;* so surely he is released from the bond and penalty of his sins, endowed with the earnest of the Holy Ghost, as a principle of new life and holy endeavour, and enrolled among the children of God, and the inheritors of the kingdom of heaven. On the same principles the parent will "not doubt, but earnestly believe," that his child, who was "born in sin and in the wrath of God, is by the laver of regeneration in baptism received into the number of his children, and heirs of everlasting life." Here we rest on sure ground. And the very fact, that regeneration in baptism (supposing the truth of the doctrine) is a strong evidence of God's goodness and condescension to fallen man, forms a probable presumption of its truth, since it proves that it is reasonable in itself, suitable to our wants, and analogous to the general course of the divine economy.

What is contended then is, that regeneration, according to the language and doctrine of Scripture, and our own Church, is a mystical change of spiritual condition, and relationship to God, implying in capable subjects a moral, or practical change, already begun, and requiring from all baptized persons a moral change and improvement: and that it is not a mystical renewal of the inward frame, a mystical or miraculous change of man's moral nature, qualities, and habits (*p*).

(*a*) Verba Jesu non accurate cohœrere cum Nicodemi alloquio, atque hunc plura protulisse, a Johânne omissa, mihi quidem cum aliis interpretibus persuasissimum est. Neque enim facile perspicitur, quâ de causâ Jesus statim delatus sit in commemorationem eorum, quæ v. 3. continet, nisi Nicodemus alia quædam dixisset, et interrogasset, quæ Jesum, eo deduxissent. Attamen Langius in loc: contendit omnia bene cohœrere, nihilque esse omissum; Jesum nimirum—cum videret Nicodemum, ne in collegarum invidiam et odium incurreret, noctu ad se venire, hâc—timiditate offensum nullâ morâ ei respondisse, qui non publice, suscipiendo baptismo, atque audiendâ meâ doctrina, profitetur, se esse meum sectatorem, eum non curo, non in numerum regni mei civium recipiam.—Kuinoel, comm. in lib. Hist. N. T. vol. iii. p. 196-7. (*b*) Nicodemus was convinced that Christ was a divine teacher, but he did not dare to confess him openly. On this account our Lord reproved him by his apparently abrupt address: he tells him that all such compliance with the opinions of men must be done away. From this commencement our Lord proceeds to declare in what manner his disciples were to be admitted into his Church. With this key we may easily pass through the several parts of this conversation, which, properly considered, will be found to have a just and regular dependance upon one another.—Dr. Owen, ap. Bowyer's Conjectures, p. 264. (*c*) Brescith Rabba, sect. 39. fol. 38. 2. Bammidbar Rabba, sect. 2. fol. 211. 2. et Tanchuma, fol. 5. 2. Dixit R. Berachia: Deus Genes. xii. 2. non

Julian Period, 4740. Vulgar Æra, 27. The first Passover.

Jerusalem.

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

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dicit ad Abrahamum ארתך ואשימך ponam aut constituam te, sed ואעשך, et faciam te משאני עשי' אתך בריה חדשה namque ego te facio creaturam novam. (*d*) Dixit R. Eliezer, fil. Simra ad verba Gen. xii. 5. cur hoc loco dicitur ואת הנפש אשר עשו et animas quas fecerunt? Notandum est illos fuisse proselytos, quos ad veram religionem adduxerunt—Obj. si vel maxime intelligantur proselyti, cur tamen de illis dicitur עשו fecerunt? Resp. Diximus exinde, quod, siquis alterum ad veram religionem perducat, idem sit, ac si ipsum creaverit.—Schoetgenius, vol. i. p. 705. (*e*) Jalkut Rubeni, fol. 105. 1. על ידי שמן המשחה נעשה הכהן בר״יה חדשה per oleum unctionis Sacerdos factus est creatura nova. (*f*) Sohar Levit. fol. 39. col. 154. בר נש דאתיליד לא אתמנא עליה רוחא דלעילא עד דיתגזר כיון דיתגזר אתער עליה רוחא אתערותא דלעילא, &c. Homo recens natus non statim accipit Spiritum supernum, donec circumcidatur. Cum vero circumcisus est, Spiritus in eum effunditur effusione cœlesti. Quando autem adolescit, et Legi operam dat major effusio in illum effunditur, &c. &c. (*g*) Lightfoot's Works, folio, vol. i. p. 570. (*h*) Bingham's Antiquities, vol. iv. b. 11. c. 1. Aug. de Bapt. lib. 5, c. 21, Sacramentum Gratiæ dat Deus etiam per malos, &c. Baptismum vero, quod est Sacramentum Remissionis Peccatorum; nulli dubium est, habere etiam homicidas posse, &c. (*i*) *Παλιγγενεσία* ψυχῆς Cyril. Catech. præf. n. 10. (*k*) Ὕδωρ ζωῆς. Justin Dial. p. 231. (*l*) Qui natus fuerat sæculo, renascitur Spiritualiter Deo. Sic fit hominem Pater Deus, sancta sic fit Mater Ecclesia. Optat. lib. 2. p. 52. (*m*) *Δῶρον καλῦμεν, χὰρισμα, βάπτισμα, χρίσμα, φώτισμα, ἀφθαρσίας, ἔνδυμα, λυτρον παλιγγενεσίας, πᾶν ὅτι τίμιον.* Naz. Orat. 40. de Bapt. p. 638. (*n*) See Dean Bethell's statement of Waterland's argument—Treatise on Regeneration, p. 15, &c. Schoetgen. Horæ Hebraicæ, vol. i. p. 704, et p. 329. (*o*) Vide Waterland's Sermon on Regeneration—Dean Bethell's General View of the Doctrine of Regeneration in Baptism—Scott's Bible, on John iii.—Gill's, ditto, and the various commentators—the tracts on each side in the late controversy, between Mr. Scott, of Hull, Archbishop Lawrence, &c. &c. and the many publications referred to by Doddridge, in his lecture on this subject. Archbishop Lawrence, and Dean Bethell, appear to have settled the controversy. Mr. Morgan's tract, too, is very valuable. See also the sermons of Mr. Nolan, on the Operations of the Holy Ghost. For the various opinions of many of the Reformers, and most learned theologians on this subject, see Witsius, Miscellanea Sacra Exercitatio XIX. de Efficacia, et Utilitate Baptismi in Electis fœderatorum parentum infantibus. Witsius considers that the children of pious parents, who are baptized, are to be considered as elect and holy, till they prove themselves to be otherwise, by their conduct in after life—eam piis parentibus fiduciam fecit Deus, ut infantes suos, tanquam Dei per gratiosam adoptionem filios, intueri iis liceat; donec provectiones facti contrariis se indiciis prodant; utque de eorum in infantia morientium salute securi esse queant, non minus quam olim Abrahamus, et Isaacus. Witsii Miscel. Sacra vol. ii. p. 615. Exer. XIX.

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Jerusalem.

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

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SECTION VII.

John's last testimony to Christ.

JOHN iii. 22. to the end.

Soon after the first Passover

Judæa.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice[16]: this my joy therefore is fulfilled[17].

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[16] This final address of the Baptist cannot be understood, unless we keep in view a peculiar custom which prevailed among the Jews. At every wedding two persons were selected,

Julian Period, 4740. Vulgar Æra, 27. Soon after the first Passover.

Judæ.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is

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who devoted themselves for some time to the service of the bride and bridegroom. The offices assigned to the paranymph, or שושבין, were numerous and important; and, on account of these, the Baptist compares himself to the friend of the bridegroom. The offices of the paranymph were threefold—before—at—and after the marriage. Before the marriage of his friend it was his duty to select a chaste virgin, and to be the medium of communication between the parties, till the day of marriage. At that time he continued with them during the seven days allotted for the wedding festival, rejoicing in the happiness of his friend, and contributing as much as possible to the hilarity of the occasion. After the marriage, the paranymph was considered as the patron and friend of the wife and her husband, and was called in to compose any differences that might take place between them. As the forerunner of Christ, the Baptist may be well compared to the paranymph of the Jewish marriages.

One of the most usual comparisons adopted in Scripture to describe the union between Christ and his Church, is that of a marriage. The Baptist was the paranymph (*a*), who, by the preaching of repentance, and faith, presented the Church as a youthful bride and a chaste virgin to Christ. He still continued with the bridegroom, till the wedding was furnished with guests. His joy was fulfilled when his own followers came to inform him that Christ was increasing the number of his disciples, and that all men came unto him. This intelligence was as the sound of the bridegroom's voice, and as the pledge that the nuptials of heaven and earth were completed.

From this representation of John, as the paranymph; of Christ as the bridegroom, and the Church as the bride, the ministers and stewards of the Gospel of God may learn, that they also are required, by the preaching of repentance and faith, to present their hearers in all purity to the head of the Christian Church. It is for them to find their best source of joy in the blessing of the most Highest on their labours—their purest happiness in the improvement and perfecting of the Church confided to their care (*b*).

Smaller circumstances and coincidences sometimes demonstrate the truth of an assertion, or the authenticity of a book, more effectually than more important facts. May not one of those unimportant yet convincing coincidences be observed in this passage. The Baptist calls himself the friend of the bridegroom, without alluding to any other paranymph, or שושבין. As the Jews were accustomed to have two paranymphs, there seems, at first sight, to be something defective in the Baptist's comparison. But our Lord was of Galilee, and there the custom was different from that of any other part of Palestine. The Galileans had one paranymph only (*c*).

(*a*) Exemplo et vitâ, says Kuinoel, communi depromto Johannes Baptista ostendit, quale inter ipsum et Christum discrimen intercedat. Se ipsum comparat cum paranympho, Christum cum sponso; quocum ipse Christus se quoque comparavit, ut patet e locis. Matt. ix. 15. and xxv. 1. Scilicet, ὁ φίλος τȣ͂ νυμφίȣ, est sponsi socius, ei peculiariter addictus, qui Græcis dicebatur παρανυμφίος, Matt. ix. 15. ὑιὸς τοῦ νυμφῶνος. Heb. שושבן, filius lætitiæ.—Com. in lib. N. T. Hist. vol. iii. p. 227. (*b*) Applicatio totius rei est facillima, Christus est sponsus, Ecclesia sponsa, Ministri Ecclesiæ שושבינים, 2 Cor. xi. 2. et h. l. quoque Johannes Baptista. Hi in eo elaborant, ut Christo virgi-

Julian Period, 4740. Vulgar Æra, 27. Soon after the first Passover.

Judæa.

of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him* [18].

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.

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nem puram et illabatam adducant, huc omnis eorum labor tendit, hâc re gaudent.—Schoetgen. Horæ Hebraicæ, vol. i. p. 340. (*c*) Ketuvoth, fol. 12. 1. Olim in judæa duos שושבינים constituebant, unum, sponso, alterum sponsæ, ut illis ministrarent, quando in Chuppam ingrediuntur; sed in Galilæa tale quid observatum non est.—Schoetgen. Hor. Hebr. vol. i. p. 337. Lightfoot, vol. i. p. 605. I have not entered minutely into all the circumstances of the comparison of the Baptist to the paranymph. They may be found at great length in Lampe, Comment. Evang. sec. Joan. vol. i. p. 672. Hammond in loc. Lightfoot's Harmony, and Schoetgen, vol. i. p. 335, &c. Dr. Adam Clarke has given a copious abridgment of Schoetgen's remarks. Dr. Gill (in loc.) has inserted a curious tradition, that Moses was the paranymph to present the Jewish Church to God.

[17] The expression "this my joy is fulfilled," *ἡ χαρὰ ἡ ἐμὴ πεπλήρωται*, corresponds with the Hebrew expression שמחה שלימה, a phrase which is used by the rabbinical writers to express even the happiness of heaven; and which most powerfully delineates therefore the joy and rapture which the Baptist felt, and which a Christian clergyman ought to experience, when he perceives that his labours in the vineyard are attended with success. Schoetgen gives several instances of this application of the phrase. Sohar. chadasch, fol. 42. 2. Quidnam ajunt animæ piorum in cœlo. Resp. Operam dant laudi divino כדין חדוה קמך אשתלימת. et tunc gaudium coram te est perfectum.

Ibidem, fol. 49. 4. Et Deus S. B. gaudebit cum justis בהריה בשליכו gaudio perfecto.

Siphra, fol. 188. 4. Quamvis homo in hoc mundo gaudeat, gaudium tamen ejus non perfectum. Verum seculo futuro Deus S. B. deglutiet mortem in æternum אותה השמחה הרוה שלימה illud gaudium demum erit perfectum, q. d. Psalm cxxvi. 2. Tunc os nostrum risu, et lingua cantu implebitur.

[18] These words allude to the opinion entertained by the Jews that the Holy Spirit was given in measure only to the prophets. Vaikra rabba, sect. 15, fol. 158. 2. Dixit R. Acha. אפילו רוח הקדש אינו שורה על הנביאים אלא במשקל: etiam Spiritus S. non habitavit super prophetas, nisi mensurâ quadâm.

Julian Period, 4740. Vulgar Æra, 27.

SECTION VIII.

Imprisonment of John the Baptist[19].

MATT. xiv. 3—5. MARK vi. 17—20. LUKE iii. 19.

Luke iii. 19. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Judæa.

Mark vi. 17. had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

20. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Matt. xiv. 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet[20].

MARK vi. part of ver. 17. LUKE iii. 29. and MARK vi. 3, 4.

17 For Herod himself—

LUKE iii. 20.

20 Added yet this above all, that he shut up John in prison.

MARK vi. 3, 4.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

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[19] Lightfoot inserts the imprisonment of John immediately after the delivery of his decisive testimony to the divine mission and Messiahship of our Lord. He is followed in this order by Newcome, Michaelis, and Doddridge; and on these united authorities I have inserted this event in its proper place. Lightfoot has so arranged it, because no other speech of the Baptist is recorded respecting Christ; and the Evangelists are unanimous in relating that our Saviour's journey into Galilee (the next thing they all mention) did not occur till after the imprisonment of John. Pilkington has made another disposition of the events already related, and places the imprisonment of John after the temptation and baptism, which he supposes did not take place till after our Lord's first visit to Jerusalem. It is not however necessary to discuss his arguments, as the date assigned by him, and Whiston, to our Lord's baptism, has been already considered.

[20] This account of the Baptist is confirmed by Josephus, who has related at length the history of this incestuous marriage between Herod the tetrarch, and Herodias, the wife of his brother Herod Philip. The tetrarch had married the daughter of Aretas, a petty king of Arabia Petræa. Some time after, however, when he was at Rome, lodging in the house of Herod Philip, he became enamoured of Herodias, and persuaded her to marry him, promising on her consent that he would divorce his present wife. Josephus takes care to conceal that John was imprisoned on account of his reproving the tetrarch's conduct, and represents Herod as proceeding upon more general grounds. He describes John as a good man, who persuaded the Jews to moral and virtuous living, to justice towards each other, devo-

CHAPTER III.

From the Commencement of the more public Ministry of Christ, to the Mission of the Twelve Apostles.

Julian Period, 4740. Vulgar Æra, 27.

SECTION I.

General Introduction to the History of Christ's more public Ministry[1].

MATT. iv. 12—17. MARK i. 14, 15. LUKE iv. 14, 15.

Mark i. 14. Now after that John was put in prison, Jesus came into Galilee. Judæa.

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tion towards God, and to become united by baptism; and as he had many followers, who were entirely devoted to him, the tetrarch deemed it advisable to seize and imprison him, before any revolt or insurrection should actually begin. On this account he ordered him to be apprehended, and sent as a prisoner to the castle of Mechærus, where he was afterwards killed. Soon after this event, Josephus adds, Herod's army was defeated and destroyed by Aretas, and the Jews considered the tetrarch's loss and defeat as a punishment from God for the murder of John the Baptist.

It is possible there may be no real difference between the Evangelist and Josephus. The former relates the real cause of the Baptist's imprisonment, as part of the secret history of the court of Herod; the latter gives the public and ostensible reason. It is indeed a common mistake among historians to impute great effects to proportionate causes; the most important events in history have arisen, and do arise, more frequently from the caprice, resentment, or other private motives of individuals, than from any well planned, or long intended system of political conduct (*a*).

Laing is of opinion that John was imprisoned twice by order of Herod. The arguments by which this opinion may be supported, appear to have been so ably combated by Archbishop Newcome, that it is only necessary to refer the reader to his Harmony, p. 10. of the notes.

It has been objected that the name of the brother of Herod the tetrarch was not Philip, but Herod. Griesbach (Luke iii. 19.) has omitted the word in the text, but placed φιλίππȣ in the margin. The discrepancy is easily obviated by the supposition that Philip assumed the name of Herod to distinguish his family and descent.

(*a*) See Lightfoot, vol. i. p. 591, 592. and Josephus Antiq. lib. 18. cap. 7.

[1] The order of events hitherto adopted in this arrangement, has been nearly the same as that proposed by the five principal harmonizers, by whose authority, as well as by an examination of the internal evidence, I have been principally influenced. With this chapter the more difficult task arises of reconciling the clashing authorities of commentators, and assigning satisfactory reasons for the place of every fact recorded. The present section gives an account of the commencement of the more public ministry of our Lord, after the imprisonment of John. That this is the proper place for the insertion of that event, may be proved by comparing John iii. 24. with Matt. iv. 12. and Mark i. 14. These passages are considered by all harmonists as sufficiently demonstrating that Christ did not begin to preach till

Matt. iv. 12. Now when Jesus heard that John was cast into prison, Judæ. he departed,

Luke iv. 14. And Jesus returned in the power of the Spirit into Galilee[2],

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after the imprisonment of John; and it is worthy of remark, that our blessed Lord begins his ministry with the same words as his appointed forerunner, (whose divine commission he thereby established,) calling on all men to repent and to believe. Compare Mark i. 15. and Matt. iv. 17. I have inserted, with Pilkington, in this section, many of the parallel passages, to render the preface to the narrative of our Lord's public ministry more complete and satisfactory.

The more public ministry of our Lord may be properly said to commence with his preaching in Galilee. Though at his inauguration into his office at his baptism, and yet further by his driving the buyers and sellers from the temple, he had manifested himself to the people, he does not appear to have assumed the public office of preaching and instructing the people, till John was cast into prison. The reason of this ordering of events seems to have been, that undivided attention might be now paid to the ministry of our Lord. The fame of the Baptist had gone through the country, preparing the way of the Lord; his preaching was known to all; and all held John as a prophet. The time was fulfilled when a greater prophet than John the Baptist was to begin his ministration. The expectation of the people had been excited to the utmost by the declarations of the Baptist; and, at the moment when the glory of the Messiah was anticipated, according to the sublime, though confused and imperfect notions of the Jews, there appears among them the being whom John had declared to be from above. He establishes no temporal kingdom, but he heals the sick, calms the ocean, raises the dead, demonstrates his connection with, and knowledge of, an invisible world; and instructs his hearers in other ideas of the kingdom of God, than they had hitherto entertained. Through a great part of this period the Baptist, though in prison, was still alive, a faithful witness of his own prophecy—"He must increase, but I must decrease." The beams of his setting sun still reflected their last lustre on the stone which was now becoming the mountain to fill the whole earth.

[2] Idolatry was introduced into the tribe of Dan, which in after ages was called Lower Galilee, by Micah. The account is contained in the 18th chapter of Judges. The first who carried captive any part of the people of Israel was Benhadad, king of Syria, who subdued Sion, Dan, Abel-beth-Maachah, Cinneroth, and the land of Napthali, all of which were included in Galilee. A heavier calamity was brought upon the same country by Tiglath Pileser, who again took the same towns, when they had begun to recover their prosperity, and sent the inhabitants as captives to Assyria.

The account of the manner in which the tribe of Dan became possessed of part of the land of Palestine so far north as the most northern part of Galilee, is given in the 17th chapter of Judges. The town of Laish, afterwards called Dan, was situated on the north-west boundary of Napthali, on the border of Syria (*a*).

Many of the Jewish traditions assert that Galilee was to be the place where the Messsiah should first appear (*b*); but for the more complete statement of the reasons why Christ was to dwell in Galilee, and a critical discussion of Isa. ix. 1—3, &c. vide J. Mede's Works (*c*).

Mark i. 14. preaching the gospel of the kingdom of God, Judæa.

15. And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel.

Luke iv. 14. and there went out a fame of him through all the region round about;

15. And he taught in their synagogues, being glorified of all.

Matt. iv. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast in the borders of Zabulon and Nephthalim:

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles[3];

Isa. ii. 19. When he shall arise to smite terribly the earth, is expounded in the book Zohar, as referring to the Messiah. When he shall arise, ויתגלי בארעא דגליל, and shall be revealed in Galilee; and other instances are given in Schoetzen (*d*).

The transjordanic country was called Galilee, though properly Peræa, Matt. iv. 15.

Judas is called by Gamaliel Judas of Galilee, yet Josephus calls him a Galilonite, of the city of Gamala.

Perea, called Galilee, because Canaan was divided into four tetrarchies—Judea, Samaria, Iturea and Trachonits, the remaining fourth was called Galilee, and included Peræa.

The great estates of Galilee are said to have feasted with Herod. But the palace of Herodium was in the extreme part of Perea. It is not probable that the great men of Perea would have been utterly excluded.

Joshua xxii. 11. refers to a place in Peræa, and Lighfoot supposes that the word "Galilee" was derived from the name of that place, (*e*) גלילות הירדן

Moses had predicted that Zabulon and Issachar, which with Napthali, were the tribes originally settled in that tract of country, afterwards called Galilee, should call the people unto the mountain of the Lord's house, to offer sacrifices of righteousness, Deut. xxxiii. 19.—And Jacob had before predicted that Napthali, the Galilæan, should give goodly words, Gen. xlix. 21. Both evident predictions of the diffusal of the Gospel in both places (*f*).

(*a*) Vide the maps of the tribe of Napthali, and of Canaan, in Wyld's Scripture Atlas, an admirable compendium of sacred geography. (*b*) Johar. Genes. fol. 74. col. 293. Revelabitum Messias in terra Galilæa. Pesikta sotarta, fol. 58. 1, 2. adverba numer. 24. 17. Johar. Exod. fol. col. 1. Illo die, &c. &c. ויתער בארעא דגליל. (*c*) Discourse xxvi. p. 101. See also Lowth's Isaiah on this passage. (*d*) Vol. ii. p. 525. and vol. i. p. 11, &c. &c. (*e*) Lightfoot's Works, vol. i. p. 362. (*f*) Lightfoot's Works, vol. i. p. 627.

[3] The principal inhabitants of Galilee, in addition to the native Jews, were Phœnicians, Arabians, and Egyptians. Is it not possible that the ministry of our Lord began in Galilee, that by means of these mingled people the fame of his miracles might be more widely extended, and the future success of his Gospel be more effectually prepared. The principal sea ports of Palestine (excepting Joppa) were in Galilee. Where there is com-

Matt. iv. 16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up. Judea.

17. From that time Jesus began to preach and to say, repent; for the kingdom of heaven is at hand.

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SECTION II.

Christ's Conversation with the Woman of Samaria[4].

JOHN iv. 1—42.

Julian Period, 4740. Vulgar Æra, 27. 1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, Samaria.

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merce there will be an increase of knowledge. The mixed population of Galilee was partly stationed there, to communicate, by means of commerce, with their more distant countrymen, and it cannot be supposed that they would remain uniformly silent respecting the divine stranger who now began to appear among them. The Jews who lived in Galilee went up to the celebration of the festivals at Jerusalem; they would communicate to their countrymen, and to the chief priests, that "God had visited his people." The Arabians would disperse the intelligence to the east of Palestine—the Ægyptians would send the glad tidings to the southern world—the Phœnicians would carry the intelligence to the settlements of the west; and in this manner the dayspring from on high would gently dawn on the illumined earth. During this gradual progress of knowledge, which attracted the attention of many nations, there was but little collision with the high priests and authorities at Jerusalem, whose jealousy would therefore be but little excited; till the time came when the sacrifice was to be offered on the cross. When these things are considered—when it is remembered too that the traditions of the Jews referred to Galilee as the place where the Messiah should be revealed—and that the prophecy of Isaiah was thus fulfilled—it seemed impossible to point out a spot on the whole world, in which the ministry of the Messiah could commence with so much propriety as in Galilee of the Gentiles. This country was the first that had offended, and the first taken captive; and, through the mercy of God, it was the first to whom the words of pardon and reconciliation were offered. In the most minute circumstances, the beautiful harmony of the divine dispensations is every where most evident.

[4] There is a remarkable coincidence here in the three most memorable events which had occurred at Samaria. At this place the first proselytes were admitted into the Church of Israel, Gen. xxxiv. 29. and xxxv. 2. It was here that Christ first announced himself to be the Messiah, John iv. 26. and it was here also that the Gospel was first preached out of Jerusalem, after the ascension of Christ. Lightfoot also (*a*) is of opinion, that in this address to the woman of Samaria, the prophecy of Hosea ii. 15. was accomplished—I will give the valley of Achor for a door of hope. He endeavours to prove that the valley of Achor ran along by the city of Sichem, or Samaria. And thus, when our Saviour first begins to preach to strangers, and to convert them, it is in this very valley, and so he makes it a door of hope, or of conversion, to the Gentiles.

Julian Period, 4740. Vulgar Æra, 27. Samaria.

2 (Though Jesus himself baptized not, but his disciples [5],)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph [6].

Our Lord might have had another object in view in thus addressing himself to the woman of Samaria. By his own example he taught his followers the propriety, or necessity, of breaking down the distinctions then existing between the Jews and the Samaritans; and by so doing he bestows on them an evident proof of his superiority over the Jewish teachers, who encouraged the reciprocal enmity of the two nations. It may be observed here, that Samaria was the first city addressed after the Jews, when the persecution of the Church at Jerusalem had scattered the early converts. The extinction of national hatred and prejudice, was a convincing proof to the collective nation of Israel that a new æra had commenced. Philip the deacon converted the Samaritans, and Peter and John were sent down from Jerusalem to confirm their faith. It is not improbable that St. John recalled to their remembrance this first interview of our Lord, at the commencement of his ministry.

The silence of the three first Evangelists on this remarkable circumstance may be accounted for, from a consideration of the peculiar circumstances of the Church and of Palestine at the time when their Gospels were written. Each Gospel was written for one specific purpose, and addressed to one description of people. If St. Matthew had inserted it, the prejudices of the Jews, to whom he addressed his Gospel, would have been more highly excited against the new religion.

The Gospel of St. Mark, which with equal justice may be called the Gospel of St. Peter, was written for the use of the converted proselytes, particularly those of Rome; who were but little interested in these national transactions; or, as is more probable, St. Mark omitted it because St. Peter was not present, as he did not become the constant follower of Christ till a period subsequent to this conversation: and it is supposed that St. Mark has related those events only to which St. Peter was an eye-witness. St. Luke omitted it, for he wrote to the Gentiles of Achaia, who were likewise indifferent to the controversies which prevailed between the Jews and Samaritans. St. John had been sent down from Jerusalem by the Church, in company with St. Peter, and, as his own historian, could not fail to mention this circumstance in all its minuteness (*b*).

(*a*) Works, vol. i. p. 596. (*b*) Dr. Townson's Discourses, vol. i. p. 9.

[5] Christ did not himself baptize, because,

1. It does not seem fit that he should have baptized in his own name.

2. The baptism of the Holy Ghost was more peculiarly his.

3. It was a more important office to preach, than to baptize.

4. The early Christians valued themselves according to the eminence of the apostle or teacher who baptized them—his baptizing therefore might have eventually originated schisms in the Church.—Beausobre's Annotations ap Bishop Gleig's Stackhouse, vol. iii. p. 29.

[6] Jacob had bought a piece of land of the children of Hamor,

Julian Period, 4740.
Vulgar Æra, 27.

Samaria.

6 Now Jacob's well was there: Jesus therefore, being wearied with *his* journey, sat thus on the well; *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband;

18 For thou hast had five husbands; and he whom thou now hast, is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship[7].

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for a hundred lambs, Gen. xlviii. 22. and xxxiii. 19. But, after the slaughter of the Schechemites, he was forced to retire to Bethel, Bethlehem, and Hebron; at which time the Amorites forcibly obtained possession of his land, which he was compelled to recover at an after period by war—with his sword and bow.—Lightfoot, vol. ii. p. 537.

[7] The Jews had more favourable thoughts of the temple built by Onias in Egypt, than of that built on Mount Gerizim. Their

Julian Period, 4740. Vulgar Æra, 27. Samaria.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father,

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh[8], which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

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respective claims are about equal. The one was built by a fugitive priest, under the pretence that that mount was the mount on which the blessings had been pronounced; the other also (that of Onias) by a fugitive priest, under pretence of a divine prophecy, Isaiah xix. 19. "In that day shall be an altar to the Lord in the midst of the land of Egypt."

The Samaritans well knew that Jerusalem was the place appointed by God for his worship; but they may have defended their preference of Mount Gerizim, not only from its antiquity as the place of worship among their fathers, but because the divine presence over the ark, the ark itself, the cherubim, the Urim and Thummim, and the spirit of prophecy, had all departed from the second temple at Jerusalem.—See Lightfoot, vol. ii. p. 541.

[8] In Bishop Horsley's beautiful illustration of this passage, in his twenty-fourth, twenty-fifth, and twenty-sixth sermons, he has not taken into consideration the circumstance related at some length by Lightfoot, and proved with his usual learning, that although the Samaritans received only as canonical books the Pentateuch of Moses, they held in great estimation the prophetical writings. Bishop Horsley's argument, therefore, that the Samaritan woman *necessarily* expected a Messiah from studying the books of Moses only, is not well founded. Archdeacon Blomfield, in his excellent dissertation on the traditional knowledge of a Redeemer (notes, p. 172, 3.) has likewise made the same observation.

The Samaritan woman, he observes, uses the word Messias, which does not occur in Moses. But as Moses had clearly predicted Him, whom the prophets called Messiah, the Samaritans did not hesitate to use the prophetical designation of that person whom Moses had foretold. From the words of the woman, *ὅιδα ὅτι Μεσσίας ἔρχεται*, Dr. Blomfield concludes that her countrymen were expecting the speedy advent of the Messiah. Christ was first called Messiah, in the Song of Hannah.—Vide Lightfoot's Works, vol. ii. p. 511; and Archdeacon Blomfield's Dissertation, note, p. 172-3.

Julian Period, 4740. Vulgar Æra, 27.

Samaria.

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say ye not, There are yet four months, and *then* cometh harvest[9]? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

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[9] This passage has much divided the commentators. It is one of those texts upon which much depends with respect to the chronology of the life of Christ. Some suppose that the words imply, that in four months time would be the harvest, which took place at the Passover. On which supposition many harmonists have added another Passover to our Lord's ministry. Lightfoot (vol. i. p. 603.) is of this opinion. Whitby supposes the phrase to be proverbial. We cannot certainly conclude, from these words, whether our Lord alluded to the appearance of the people who might be then in numbers approaching him, or to the actual time of the year. The extreme weariness of our Saviour seems to favour more the supposition that the conversation with the woman of Samaria was held after the Passover, immediately before the corn was reaped, during the summer season, rather than in the depth of winter. Nor is it likely that the desolation of the scenery in winter would have recalled, by natural association, the beauties and the riches of the fields, when ripe and ready for the harvest. Our Lord, as Bishop Law has proved, in his tract of the Life of Christ, and as Archbishop Newcome, Jortin, and many others have shewn, drew his comparisons and illustrations very frequently and generally from surrounding objects.—Vide Benson's Chronology, &c. p. 247-9. Archbishop Newcome on our Lord's Conduct. Jortin's Six Discourses. Law's Life of Christ, &c.

Julian Period, 4740, Vulgar Æra, 27.

41 And many more believed because of his own word; Samaria.

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

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SECTION III.

Second Miracle at Cana, in Galilee[10].

JOHN iv. 43. to the end.

43 Now after two days he departed thence, and went into Galilee. Cana, in Galilee.

44 For Jesus himself testified that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine[11]. And there was a certain nobleman, whose son was sick at Capernaum.

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[10] Michaelis does not appear to have given so much attention to his Harmony of the New Testament, as we might have required from one whose authority is so great. He observes, on the contents of this section, "In point of Chronology this does not belong to the present place, not even according to St. Luke: but I place it here, because St. Luke has introduced it immediately after the preceding history. Perhaps it belongs to No. 50, though I have not placed it there, because it does not exactly agree with the accounts quoted in that article from St. Matthew and St. Mark." That is, it is quite uncertain, in the opinion of Michaelis. I have followed the authority of Doddridge, Pilkington, Newcome, and Lightfoot, in placing it here: and, independantly of these authorities, the internal evidence is peculiarly decisive. Christ began his public ministry in his own country, and, after having traversed Judea and Samaria, has arrived at the town where he was brought up, there to commence his teaching.

Michaelis, however, it must be in justice observed, expressly declares, that his harmony of the four Gospels must not be considered as a chronological table: though Bishop Marsh is of opinion, from examining Michaelis's Arrangement, sect. 29-42, that he intended to arrange the facts in chronological order as far as he was able.—See Marsh's Notes to Michaelis, vol. iii. p. 67.

[11] The healing of the nobleman's son at Capernaum is placed after the conversation with the woman of Samaria, by all the harmonizers. After staying two days at Samaria, he departed into Galilee, (John iv. 43.) Archbishop Newcome inserts those passages which I have placed as a preface to this chapter, after the account of the interview with the Samaritan woman. He is correct in this arrangement, as to the precise time in which the events occurred. I have, however, thought it advisable to place them before that event, as a preface to the general history of his ministry, which began after the imprisonment of the

Julian Period, 4740. Vulgar Æra, 27.

Cana, in Galilee.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he

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Baptist. It must, however, excite some surprize that Archbishop Newcome has not himself adopted this order, as he has expressed (Notes to the Harmony, p. 9.) the same opinion which has induced me to adopt this deviation. To use his own words: "Matt. iv. 17. and Mark i. 14, 15. refer to a more solemn and general teaching after John's imprisonment by Herod, and Jesus's departure into Galilee; and to a teaching according to the tenor of particular words. Though in Judea and Jerusalem, Jesus shewed his divine knowledge, taught, made disciples, and ordered his followers to be initiated by baptism, wrought miracles, and, when he had purged the temple, intimated, among other important truths, that he was the Son of God: yet still he might, with great wisdom, chuse a more remote scene for preaching publicly and plainly the completion of the time, for the approach of God's kingdom, and repentance followed by belief in the Gospel." He might have added, that his first declaration of his Messiahship to the woman of Samaria, in his way to Galilee, may be considered as a kind of prelude to his more solemn teaching: and, as it happened on his way to Galilee, the detached verses which so briefly relate the ministry in Galilee, may very properly be prefixed to the account of that ministry.

On consulting the map of Galilee, it will be seen that our Lord's direct road from Samaria to Cana in Galilee, would be through Nazareth. He is supposed, however, by Archbishop Newcome, to have gone by another route, in order to avoid that city for the present, that he might work his first public miracle at the same place where he had primarily manifested himself to the people. He then proceeds, as in the next section, to Nazareth, thence to Capernaum, where he continued for some time, teaching in their synagogues. He calls four disciples, cures a demoniac, and Peter's wife's mother. He then proceeds throughout Galilee, heals a leper and a paralytic, calls St. Matthew, and goes up to Jerusalem to a feast, most probably *not* a Passover.

Archbishop Newcome supposes the distance between Sichem, the capital of Samaria, and Cana, in Galilee, to be forty miles; between Cana and Nazareth, ten; between Nazareth and Capernaum, twenty-three; between Capernaum and Jerusalem, sixty-five.

It is a very probable supposition of Lightfoot, that the word rendered in our translation "a certain nobleman" (τὶς ϐασιλικὸς,) but which ought rather to be translated with the Syriac, עבר מלכא, "one of the king's servants," denoted one of those who took part with Herod the Great, and who was now a follower of his son, Herod the Tetrarch. Lightfoot supposes that the preaching of John the Baptist had produced some effect at the court of Herod, and that many of the courtiers were consequently acquainted with the mission of our Lord; and that the nobleman who now sent to Christ, that his son might be healed, was Manaan, (Acts xiii. 1) who had been brought up with Herod; or Chuza, (Luke viii. 3.) Herod's steward, both of whom were among the earliest converts.

This miracle was greater than the first which had taken place at Cana, and demonstrated a higher degree of power. Our Lord by it shewed that he possessed a power superior to that which had been claimed or exercised by any merely human prophet, or teacher sent from God. It is true that the degree of supernatural agency seems to be equal in one miracle to that of ano-

Julian Period, 4740. Vulgar Æra, 27.

Cana, in Galilee.

would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

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SECTION IV.

First public Preaching of Christ in the Synagogue at Nazareth, and his danger there[12].

LUKE iv. 16—30.

Nazareth.

16 And he came to Nazareth, where he had been brought up; and, as his custom was[13], he went into

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ther; but in this instance the divine attribute of ubiquity was evidently manifested. Capernaum was distant from Cana about twenty-five miles.

[12] This visit to Nazareth was certainly different from that mentioned below. It was before our Saviour went to Capernaum, Luke iv. 16—31. Matt. iv. 13. The other took place after the recovery of Jairus's daughter, when he left that city. Compare Mark vi. 1. καὶ ἐξῆλθεν ἐκεῖθεν, i. e. from Capernaum, with Matt. iv. 13. Luke iv. 31.

[13] Lightfoot supposes the words, "as his custom was," refers to the usual attendance of our Lord on the public service, when our Lord lived at Nazareth as a private individual. He now enters the synagogue as an acknowledged Prophet, and, as a member of it, joins in the services, and reads publicly there, which only members were allowed to do. Hence we find that this is the only place on record where our Saviour read publicly, although he preached in every synagogue where he came. It is not to be supposed that the public worship at that time was less corrupt than ours of the present period—nor that the conduct of the Jewish teachers was irreproachable; we have, indeed, a lamentable instance to the contrary, v. 29. yet we find that our blessed Saviour did not separate himself, as too many have since done, and continue to do, on this account from the appointed public worship, although there was much to be condemned in it.

Julian Period, 4740. Vulgar Æra, 27.

Nazareth.

the synagogue on the sabbath-day, and stood up to read[14].

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written[15],

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Our Lord's example also sanctions to us the use in all Churches of forms of prayer, or Liturgies, the public reading of the Scriptures, the use of vestments, &c. Christ complied with human forms, and joined in liturgical services—are we wrong in following the example of our blessed Redeemer?

[14] It may be asked here, by what authority Christ was permitted to teach and preach in the synagogue. The tribe of Levi alone possessed the priesthood, attended the service of the temple, and was appointed to teach the people, as well as to superintend the schools or universities in their forty-eight cities, Josh. xxi. Deut. xxxiii. 10. Malachi ii. 7. Yet it sometimes happened that men of other tribes studied the law, and became preachers, as well as the priests and Levites. They were ordained when qualified by the Sanhedrim to that office. They were ordained to some particular employment in the public administration, and they might not go beyond the power they had received, or intrude upon the ministry of another. The Jews also had a law, that if any man came in the spirit of a prophet, and assumed the office of a teacher on that ground, he was always permitted to preach; but the Sanhedrim was constituted the judge of his pretensions; and he who was declared by them to be no prophet, and yet continued to preach, did so at his peril. It was probably on this claim, in the manner and office of a prophet, that our Saviour obtained permission to address the people of Nazareth.—Vide Lightfoot, vol. i. p. 614.

[15] It was the custom among the Jews to divide the law into fifty-two or fifty-four portions for every Sunday in the year. When this was prohibited by Antiochus, a similar division of the prophets was substituted. The passage from Isaiah, read by our Lord, is the part of the sacred writings appointed to be used about the end of August; and Macknight, with other harmonists, have therefore concluded that this circumstance fixes the date of the event recorded (a).

The prophetical books were divided into five parts, to correspond with the five divisions of the law. We may consider Genesis as corresponding with Isaiah—Exodus with Jeremiah—Leviticus with Ezekiel, &c. &c. the twelve minor prophets were held as one volume, or quintane.

It is of little consequence whether the portion of Scripture our Saviour fixed upon, was or was not, the proper lesson of the day: for, in reading of the prophets, it was customary for the מפטיר, or reader, to turn from passage to passage, for the better illustration of his subject; and in the twelve minor prophets he was permitted to refer from one to another—but, in all probability, (see v. 20) Christ was standing up as a member of the synagogue, appointed by the minister of the congregation the reader of the prophets, or the second lesson of that day, according to an established custom. On these occasions the minister called the reader out, and delivered to him the book of the prophets; he himself standing at the desk with an interpreter at his side, to render into Syriac all that was read. "When Christ had finished he closed the book, and he gave it again to the minister," v. 20. He did all these things according to the established order of the Jewish Church (b).

Julian Period, 4740. Vulgar Æra,

18 The Spirit of the Lord *is* upon me, because he hath Nazareth.

It is to be remarked here, that our Saviour closed the book before he came to that part of the prophecy where he is represented as declaring the day of vengeance. This applied to events of a subsequent date: whereas he confined himself to those words only, which the Jews referred more immediately to the Messiah, and applying them to himself, openly declared, in the presence of all his early acquaintances, that he who had so long lived among them as their equal and their companion, was the predicted Messiah, the expected Saviour of the Jewish nation. He asserts that his public ministry had begun—that the Spirit of the Lord had descended upon him to preach the Gospel to the meek and to the humble, ענוים—to heal the broken-hearted—to preach deliverance to the captives, whether Jew or Gentile—the recovering of sight, or opening the eyes of the blind (*c*) and idolatrous Gentiles—so far this prediction was taken from Isa. lxi. 1, 2. but the remainder is to be found in Isa. xlii. 7. The first verse of Isa. lxi. 1. ends with the words לאסורים פקח־קוח, to those which are bound the opening of the prison. The verse inserted from Isa. xlii. 7. begins with the last word of the verse, and seems quoted by our Lord either from association of ideas, or by actual reference to the passage, לפקח עינים, &c. &c. to open the blind eyes. This solution of the difficulty, which is agreeable to the established custom of the synagogue, which allowed the privilege of illustration from another passage of the same prophet, appears much preferable to that of Michaelis (*d*).

Having thus asserted himself to be the Messiah, our Lord observed the wonder and astonishment excited by his words; and, knowing the prejudices he had to overcome, as well as the inveterate obstinacy of his hearers, he declined giving them any other proof of his divine mission than that which had been already offered them, at the town of Capernaum.

We have here an account of our Saviour's preaching for the first time in his own city of Nazareth. He asserts himself to be the Messiah—he then declines working a miracle, though he had done so elsewhere. What was the cause of this refusal?

Our Lord's conduct on this occasion appears to me to afford one of the most powerful evidences of the truth of his lofty claims, and a most striking instance of that part of the plan of the divine government, which denies to man more evidences in support of any truth than are sufficient to satisfy an unbiassed mind. As the commentators have not alluded to this idea, I give it with diffidence; but to me it appears satisfactory. Our Lord had lived at Nazareth nearly thirty years. At the end of that time he commenced his office with supernatural evidences that his mission was from above. He worked miracles to demonstrate this truth, in places where he was less known than at Nazareth, and between which and the latter city there must have been a constant communication. The people of Nazareth had known him from infancy, pure, holy, and undefiled—a man, like other men, sin only excepted. They had heard of his miracles, they knew, from the testimony of others, that he had given undeniable proofs of his power, and he now came among them to announce himself as their Messiah, appealing to them by the purity and holiness of his life, and by applying to himself, and fulfilling in his own person, the predictions of their prophets. He asserted himself to be the Messiah, and required them to believe on account of their previous knowledge of his motives, life and conduct, and by the power they acknow-

Julian Period, 4740. Vulgar Æra, 27.

Nazareth.

anointed me to preach the gospel to the poor[16]; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself[17]: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up

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ledged he possessed of working miracles. Nothing can more strongly demonstrate the unimpeached and unimpeachable holiness of the Son of God, than his thus presenting himself to the attention of his envious and jealous townsmen; and by boldly asserting his Messiahship, challenging them to accuse him of sin, or of any evil, which might derogate from the necessary and entire superiority implied in his holy and lofty claim.

(*a*) Lamy's Jewish Calendar, App. bibl. b. i. c. iv. p. 115. 4to. (*b*) Lightfoot's works, vol. i. p. 615. (*c*) So the Chaldee paraphrase, ap Lightfoot, אתגלו לנהור revealing to the light. (*d*) Marsh's Michaelis, vol. i. p. 224.

[16] That the Jews applied this passage, Isa. lxi. 1 and 42. to the Messiah, see the quotations in Whitby, in loc. Schoetgen, vol. ii. p. 68. and p. 192. where Kimchi is quoted, as referring the words to the Messiah. Also p. 3, &c. where, in the chapter de nominibus Messiæ, the subject is fully discussed (*a*). The Greek original of this passage hints at the reason for which our Lord was called Christ, and his doctrine the Gospel, ὃ ἕνεκα 'ΕΧΡΙΣΕ με 'ΕΥΑΓΓΕΛΙΖΕΣΘΑΙ πτωχοῖς, &c. &c.

(*a*) See on the subject of this note Lightfoot, third part of the Harmony of the Evangelists, vol. i. works, folio.

[17] Dan. Heinsius, in loc. in his exercitationes sacræ, a book of great learning, now too much neglected, has made an Iambic line of this proverb—

Θεράπευσον ὦ ἰατρὲ την σαυτȣ̃ νόσον.

Lightfoot has rendered it in the Jerusalem language אסיא אסי יתר and quotes the original proverb from Bereschith rabba, sect. 23, and Tanchuma, fol. 4. 2. אסיא אסי ית חגרתך.—Lightfoot's Works, vol. ii. p. 408.

Dr. Gill, in loc. quotes another of the same kind from Zohar in Exod. fol. 31. 2. ויל אסי נפשך,

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Nazareth.

three years and six months, when great famine was throughout all the land [18].

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way.

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[18] Our Lord's conduct in selecting this topic is worthy our particular consideration. In the very first address which he made to his fellow townsmen, and through them to the whole of the Jewish people, he preached the deliverance of the Gentiles from their bondage and darkness. This doctrine was for some time inexplicable, and, when understood, intolerable to his own disciples: but Christ was the Divine Being who was to redeem all his creatures, and we are assured—"Known unto God are all his ways, from the beginning to the end;" and Christ, at the commencement of his ministry, declared at once the whole design of his coming—as Elias was sent to the widow of Zarepta, in preference to those of Israel, and as Naaman the Syrian was the only leper healed in the days of Eliseus the prophet, so was Christ, a greater than these, commissioned to heal the diseases of those people and those nations who should believe on him. The transaction here recorded affords us a sufficient explanation of the motives of one part of our Lord's conduct, which has sometimes been considered as inexplicable. He is represented as not informing the people, in various instances, of the full extent of his claims—as not calling himself the Messiah—as charging those who were healed "to tell no man"—as keeping back from the people, and even from the apostles, many things which they were desirous to learn. The necessity and wisdom of this caution is here made evident. On this occasion, when he declared himself to be the Messiah, we see the service of the synagogue was hastily and indecently terminated by the fury of the people, who became intent upon the destruction of their teacher. His ministry would have been repeatedly disturbed by similar interruptions, if our Lord had not adopted this conduct. In what manner Christ delivered himself from the fury of his enraged persecutors, we know not. Whether they were overawed by some supernatural glory, or whether they were paralyzed by a sudden exertion of Almighty power, we are not informed. The brevity of the account given us by the Evangelist, like the teaching of our Lord himself, only reveals to us what is essential to faith and salvation. It never satisfies an useless curiosity.

SECTION V.

Christ sojourns at Capernaum[19].

LUKE iv. 31, 32.

Julian Period, 4740. Vulgar Æra, 27.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days. Capernaum.

32 And they were astonished at his doctrine: for his word was with power.

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SECTION VI.

The miraculous Draught of Fishes[20]; *and the calling of Andrew, and Peter, James, and John.*

MATT. iv. 18. MARK i. 17—20. LUKE v. 1—11.

18 And Jesus, walking by the sea of Galilee, saw two Sea of Galilee.

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[19] The wisdom of our Lord's choice of Capernaum (after he had left Nazareth) as his fixed place of residence, is evident on many accounts. He placed himself by so doing under the protection of the nobleman whose son had been healed, John iv. 46. and whose presence was an undeniable testimony to his almighty power. Capernaum, from its situation, being surrounded with numerous and populous towns and villages, on the border of the sea of Galilee, or the lake of Tiberias, enabled him to remove with the utmost facility either by sea or land; either for the purpose of instruction, or to avoid the persecutions, the importunities, or the efforts of his adherents, to make him their king. It was here also he again met his first disciples, who for some reason unknown to us, had resumed their former occupation. It is not improbable that they had been directed by our Lord to leave him after the miracle of Cana, in Galilee. He did not require their presence at Nazareth, as he had not purposed to work miracles at that place. By dwelling at Capernaum, he still continued to fulfil the prophecy of Isai. ix. 1, &c. as that city was situated in the tribe of Napthali.

That our Lord came to Capernaum after he left Nazareth, is expressly asserted by St. Luke, chap. iv. 30, 31. The order of this section is the same with all the harmonists.

[20] This event is inserted here on the united authorities of Lightfoot, Newcome, Doddridge, and Dr. Townson, who refers also to Grotius, Hammond, Spanheim, dub Evang. par. 3. Dub. 72. p. 338. Chemnitius, Cradock, and Le Clerc, to confirm his opinion. Osiander, as he was compelled to do by his plan, which has been already given, has supposed that the transaction recorded in Luke v. 1—12. was different from that related in the parallel passages (Mark i. 16. Matt. iv. 19, &c.) In reply to this part of his hypothesis, Spanheim remarks,—Non temere multiplicandas esse historias, quæ eadem deprehenduntur, quod cum Osiandro sine necessitate faciunt illi, qui nullas ὑστερώσεις, et προλήψεις apud sacros scriptores admittunt. And it is as absurd to suppose that the inspired writers never followed the example of their predecessors in the Old Testament; and sometimes disregarded chronological order, as it would be to proceed to the opposite extreme, and to mangle the text with

Julian Period, 4740. Vulgar Æra, 27.

brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers[21].

Sea of Galilee.

Whiston and Mann. The apparent differences between the Evangelists are well discussed by Townson (*a*).

The narrative in this section is arranged on the plan of Doddridge's division of the same history.

Eichhorn has supposed that the passages in this section do not refer to the same event, he has not inserted either the calling of Andrew, Peter, James, and John, or the miraculous draught of fishes, among the events which are related by all the three Evangelists (*b*).

Pilkington separates the account of the miraculous draught of fishes, from the calling of these disciples, for two reasons. One, because it is said in Mark i. 17. they forsook all, and followed him; and in Luke v. 1—11. they are represented as again pursuing their occupation—the other, because St. Peter calls our Lord *ἐπιστάτα*. Both these objections, however, are obviated by Newcome, Doddridge, and Townson.

The word *ἐπιστάτα*, which is used chap. viii. 24, 45. and ix. 33. 49. may imply only submission of the apostle to our Lord, as his master, without any actual previous obedience. It certainly is used in the sense of overseer, or superintendant, but it was also applied by St. Luke as expressing more correctly the word רבי, the usual epithet of respect among the Jews. In Mark ix. 5. we read Ῥαββι, *καλόν ἐστιν ἡμᾶς ὧδε εἶναι*. Rabbi, it is good for us to be here; and in St. Luke ix. 33. the very same words are given, excepting that *ἐπιϛάτα* is put in the place of Rabbi (*c*).

Michaelis has strangely placed this miraculous draught of fishes, after the raising of the widow's son at Nain; an arrangement for which there is not the least authority that I have been able to discover, although much time has been devoted to the attempt. It appears merely arbitrary, equally inconsistent with the evangelical account, and the decision of all the harmonizers. Nain was upwards of twenty miles from the sea of Tiberias. Yet Michaelis supposes that our Lord on the same day left Capernaum, travelled to Nain, a distance of more than thirty miles, and, after raising the widow's son to life, proceeded to the sea of Tiberias, the nearest point of which is distant twenty miles from Nain. Bishop Marsh, his learned editor, has been aware of this difficulty, as he remarks, "Our author has not assigned his reasons for each particular transposition, and the propriety of some of them may be justly questioned." Michaelis, in his defence, I suppose, observes, there is no note of time to inform us when this event took place (*d*).

The narratives of the three Evangelists are thus reconciled by Dr. Townson, who observes, this account (Luke v. 1—12.) will be found on a near inspection to tally marvellously with the preceding (Matt. iv. 18—22. and Mark i. 16—20.) and to be one of the evidences, that the Evangelists vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before us.

Every one knows that the sea of Galilee and the lake of Gennesareth are the same. And though St. Matthew and St. Mark do not expressly tell us, that St. Peter was in his vessel when he was called by Christ, they signify as much, in saying that he was casting a net into the sea; for this supposes him to be aboard, and our Lord in the vessel with him, as St. Luke relates. The latter does not mention St. Andrew, either here or elsewhere, except in the catalogue of the apostles (vi. 14.) St. Luke fur-

Julian Period, 4740.
Vulgar Æra, 27.

MARK i. 17—20.

Sea of Galilee.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men [22].

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ther tells us, that James and John, the sons of Zebedee, assisted Peter in landing the fish which he had taken; and that when they, that is, the four partners, had brought their ships to land, they forsook all and followed Christ. And here also this Evangelist harmonizes with the two others. St. Mark says, that when Christ had gone a little further thence from the place where Peter and Andrew began to follow him, he saw James the son of Zebedee, and John his brother, who also were in a ship, as Peter had been when he was called, mending their nets, their nets being torn by the weight of fish which they had hauled to shore; and straightway he called them—and they went after him, in company with Peter and Andrew.

The two accounts, that of St. Matthew and St. Mark on one side, and that of St. Luke on the other, thus concurring in the place and situation in which St. Peter was called, in the promise made to him, and the time when he was called, speak evidently of the same vocation—consequently St. Matthew and St. Mark have abridged the story (*e*).

This manner of considering the narrative seems preferable either to that of Newcome, Whitby, or Hammond (*f*).

(*a*) Townson's works, vol. i. p. 42, 43. (*b*) Marsh's Michaelis, vol. iii. part ii. p. 193. (*c*) Pilkington's Evang. History, &c. (*d*) Marsh's Michaelis, part i. p. 49. and vol. iii. part ii. p. 67. (*e*) Townson's Discourses, vol. i. p. 43, 44. (*f*) To prevent trouble in noting the references to the five principal harmonies, from which my authorities are principally selected, I will mention the editions referred to. Lightfoot's works, folio edition, London, 1684. Archbishop Newcome's Harmony, large folio, Dublin, 1787. Pilkington's Evangelical History, folio, London, 1747. Doddridge's Family Expositor, 5 vols. 8vo. Baynes, London. Michaelis's works, (Marsh's) 8vo. 2nd edit. 1802.

[21] The wisdom of our Lord's conduct was eminently displayed in the choice of his Apostles: they were generally chosen from the inferior ranks of life; and most of them were fishermen. If the disciples of Christ had been men of rank and distinction, of wealth or eminence; if they had been esteemed for their knowledge, or literature, or political influence, these means, might more or less have been employed for promoting the kingdom of the Messiah, which nearly all the Jews imagined would be of an earthly nature. The success of the Gospel too, would have been attributed, by its enemies at least, if not by the disciples, to mere human exertions. Hence Caiaphas enquired with so much solicitude of Christ, respecting his disciples, (John xviii. 19.) from whose unpretending life less opposition was made to the first beginnings of Christianity: for no danger could possibly be apprehended from the efforts of such inferior and illiterate individuals. In addition to these reasons for selecting the Apostles from the lowest occupation, it must be remembered, that men accustomed to a sterner and severer mode of life, would be so habituated to dangers and anxieties, that they would not easily be daunted by them. By this choice, too, all pretence that the Gospel was advanced by mere human means was destroyed; and it appeared from the very beginning, that not many wise, or noble, or mighty, were called.

[22] There is one subject in theology which has generally escaped the attention of commentators and writers; the types

Julian Period, 4740. Vulgar Æra, 27.

18 And straightway they forsook their nets, and followed him.

Sea of Galilee.

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of the New Testament. If we consider the design of Revelation, and the plan on which the former part of the inspired pages are written, it will not appear improbable, or unreasonable, that we may discover the same union of types and prophecies in the New, that are to be found in the Old Testament.

A type is a designed resemblance between two events, one of which takes place before the other. The latter of these events is of so much importace, that it is usually the subject of prophecy. It may be observed also, respecting the types, that those circumstances recorded in the Old Testament, which are now known to be typical, were not generally understood in the complete typical signification at the time they took place. Thus we cannot be assured that the offering of Isaac by Abraham was regarded by his cotemporaries as typical of the sacrifice of the Son of God. It was comprehended on a future day, and the resemblance between them was so complete, that we have internal evidence, as well as the testimony of authors, that the first event was a prophetical intimation of the latter: and we well know, that the latter was the object also of a great variety of prophecies.

The design of Revelation is likewise to demonstrate to the world, that all that can or shall take place is known to God; and that every event among all the nations of the earth concurs in accomplishing his predetermined will. That will is known and declared to be, the universal happiness of the sons of Adam, accomplished by means which shall not clash with the freedom of human will, and human action.

The New Testament, like the Old, contains a great number of prophecies, many of which have already been fulfilled, many are now fulfilling, many remain to be accomplished. The same spirit of God dictated both covenants: the design of the one revelation is uniform: the plan, we may naturally conclude the same; and we may expect, therefore, that some events in the New Testament may be intended to typify those circumstances which are the subject of its prophecies.

In the instance before us, we have a plain example of a prophecy which was delivered under circumstances which may seem to typify the event foretold. Christ assured his disciples that they should become fishers of men: that is, they should be successful preachers of his Gospel. The words, in their simple meaning, must be considered only as a metaphor; but the events which took place at the time they were spoken will possibly justify us in supposing that they are to be interpreted as an intended resemblance, or type, of the fulfilment of our Lord's prophecy. As the net drew up so great a multitude of fishes, so also should the Apostles on a future day bring many myriads into the Church of God.

Lampe (*a*), in his work on St. John's Gospel, has indulged his imagination very fully on this subject. He certainly demonstrates that the several objects, means, and terms, which are used by fishermen, and concerning fishing, were interpreted by the ancients in an emblematical sense, and similar interpretations may be found in the talmudical writers. I am always anxious to avoid any fanciful meanings of Scripture, as inconsistent with sobriety and sound judgment. The imagination is the worst and blindest guide in these things. But as the subject is curious, and may profitably engage the attention of theolo-

Julian Period, 4740. Vulgar Æra, 27.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

Sea of Galilee.

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gical students, I have collected some instances, which may prove the reasonableness of the supposition in question.

Lampe first refers to the Old Testament, to shew the propriety of considering the act of fishing, &c. to be emblematical. We read in Ezek. xlvii. 10. "And it shall be that the fishers shall stand upon the river, from Engedi, even to Eneglaim: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea," &c. The prophet, in the whole passage, is comparing the future progress of the Gospel to that of rivers, giving life wherever they flow: and this same emblem is adopted in many other passages of the Old Testament, Prov. xi. 30. Isa. xix. 9, 10, &c.

Engedi and Eneglaim were situated at the north and south points of the Dead Sea. This sea then, as having covered the cities of the plain, which were consumed for their wickedness, may be considered as a most appropriate emblem of the state of the Heathen or Gentile world, and gives additional force to the passage: even that sea should be so changed by the waters of the river of life, that there, even there, should be the spreading forth of nets, and abundant success to the labour of the fishermen.

Archishop Newcome translates the text more intelligibly than in our own version, which is rendered obscurely.

The instruments of fishing, Lampe observes further, are the hook and the net. Men are said to be drawn as with the bands of a man: and it is the hook of judgment and restraint with which Isaiah represents Jehovah as restraining the madness of Sennacherib.

In the mode of fishing also, two things particularly resemble the ministry of the Gospel. The persevering labour required, night and day constantly at work, and although frequently disappointed, still urging, persevering, and labouring, with the hope of success. The cunning and skill requisite in this pursuit, as pertaining to the Christian teacher, is well described in Matt. x. 16. and 2 Cor. xii. 16.

Ambrose remarks on this subject—the apostolical instruments are appropriately compared to nets, which do not kill their prey, but keep them and bring them from the darkness of the deep into the light of day.

The Talmudists also have used the same metaphor. The teachers of the law are called by Maimonides, Talm. Torah. p. 7. דייני תורה.

Petronius Satyr. cap. 3. gives the same emblem. The arbiter elegantiarum, would be surprized to find himself in this company.

Lampe quotes also from a hymn, preserved by Clemens Alexandrinus (*b*), in which Christ is thus addressed—

Αλιεῦ μερόπων	Piscator hominum
Τῶν σωζομένων	Qui salvi fiunt
Πελάγυς κακίας	Pelagi vitii
'Ιχθὺς ἀγνὺς	Pisces castos
Κύματος ἐχθροῦ	Undâ ex infestâ
Γλυκερῷ ζωῇ δελεάζων	Dulci vitâ inescans.

Plutarch also, in his treatise on Isis and Osiris, affirms, that in the Egyptian hieroglyphics a fish was placed as an emblem of hatred.

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20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

LUKE V. 1—11.

1 And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we

Ἒν Ζαῒ γοῦν ἐν τῷ προπόλω τοῦ ἱεροῦ τᾶς Ἀθηνᾶς ἦν γεγλυμμένον βρέφος, γέρων, κὰι μετὰ τοῦτο ἵεραξ, εφεξῆς δὲ ἰχθὺς, ἐπὶ πᾶσι δὲ ἵππος ποταμιος. In the vestibule of the temple at Zai, an infant, an old man, a hawk, a fish, and a hippopotame were sculptured. Each emblem had its appropriate meaning, and the fish represented hatred, *ἰχθύς δὲ μῖσος, ὥσπερ ἔιρηται διὰ τὴν θάλατταν.*

It was possibly in allusion to the same well known emblem, that the ancient Christians called themselves *Ἰχθυς* (*c*).

Pythagoras also, who obtained much of his knowledge from pure sources (*d*), prohibited the eating of fish.

In the epistle of Barnabas, ch. x. the wicked man is compared to fish. *Μακάριος ἀνὴρ, ὅς οὐκ ἐπορεύθη ἐν βουλῇ ἀσεβῶν, καθῶς οἱ ἰχθύες πορεύονται ἐν σκότει εἰς τὰ βάθη.*

Arnold proves in his notes to the Sota of the deeply learned Wagenseil, that voluptuaries and sensualists were represented by the emblem of fishes.

Oppian Halient, lib. 2.

Ἰχθύσι δ' οὔτε δίκη μεταρίθμιος, οὔτε τις ἀιδὼς
Ὂυ φιλότης· πάντες γὰρ ἀνάρσιοι ἀλλήλοισι
Δυσμενέες πλώουσιν, ὁ δὲ κρατερώτερος ἀιεί
Δαίνυτ' ἀφαυροτέρους ἄλλω δ' επινήχεται ἄλλος
Πότνον ἄγων· ἕτερος δ' ἑτέρω πορσύνεν ἐδωδήν.

Which is an exact description not only of the manner in which the fish are represented by naturalists, but an accurate account also of the mode of life pursued by men who are without religion, and in a state of nature like the fish of the sea; they are regardless of shame, and law, and justice, and affection; always at war, and preying upon each other: the weaker the victims of the stronger.

(*a*) Prolegomena ad Evang. Johan. p. 12, 13. and notes. (*b*) Pæd. lib. 3. in fin. (*c*) Vide Bingham Eccles. Antiq. The reason he assigns is, that the word was compounded of the initial letters Ἰησοῦς, χριστὸς, Θεοῦ Υἱος, Σωτὴρ, on the authority of Optatus, vol. i. p. 3. 8vo. edit. (*d*) Vide arrangement of the Old Testament, vol. ii. p. 642. (*e*) See on this subject also, Jones on the figurative language of Scripture.

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have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

MARK i. 16. MATT. iv. 19—22.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

MATT. iv. 19—22.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

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SECTION VII.

The Demoniac Healed at Capernaum[22].

MARK i. 21—28. LUKE iv. 33—38.

Mark i. 21. And they went into Capernaum, and straightway, on Capernaum

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[22] This event is placed after the miraculous draught of fishes, on the united authorities of Lightfoot, Newcome, Doddridge, and Pilkington. Michaelis places it after the rejection of Christ by his countrymen, at Nazareth. He supposes that this event, the choosing of the twelve apostles, the sermon on the mount, the cleansing of the leper, the healing of the centurion's servant, the restoration of the mother-in-law of Peter, and of many other sick persons, took place on one day, which he therefore calls the day of the sermon on the mount, to distinguish it from the day in which various parables were delivered, which he denominates the day of parables. His reasons for this order, with the remarks of his learned editor, will be considered hereafter. It is here sufficient to observe he confirms the order proposed by the other Harmonists, excepting that he places elsewhere the miracle which was given in the last section.

Mark i. 21. the sabbath-days, he entered into the synagogue, and Capernaum. taught:

The scriptural authority for this arrangement is founded on Mark i. 21. After the calling of the four disciples, they immediately went into the synagogue on the Sabbath day, which Doddridge (Fam. Exp. vol. i. p. 184.) supposes to have been the next day—*ἐυθέως τοῖς σάϐϐασιν ἐισελθὼν εἰς τὴν συναγωγήν*.

The event related in this section, since the time of the learned Jos. Mede, has given rise to much discussion. One class of authorities have supposed that the Demoniacs were merely madmen, others that the bodies of human beings were actually possessed, and controlled, and governed, and inhabited by wicked and impure spirits. Among the supporters of the first opinion we find Heinsius Exercitiones Sacræ, on Matt. iv. 24. Jos. Mede (*a*) (Works, 4th edit. fol. London, p. 28, &c. sermon on John x. 20. and b. iii. ch. v. on the dæmons of the ancients,) Dr. Sykes (*b*), Dr. Mead (*c*), Dr. Farmer (*d*), Dr. Lardner (*e*), Kuinoel, and Rosenmüller (*f*), on Matt. iv. 24.: and in general all those writers of every sect who would believe that origin of the Scriptures, which appears to them rational. On the other side of the question may be placed the uniform interpretation of the passage, in its literal sense by the ancient Church, the best commentators, and all who are generally called orthodox, as desirous to believe the literal interpretation of Scripture, and the opinions of the early ages, in all points of doctrine, whether it can be brought to a level with their reason or not. It is quite unnecessary to attempt to refer to all those writers, of those, however, of a later period, who have written on this subject, may be mentioned Macknight (*g*), Bishop Newton (*h*), Jortin (*i*), (who would hardly have been expected among this number); Campbell (*k*), Dr. Adam Clarke, in his Commentary, and many others. The sum of their argument is stated by Horne (*l*), Macknight (*m*), and Dr. Hales (*n*), with great fairness and impartiality. I have endeavoured to follow so good an example in the following brief summary of the respective arguments on both sides, beginning with those which are considered conclusive against the doctrine of demoniacal possessions.

1. The word dæmon, properly signifies the soul of a dead person. It cannot be supposed that the speeches and actions recorded of the imagined dæmoniacs could be imputed to these.

In reply to this, it is justly said, that the word does not uniformly denote the spirits of the departed.

2. Amongst the Heathens, lunacy and epilepsy were ascribed to the operation of some dæmons, who were therefore called larvati, and cerriti.

Several answers may be given to this objection.—One, that it is not quite impossible, but that the Heathens were right.—Another, that the opinion of the Heathens, whether right or wrong, is no proof that the Jews were in error: for the demoniacs of Scripture are represented as differing from insane and epileptic persons. Compare Matt. ii. 24. where the *δαίμοννζομένους*, are opposed to the *σεληνιαζομένους*, the *παραλυτικούς*, and the *ποικίλαις νόσοις, και ϐασάνοις, συνεχομένους*, and in Matt. x. 1. The power to cast out devils, or dæmons, by whatever name the evil spirits might be called, is expressly opposed to the power of healing all other diseases whatever. See Luke iv. 33—36. compare also v. 41. with v. 40. where the same contrast is observable.

3. It is argued that the Jews had the same idea of these dis-

Mark i. 22. And they were astonished at his doctrine, for he taught them as one that had authority, and not as the Scribes. Capernaum.

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eases as the Heathen, and the instance of the madness of Saul, and Matt. xvii. 14, 15. John vii. 20. viii. 48. 52. x. 20. are adduced to prove the assertion. These passages certainly prove that lunatics, epileptics, and demoniacs, are sometimes synonymous terms; but this admission, however, will only shew that they were occasionally identified: the argument deduced from the contrast between lunatics and dæmoniacs, in the passages quoted above, will not be destroyed. The literal interpretation is confirmed by the recollection of the source from whence the Heathens derived their ideas of demons, and their philosophy in general.

Pythagoras, as I have endeavoured elsewhere to prove, probably derived much of his philosophy, and many opinions and institutions, from the Jews in their dispersion, at the time of the Babylonish captivity (*o*). He was of opinion that the world was full of demons (*p*). Thales too, the cotemporary of Pythagoras, and after them Plato and the Stoics, affirmed that all things were full of demons (*q*). And it is well known that the priests, in giving forth their oracles, are always represented as being possessed by their gods (*r*).

4. Christ is said to have adopted the common language of the people, which it was not necessary to change. He was not sent to correct the mistakes in the popular philosophy of the day in which he lived.

This argument takes for granted the very point to be proved. With respect also to the philosophy of the day, it would be difficult to shew that our Lord sanctioned an error because it was popular.

5. No reason can be given why there should be demoniacal possessions in the time of our Lord, and not at present, when we have no grounds to suppose that any instances of this nature any where occur.

In reply to this objection, it may be observed, that these possessions might then have been more frequent, that the power of Christ might be shewn more evidently over the world of spirits, and that he who came to destroy the works of the devil, should visibly triumph over him. By this act of Almighty power he confuted also the error so prevalent among the Sadducees, which denied the existence of angels or spirits, (Acts xxiii. 8.) and which likewise prevailed among many of those who were distinguished for their rank and learning at that time among the Jews.

Lightfoot, when speaking on this point, supposes that the power of demons might be permitted to display itself in this peculiar manner while Christ was upon earth, because the iniquity of the Jews was now at its greatest height; and the whole world were consequently in a state of extreme apostacy from God. He adds also, that the Jews were now much given to magic: and to prevent his miracles from being attributed to this source, our Saviour evoked the evil spirits, to show that he was in no confederacy with them.

Those, on the contrary, who espouse the ancient opinion, not only adduce the arguments already mentioned in reply to the objections of their opponents, but maintain much that is laid down in the following positions, which have ever appeared to me decisive in favour of the popular opinion.

I. The Heathens had an idea of beings superior to men, but inferior to the one Supreme God. Cudworth (*s*) enumerates

Luke iv. 33. And in the synagogue there was a man which had a Capernaum. spirit of an unclean devil, and cried out, with a loud voice,

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many instances. Among others he quotes Plato's expression, that there were *ὁρατοὶ καὶ γεννητοὶ Θεοι*, visible and generated gods; and Maximus Tyrius, *συνάρχοντες Θεῷ*, co-rulers with God, &c. &c. The Jewish and Christian ideas of angels and spirits are in some respects similar. Both believe that these inferior beings may possess some influence by the permission of the Deity, in the concerns of mankind: and the opinion is neither hostile to reason or Scripture (*t*).

II. The doctrine of demoniacal possessions is consistent with the whole tenor of Scripture. Evil is there represented as having been introduced by a being of this description, which in some wonderful manner influenced the immaterial principle of man. The continuance of evil in the world is frequently imputed to the continued agency of the same being. Our ignorance of the manner in which the mind may be controlled, perverted, or directed, by the power of other beings, ought not to induce us to reject the opinion. We are unable to explain the operations of our own thoughts, but we do not therefore deny their existence.

III. The doctrine of demoniacal possessions is consistent with reason and experience. We acknowledge that a merciful God governs the world, yet we are astonished to observe that exceeding misery is every where produced by the indulgence of the vices of man. An ambitious conqueror will occasion famine, poverty, pestilence, and death, to hundreds of thousands of his fellow men, whose lives are blameless and tranquil. If one man may cause evil to another, is it not possible that evils of a different kind might be produced by means of other beings, and the moral government of God remain unimpeached? We are assured that in the great period of retribution, other beings than man will be condemned by their Creator. The Scripture affirms this fact, that other accountable and immortal beings, superior to mankind, have been created, some of whom have not fallen; while others, under the influence of one who is called Satan, or the Devil, apostatized from God—perverted the mind of man—are still persevering in evil—are conscious of their crimes, and are now reserved in chains of darkness to the judgment of the great day. A future state alone can explain the mystery of the origin and destiny of man, and his rank in the universe of God. The whole supposition, that the demoniacs spoken of in Scripture were madmen, is crowded with difficulties. But let us take for granted the ancient and orthodox opinion—let us believe Christ to be divine, and pre-existent, conversant with the world of spirits, as well as with the world of men; and if we then trace the progress of that evil he was appointed to overthrow from the beginning to the end, how much more easy and rational is the belief, that he exerted over this demon the power he will hereafter display at the end of the world, when apostate devils and impenitent men will be associated in one common doom?

IV. The facts recorded of the supposed demoniacs demonstrate also that they were not merely madmen. The insane either reason rightly on wrong grounds (*u*), or wrongly on right grounds, or blend the right and wrong together. But these demoniacs reasoned rightly upon right grounds. They uttered propositions undeniably true. They excelled in the accuracy of their knowledge the disciples of Christ himself; at least, we never hear that either of these had applied to our

Luke iv. 33. Saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. Capernaum.

Lord the epithet of the Holy One of God. They were alike consistent in their knowledge and their language. Their bodies were agitated and convulsed. The powers of their mind were controlled in such manner that their actions were unreasonable; yet they addressed our Lord in a consistent and rational, though in an appalling and mysterious manner. Our Lord answered them not by appealing to the individuals whose actions had been so irrational, but to something which he requires and commands to leave them: that is, to evil spirits, whose mode of continuing evil in this instance had been so fearfully displayed. These spirits answer him by evincing an intimate knowledge both of his person and character, which was hidden from the wise and prudent of the nation. The spirits that have apostatized are destined to future misery—their Judge was before them. "Ah, what hast thou to do with us, in our present condition," they exclaim, "Art thou come to torment us before our time?" And they entreat him not to command them to leave this earth, and to go to the invisible world (*x*). The demons believed and trembled.

It is an admirable observation of Jortin on this point, that where any circumstances are added concerning the demoniacs, they are generally such as shew that there was something præternatural in the distemper; for these afflicted persons unanimously joined in giving homage to Christ and his Apostles; they all know him, and they unite in confessing his divinity. If, on the contrary, they had been lunatics, some would have worshipped, and some would have reviled our Saviour, according to the various ways in which the disease had affected their minds.

V. The other facts recorded of the demoniacs are such that it is impossible to conclude that they were madmen only. The usual and principal of these is that most extraordinary event of the possession of the herd of swine, by the same demons which had previously shown their malignity in the human form. It has ever been found impossible to account for this extraordinary event (*y*), excepting upon the ancient and literal interpretation of Scripture.

A singular instance of the absurdities into which some have been led, in their endeavours to overthrow the testimony of Scripture, and establish some proposition in their place which may seem more rational, or, as they very strangely think, more philosophical, may be found in Lardner, vol. i. p. 239; who, among the various opinions which had been advanced on the subject of the demoniacs, mentions one which endeavours to account for the destruction of the herd of swine, by imagining that Christ drove the lunacy, and not the demons, from the man into the swine.

VI. It cannot be supposed, as Doddridge observes, that our Lord humoured the madmen by adopting their language, and inducing his disciples to do the same. Hold thy peace, and come out of him—What is thy name—thou unclean spirit, &c. &c. These are all expressions which imply truths and doctrines of infinitely greater moment than any which could be conveyed to the minds of his hearers by flattering a madman, or increasing and encouraging the religious errors of a deluded and wicked generation.

Dr. Lardner, in his remarks on Dr. Ward's Dissertations, Luke iv. 35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. Capernaum.

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quotes a letter from his friend Mr. Mole, which accurately expresses the feeling that induced so many to reject what appears to me to be the plain narrative of Scripture. "This affair of the possessions is an embarrassment, which one would be glad to be fairly rid of," &c. &c. It is the part of reason to examine the evidences of revelation. When reason is satisfied of its truth, as it must be, its only remaining duty is to fall prostrate before the God of reason and Scripture, and implicitly to believe the contents of the sacred volume in their plain and literal meaning. This stage of our existence is but the introduction to, and the preparation for another, and it seems therefore but rational and philosophical to conclude that some things would be recorded in revelation, which should serve as links to connect the visible with the invisible world. Among these may be considered such facts as the resurrection—the three ascensions—the visits of angels—the sudden appearances of the Jehovah of the Old Testament—the miraculous powers of prophecy conferred upon the favoured servants of God. Among these events also, I would place the fact of demoniacal possessions. As at the transfiguration Moses and Elias appeared in glory, to foreshow to man the future state of the blessed in heaven; so also do I believe that the fearful spectacle of a human being possessed with, and by evil spirits, was designed as a terrible representation of the future punishment. The demoniac knew Christ, yet avoided and hated him. An outcast from the intellectual and religious world, he grieved over his lot, yet he could not repent. In the deepest misery and distress, he heightened his own agony by self-inflicted torments. The light of heaven, which occasionally broke in upon his melancholy dwelling among the tombs, served only to make more visible the darkness of his wretchedness, and embittered every anguish and suffering by the torturing remembrance of what he *was*, and what he *might* have been. Although I have not met with the opinion elsewhere, I cannot but consider, that we are here presented with a fearful and overwhelming description of the future misery of the wicked, by the visible power of the devil, over the bodies and souls of men. The account of demoniacal possessions may be regarded as an awful warning addressed to mankind in general, lest they also come into the same state of condemnation. At the last day, when every eye shall see Him, and every knee bow down before Him, many, like the raving demoniac, shall hail the same Saviour, who died to redeem them, with unavailing horror and despair. Many like the demoniac will be compelled to acknowledge his divinity—"We know thee, who thou art, the Holy One of God,"—while they join in the frantic and piercing cry, "Art thou come to torment us?"

It appears to me also, that the demoniacs powerfully represent to us the state to which all the sons of Adam would have been reduced for ever, if the Son of God had not descended from heaven, to accomplish the wonderful plan of redemption, which is revealed in the inspired writings. The experience of common life, indeed, not unfrequently sets before us many deplorable instances of the exceeding degradation to which the human mind may fall, when it becomes the slave of the passions, uninfluenced by religious principle. We seldom sufficiently appreciate the incalculable benefit which has already accrued to the world from the influence of the Christian Religion.

With respect, then, to the demoniacs of the New Testament, we

Mark i. 26. And when the unclean spirit had Capernaum.

may conclude, that it is with this doctrine as with many others in the New Testament. The traditional, popular, literal, and simplest interpretation is most probably correct, for this very satisfactory reason, that the difficulties of the new interpretation are always greater than that which is rejected. We have here the actions of the Saviour and the destroyer. On one side we have the wonderful doctrine, that it has pleased the Almighty to permit invisible and evil beings to possess themselves in some incomprehensible manner of the bodies and souls of men. On the other we have Christ, the revealer of truth, establishing falsehood, sanctioning error, or encouraging deception. We have the Evangelists inconsistent with themselves, and a narrative, which is acknowledged to be inspired, and to be intended for the unlearned—unintelligible, or false. Between such difficulties I prefer the former; and, if I cannot comprehend, I bow my reason to the Giver of reason, and confess with reverence the superiority of Revelation. The difference between Christianity and Philosophy, or the mode of speculating which assumes that title, may be said to consist in this. In matters of philosophy, the vulgar may be in error, and the speculatist may be right. But, in Christianity, the popular opinion is generally right. The speculator, the philosopher, who would fashion Christianity according to his own notions of truth and falsehood, of right, or wrong, generally concludes with error.

(*a*) Works, 4th edit. fol. London, p. 28, &c. sermon on John x. 20. and b. iii. ch. v. on the demons of the New Testament. (*b*) Enquiry into the Demoniacs of the New Testament. (*c*) Enquiry into the diseases of Scripture. (*d*) Essay on the Demoniacs of the New Testament. (*e*) Remarks on Dr. Ward's dissertations, works, 4to. edit. Hamilton, vol. 5. p. 475. and vol. i. p. 236. Discourses on the Demoniacs. (*f*) In Matt. iv. 24. (*g*) Essay prefixed to his Harmony, 4to. edit. p. 172. (*h*) Dissertation on the Demoniacs. (*i*) Remarks on Ecclesiastical History, works, 8vo. edit. vol. i. p. 199. (*k*) Essay on the words Διάβολος, *Δαίμων*, and *Δαιμόνιον*—prelim. dissert. vol. i. p. 182. 4to. edit. of the work on the Gospels. (*l*) Critical Introduction, 2nd edit. vol. iii. p. 483. (*m*) Essay prefixed to the Harmony. (*n*) Analysis of Chronology, vol. ii. p. 764. See also Bishop Gleig's edition of Stackhouse, vol. iii. p. 57. and Doddridge's Lectures, vol. ii. p. 431. Kippis' edition. (*o*) Arrangement of the Old Testament, vol. ii. p. 642. &c. &c. (*p*) *Ἑιναι πάντα τὸν ἀέρα ψυχῶν ἔμπλεων καὶ τούτους δαίμονάς τε καὶ ἥρωας νομίζεσθαι*. Diog. Laert. lib. 8. s. 32. apud Biscoe, p. 285. (*q*) *Τὸν κόσμον δαιμόνων πλήρη*. Diog. Laert. lib. i. §. 27. ap Biscoe. (*r*) They much mistake, says Mr. Biscoe *, who assert that Dæmoniacs abounded in the Jewish nation alone. We learn from the writers of other nations, that they abounded elsewhere. If they were not always known by the name of Dæmoniacs, they were spoken of under several other names, which signify the same thing, such as *ἐυρυκλεῖται* †, *νυμφόληπτοι* ‡, *θεοφόρητος* §, *θεόληπτος* ‖, *φοιβόληπτοι* ¶, *πύθωνες* **, Bacchantes †† Cerriti, Lavati ‡‡, Lymphatici §§, Nocturnis Diis, Faunisque agitati ‖‖. (*s*) Intellectual Sys-

* History of the Acts confirmed, p. 283.

† *Ἐγγαστρεῖται δε καὶ ἐυρυκλεῖται ἐκαλοῦντο*, &c. schol. in Aristophan. Vesp. p. 503.

‡ Plato in Phæd.

§ *Φρενομανής τις εἶ θεοφορητος* Æsch. Agamemnon, 1149.

‖ Scholia in Sophoc. Antiq. ad v. 975. ¶ Herod. Melpom. §. 13.

** Plut. de Orac. def. p. 414.

†† Plaut. Amph. act 2. scene 2. v. 71 Herod. lib. iv. §. 79.

‡‡ Plaut. Mœn. act. 5. scene 4. v. 2. Bag. Amph. v. 5, &c. &c. &c.

§§ Plin. Nat. Hist. lib. 25. s. 24. and lib. 27. s. 83, &c. &c.

‖‖ Plin. Nat. Hist. lib. 30. s. 24.

Luke iv. 35. thrown him in the midst, (and) Capernaum.
Mark i. 26. had torn him, and cried with a loud voice, he came out of him,
Luke iv. 35. and hurt him not.
36. And they were all amazed,
Mark i. 27. insomuch that they questioned,
Luke iv. 36. and spake among themselves, saying, What a word is this?
Mark i. 27. What thing is this? what new doctrine is this? for with authority,
Luke iv. 36. and power he commandeth the unclean spirits
Mark i. 27. even the unclean spirits, and they do obey him,
Luke iv. 36. and they come out.
Mark i. 28. And immediately
Luke iv. 37. the fame of him went out, (and)
Mark i. 28. spread abroad throughout all the region,
Luke iv. 37. into every place of the country round about,
Mark. i. 28. round about Galilee.

MARK xi. 23—25. and part of ver. 27, 28.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,
24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.
27 And they were all amazed—among themselves, saying—commandeth he—
28 —his fame—

LUKE iv. part of ver. 35. 36, and 37.

35 And when the devil—he came out of him.
36 —for with authority—and they come out.
37 —and—

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tem, vol. i. book i. ch. iv. p. 232. Birch's 4to. edition, London, 1742.
(*t*) Locke's Essay, book ii. ch. ii. sect. 13. fin. (*u*) Luke viii. 28—31.
(*x*) Remarks on Ecclesiastical History, Works, 8vo. edit. vol. i. p. 199.
(*y*) The Socinian version of the New Testament has no note on this part. With the usual modesty, however, which characterizes the writers of this school, Evanson is quoted to prove the whole history of the Gadarene demoniac, (Luke viii. 27—40.) to be an interpolation.

SECTION VIII.

Peter's Mother-in-Law cured of a Fever[24].

MATT. viii. 14, 15. MARK i. 29—31. LUKE iv. 38, 39.

Luke iv. 38. And he arose out of the synagogue. Capernaum.

Mark i. 29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

Luke iv. 38. And Simon's wife's mother was taken with a great fever, and

Mark i. 30. lay sick;

Mat. viii. 14. And when Jesus was come into Peter's house,

Mark i. 30. anon they tell him of her,

Luke iv. 38. and they besought him for her.

Mark i. 31. And he came

Luke iv. 39. and stood over her, and rebuked the fever,

Mark i. 31. and took her by the hand and lift her up, and immediately the fever left her;

Luke iv. 39. and immediately she arose and ministered unto them.

MATT. viii. part of ver. 14 and 15.

14 —he saw his wife's mother laid, and sick of a fever.
15 —and he touched her hand, and the fever left her: and

MARK i. part of ver. 30, and 31.

30 But Simon's wife's mother—of a fever—
31 —and she ministered unto them.

LUKE iv. part of ver. 38, and 39.

38 —and entered into Simon's house—
39 —and it left her—she arose, and ministered unto them.

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[24] This section is placed here on the united authorities of the five harmonists, and on the Scriptural authority of Luke iv. 38. *ἀναϛὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν*, &c. The cure of Peter's mother-in-law is placed by St. Matthew after the healing of the centurion's servant. This miracle may have been wrought more particularly to confirm the faith of the Apostles.

Pilkington, who has observed the order of St. Mark and St. Luke, and rejected the supposition of Osiander and Macknight, that St. Matthew wrote in order of time; has well defended the decision of the several harmonizers on this point. —Pilkington's Evang. Hist. &c. Notes, p. 17.

SECTION IX.

Christ teaches, and performs Miracles and Cures, throughout Galilee[25].

MATT. iv. 23—25. viii. 16, 17. MARK i. 32—39. LUKE iv. 40. to the end.

Galilee.

Mark i. 32. And at even, when the sun did set,
Luke iv. 40. was setting, all they that had any sick,
Matt. iv. 24. with divers diseases,
Mark i. 32. they brought unto him all that were diseased, and them that were possessed with devils:
Mark i. 33. (and all the city was gathered together at the door:)
Luke iv. 40 and he laid his hands on every one of them
Mark i. 34. that were sick of divers diseases
Luke iv. 40. and healed them:
Mat. viii. 16. and he cast out the spirits with his word, and healed all that were sick:
17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses[26].

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[25] In placing the tour throughout Galilee, after the cure of Peter's wife mother, all the harmonists are agreed. The scriptural authority is to be found in St. Mark, i. 32. ὀψίας δὲ γενομένης. Michaelis adds here various other cures and miracles; and Dr. Doddridge has come, in some respects, to the same conclusion. Neither are Lightfoot, Newcome, and Pilkington, agreed in the texts they would combine together in this section. The Evangelists describe the journeyings of Christ through Galilee in such very general terms, that it appears impossible to appropriate every expression to its particular journey. Neither does it seem capable of demonstration that it was so designed.

Our Lord now began to manifest himself publicly by his miracles, and to direct the attention of the Jews to his claims as their Messiah.

[26] The Evangelist here quotes from Isaiah liii. 4—12. This chapter of Isaiah has been justly considered to contain a complete description of the sufferings of Christ. Because the Evangelist has applied the words of the prophet to the cure of diseases, the Socinian writers have endeavoured to prove that the doctrine of the atonement ought not to be, and cannot be, deduced from this passage of Isaiah. They utterly reject the propitiatory sacrifice, which is there represented as offered for the sins of men; and for the purpose of doing away the force of the expressions which so clearly convey this idea, the adversaries of the doctrine of the atonement have directed against this part of Scripture their principal attacks. They have endeavoured to prove that Christ is not here described as an אשם, or sacrifice for sin, and that the sacrifice itself is not truly propitiary. They further argue that the words, BEAR sins, signifies to bear them *away*, or remove them; and that consequently nothing more is meant here than the removing away from us our sins and iniquities by forgiveness. Archbishop Magee has devoted much labour to the Unitarian ob-

Luke iv. 41 And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, Galilee.

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jection, and carefully analyzed every word in the whole passage. He candidly and fully, as an enquirer into truth ever should do, submits to the readers the difficulties in question, and concludes the discussion by establishing the propriety and certainty of the usual application of the passage to the sufferings of Christ, as the vicarious sacrifice for the sins of mankind.

Archbishop Magee, in his invaluable work on the Atonement, fully analyzes the whole of the passage; but it would be impossible in the short space of a note to enter into all his elaborate and learned criticisms. His conclusions, which are most satisfactory, can only be here given. He understands חלינו and *ασθενειας* to relate to bodily pains and distempers, and מכאינו and *νόσους* to refer to diseases and torments of the mind—he refers the former clause signifying Christ's *removing the sicknesses* of men by miraculous cures, and the latter to his *bearing their sins* upon the cross, and he has adduced many examples in support of this interpretation. "Isaiah and Matthew," to use his own words, "are perfectly reconciled, the first clause of each relating to diseases removed—the second to sufferings endured. And by the same steps by which the prophet and the evangelist have been reconciled, the original objection derived from St. Matthew's application of the passage, is completely removed, since we find that the *bearing* applied by the evangelist to *bodily disease*, is widely different from that which is applied to *sins*; so that no conclusion can be drawn from the former use of the word, which shall be prejudicial to its commonly received sense in the latter relation.

One point yet, however, demands explanation. It will be said, that the prophet is no longer supposed to confine himself to the view of our redemption by Christ's sufferings and death; but to take in also the consideration of his miraculous cures: and the evangelist, on the other hand, is represented as not attending merely to the cures performed by Christ, with which alone he was immediately concerned, but as introducing the mention of his sufferings for our sins, with which his subject had no natural connexion. Now to this I reply (says Archbishop Magee) first, with regard to the prophet, that it is not surprizing that so distinguishing a character of the Messiah, as that of his *healing all manner of diseases* with a word, and which this prophet (in chap. xxxv. 5.) has depicted so strongly, that our Saviour repeats his very words (Batt's Diss. 2nd edit. p. 109.) and refers to them in proof that he was the Messiah; (Matt. xi. 4. and Beausobre in loc.)—it is not I say surprizing, that this character of Christ should be described by the prophet. And that it should be introduced in this place, where the prophet's main object seems to be to unfold the plan of our redemption, and to represent the Messiah as suffering for the sins of men, will not appear in any degree unnatural, when it is considered that the Jews familiarly connected the ideas of sin and disease, the latter being considered by them the temporal punishment of the former (for abundant proof of this see Whitby on Matt. viii. 17. and ix. 2. Drusius on the same Crit. Sac. tom vi. p. 288. and Doederl on Isaiah liii. 4. and Martini also on the same passage.) So that He, who was described as averting, by what he was to *suffer*, the penal consequences of

Mark i. 34. suffered not the devils to speak, because they knew him, Galilee.
Luke iv. 41. that he was Christ.
Mark i. 35. And in the morning, rising up a great while before day,

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sin, would naturally be looked to as removing by what he was to *perform*, its temporal effects; and thus the mention of the one would reasonably connect with that of the other, the whole of the prophetic representation becoming, as Kennicott happily expresses it, "Descriptio Messiæ benevolentissime et agentis et patientis." (Diss. Gen. §. 79.)

That the evangelist on the other hand, though speaking more immediately of bodily diseases, should at the same time quote that member of the prophecy, which related to the more important part of Christ's office, that of saving men from their sins, will appear equally reasonable, if it be recollected that the sole object in referring to the prophet concerning Jesus, was to prove him to be the Messiah; and that the distinguishing character of the Messiah was *to give knowledge of salvation unto the people by the remission of their sins* (Luke i. 77.) So that the evangelist may be considered as holding this leading character primarily in view; and, at the same time, that he marks to the Jews the fulfilment of one part of the prophecy, by the healing of their bodily distempers, he directs their attention to that other greater object of our Saviour's mission, on which the prophet had principally enlarged, namely, the procuring forgiveness of their sins by his sufferings. And thus the present fulfilment of the prophecy was at the same time a designation of the person, and a pledge of the future more ample completion of the prediction. Cocceius gives this excellent explanation of the passage in question: "He hath taken on himself (suscepit) our sorrows, or sufferings, eventually to bear them away, as he has now testified by the carrying away our bodily distempers."

If, after all that has been said, any doubt should yet remain, as to the propriety of thus connecting together, either in the prophet, or in the evangelist, the healing of diseases, and the forgiveness of sins, I would beg of the reader to attend particularly to the circumstance of their being connected together frequently by our Lord himself. Thus he says to the sick of the palsy, when he healed him, "*thy sins be forgiven thee*" (Matt. ix. 2.) And that bodily diseases were not only deemed by the Jews, but were in reality, under the first dispensation, in many instances the punishment of sin, we may fairly infer from John v. 14. where Jesus said to him whom he had *made whole, sin no more, lest a worse thing come unto thee.* It should be observed also, that what in Mark iv. 12. is expressed, *and their sins should be forgiven them*, is given in Matt. xiii. 15. *and I should heal them.* See also James v. 15. and Isaiah xxxiii. 24. and observe the maledictions against the transgressors of the law, in Deut. xxviii. 21. See also Grot. on John v. 14. and Pole's Syn. on Matt. ix. 2.

None will think this extract too long, who are aware of the great importance of the subject in discussion. The researches of this learned writer afford another proof, if any were wanting, that in proportion to the extent of inquiry and the increase of our knowledge will ever be the confirmation of the great doctrine of the atonement and the divinity of Christ. It is sincerely to be hoped that no theological student will permit his library to be unprovided with this valuable work.

Mark i. 35. he went out, and departed into a solitary place, and there prayed. Galilee.

36. And Simon, and they that were with him, followed after him.

Mark i. 37. And when they had found him, they said unto him, All men seek for thee.

38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

Luke iv. 42. And the people sought him, and came unto him, and stayed him that he should not depart from them.

43. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.

Matt. iv. 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

MATT. viii. 16.

16 When the even was come, they brought unto him many that were possessed with devils.

MARK i. part of ver. 34. and ver. 39.

34 And he healed many—and cast out many devils; and—
39 And he preached in their synagogues, throughout all Galilee, and cast out devils,

LUKE iv. part of ver. 40, 41, 42. and ver. 44.

40 Now when the sun—brought them unto him—
41 —suffered them not to speak: for they knew—
42 And when it was day, he departed, and went into a desart place—
44 And he preached in the synagogues of Galilee.

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SECTION X.

Christ cures a Leper [27].

MATT. viii. 2—4. MARK i. 40. to the end. LUKE v. 12—16.

Luke v. 12. And it came to pass when he was in a certain city, behold,

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[27] The arguments of Newcome and Lightfoot have principally induced me to give this place to the cure of the leper, contrary to the authority of Doddridge, who has preferred the order of St. Matthew's Gospel, and arranged it after the sermon on the mount. The expression in St. Matthew's Gospel, on which this opinion is founded, is in Matt. viii. 1. *καταβάντι δὲ*

Mark i. 40. there came a leper to him Galilee.
Luke v. 12. a man full of leprosy, who seeing Jesus,
Mark i. 40. and kneeling down to him, beseeching him,
Luke v. 12. fell on his face
Matt viii. 2. and worshipped him,
Luke v. 12. and besought him,
Mark i. 40. and saying unto him,
Matt. viii. 2. Lord, if thou wilt, thou canst make me clean.
Mark i. 41. And Jesus, moved with compassion, put forth his hand,

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ἀυτῷ ἀπὸ τοῦ ὄρους—and *καὶ ἰδοὺ*. The same expression has induced Mr. Jones, in his vindication of St. Matthew's Gospel, to conclude that this Evangelist had observed the due order of time. But Archbishop Newcome justly observes, that according to St. Luke this miracle was performed in a certain city, Luke v. 12. and that the expression in Matt. viii. 1. refers only to the multitudes following him: and the words *καὶ ἰδοὺ* are only used as an introductory phrase for the better transition from one part of the history to another. Many expressions apparently fixing the time of events must be considered in this point of view, such as *ἰδὼν δὲ—καὶ ἐγένετο, καὶ ἐλθὼν, καὶ προσελθὼν, ἐισελθόντι δὲ, περιπατῶν δὲ, καὶ ἀνοίξας τὸ στόμα—τότε, μετὰ ταῦτα, ων, ἐν ταῖς ἡμέραις ἐκείναις, ἐν μιᾷ τῶν ἡμερῶν* (*a*).

It may be observed also in support of the arrangement now adopted, that our Lord would not have said to the leper, if he had performed the cure in the presence of the great multitudes that followed him as he came down from the mount—See thou tell no man—neither is it probable that the leper, being so utterly unclean, would be found among the crowd.

Lightfoot also has remarked, that St. Matthew was solicitous to proceed at once to the Sermon on the Mount, for which purpose he mentions several miracles together, without attending to the order in which they took place. Eichhorn has observed the same order. There does not appear to be sufficient reason for supposing that two lepers were cleansed.

Both among Jews and Gentiles the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one pointing out those of the other. The leprosy, like sin, begins with a spot—a simple hidden infection—soon spreading over the whole body, and communicating its contagious nature to every thing which it can either touch or influence.

This disorder was deemed incurable by mere human means. Among the Jews God alone was considered able to remove it, and its cure was uniformly attributed to Divine Power. In like manner the contagion of sin, its guilt and its consequences, can only be removed by the hand of God: all means without his especial influence can be of no avail.

In effecting the cure, our Lord asserted his sovereignty, by the phrase "I will—be thou clean." Our Saviour begins by *prefiguring* his power to forgive sin in its fullest extent by the cure of the leper—he soon afterwards publicly *proclaims* it in the case of the sick of the palsy, when he said—"but that ye may know that the Son of man hath power on earth to forgive sin," &c.

(*a*) Chemnitius Harm. proleg. p. 17, 18. Jones' vindication of St. Matthew's Gospel—apud Newcome's notes to the Harmony, p. 14.

Mark i. 41. and touched him, and saith unto him, I will; be thou clean. Galilee.

42. And as soon as he he had spoken, immediately the leprosy departed from him, and he was cleansed.

Matt. viii. 4. And Jesus saith unto him,

Mark i. 44. See thou say nothing unto any man, but go thy way, shew thyself to the priest, and offer, for thy cleansing, those things which Moses commanded, for a testimony unto them [28].

43. And he straightway charged him, and forthwith sent him away.

45. But he went out and began to publish it much, and to blaze abroad the matter,

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[28] Christ commanded the leper not to tell any man till he had shewn himself to the priest, as a testimony unto them. He charges the man to be silent, on the subject of his cure, that the jealousy of the Romans, or of the Jewish rulers, should not be excited; and that his ministry should not be disturbed and interrupted by the clamors of the people, who sometimes in their zeal endeavoured to make him a king. He directed him also to the priest, and to offer the usual gift. In the Levitical law it was the office of the priest alone to cure this disease. The man was sent, therefore, that the priest might look upon him, and declare him clean, and thus a legal proof might be given to the people, and a testimony be afforded to the priests themselves, that a greater than the priest was among them, who could heal all diseases by a word, and even the disease of the leprosy. But if the leper who had been cured had told the priest, before he was pronounced clean, that he had been healed by our Saviour, his jealousy might have refused to acknowledge the completion of the cure: and the man was therefore charged to be silent. Our Lord could not have offered a more evident proof of his divinity than this cure of the leper, for there was a prevalent tradition among the Jews, that when the Messiah should appear he should heal the leprosy.

As some objections have been proposed concerning the propriety of our Lord's conduct in commanding the man whom he had cured of his leprosy to keep silence on the subject, I would direct the attention of the reader to the following admirable observations of the learned Witsius.

Si ad ea quæ sequuntur attendamus, manifestum fiet, non esse indictum huic homini perpetuum silentium; sed duntaxat usque dum purgationem sui purgasset sacerdotibus, eamque testatam fecisset doni imperati oblatione. Nimirum non modo volebat Jesus divinæ legis retinens videri, quod erat revera: sed et miraculo suo fidem fieri ab ipsis sacerdotibus, et tum demum illud publicari. Ut autem fides ei fieret a sacerdotibus, præveniendi erant antequam fama miraculi in Galilæa; facti ad Hierosolymitanorum aures perveniret, ne sacerdotes, quorum ea notio erat, invidiæ veneno tacti, aut leprosum eum fuisse, aut a lepra bona fide curatum esse, negarent. Ideo eum Jesus ἐυθέως ἐξέβαλε, protinus facessere jussit, ne fama anteverteret, et silentium imperavit, donec se sacerdoti explorandum stitisset, et permissum ipsi esset munus suum offerre; quod non licebat nisi post solemnem sacerdotis declarationem. Ab eo tempore fas sanato fuit in urbem ingredi, &c. &c. &c.—Witsii, Meletemata Leidensia, Dissert. v. p. 253.

Luke v. 15. But so much the more went there a fame abroad of **Galilee.**
him, and great multitudes came together to hear, and to
be healed by him of their infirmities,
Mark i. 45. insomuch that Jesus could no more openly enter into the
city, but was without in desart places:
Luke v. 16. and he withdrew himself into the wilderness and prayed;
Mark i. 45. and they came to him from every quarter.

MATT. viii. part of ver. 2. ver. 3. and part of ver. 4.

2 And behold, there came a leper—
3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
4 See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

MARK i. part of ver. 40, and 44.

40 —and—if thou wilt, thou canst make me clean.
44 And saith unto him—

LUKE iv. part of ver. 12. and ver. 13, 14.

12 —saying, Lord, If thou wilt, thou canst make me clean.
13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.
14 And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

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SECTION XI.

The Paralytic cured; and the power of Christ to forgive sins asserted[29].

MATT. ix. 2—8. MARK ii. 1—12. LUKE v. 17—26.

Mark ii. 1. And again he entered into Capernaum after some days: **Capernaum.**
and it was noised that he was in the house.

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[29] Where the Harmonists are all agreed in the arrangement of any particular event, which very frequently occurs, it will only be necessary to refer the reader to those Harmonists, by whose authority I am principally directed.

The cure of the sick of the palsy is placed after that of the leper mentioned in Matt. viii. 2, 3, 4. by Doddridge, Newcome, Lightfoot, Pilkington, Eichhorn, and Bishop Richardson, apud Usher's Annals, p. 821. For the reasons why the order of St. Mark and St. Luke is adopted here, instead of that of St. Matthew, vide Doddridge, Fam. Exp. vol. i. p. 245.

Mark connects this story with that of the leper; the word ἐυθέως, says Archbishop Newcome, fixes the order, (Mark ii. 2.) St. Luke does not specify the time, and St. Matthew, who seems to have deferred the narration of many facts, that the sermon on the mount might be introduced early to the Jewish reader, to whom he particularly addressed his Gospel, places several events between the cure of the leper and the paralytic. St. Luke relates the cure as happening only on a certain day, ἐγένετο ἐν μιᾷ τῶν ἡμερῶν.

Our Lord asserts here, for the first time, his power to forgive

Mark ii. 2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. Capernaum.

Luke v. 17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them.

18. And behold,
Mark ii. 3. they come unto him, bringing one sick of the palsy,
Luke v. 18. a man which was taken with a palsy,
Matt. ix. 2. lying on a bed,
Mark ii. 3. which was born of four:
Luke v. 18. and they sought means to bring him in, and to lay him before him.

19. And when they could not find by what way they might bring him in, because of the multitude,
Mark ii. 4. they could not come nigh him for the press;
Luke v. 19. they went upon the house-top, and
Mark ii. 4. they uncovered the roof where he was; and when they had broken it up, they
Luke v. 19. let him down through the tiling, with his couch, into the midst before Jesus.

Mark ii. 5. When Jesus saw their faith, he said unto the sick of the palsy, Son,
Matt. ix. 2. be of good cheer, thy sins be forgiven thee:

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sins, which he demonstrates also by another miracle, and declares himself greater than any prophet. He gradually reveals his mission as the minds of his hearers were able to receive it, and till the time should come when he should appear at Jerusalem, before the rulers of the people.

The Jews believed that all disease was the consequence of sin, אין יסורין בלא עון, and that the diseases of the body were not healed till the sins that occasioned them were forgiven. I meet in Schoetgen this quotation. Nedarim, fol. 41. 1. Dixit R. Chija fil Abba, nullus œgrotus a morbo sanatur, donec ipsi omnia peccata remissa sunt, אין החולה נרפא מחוליו עד שמוחלין לו על כל עונותיו—a T. Bab. Sabbat, fol. 55. 1. Midrach Kohelet, fol. 70. 4. apud Gill on Matt. ix. 2.

Kimchi too, on Ps. xli. 5, has observed, When God shall heal the diseases of the soul, then, after the expiation of its sins, the body also shall be healed. The Jews believed, on their own principles, that he who could thus display the attributes of Deity, was the Messiah. Our Lord appeals, therefore, on his usual plan, to their received opinions, and asserted his high dignity by actions.

Whitby, in Matt. ix. 3. supposes that the paralytic was suffering under the punishment of some particular sin, and the removal of the disease signified only the forgiveness of that particular offence. Whereas Lightfoot, on the contrary, argues that the restoration of the sick of the palsy was accompanied with the remission of all his past transgressions.—Vide Schoetgen, Horæ Hebraicæ, vol. i. p. 93. Lightoot. Whitby and Gill in loc.

Luke v. 20. Man, thy sins are forgiven thee. Capernaum.
Matt. ix. 3. And behold,
Mark ii. 6. there were certain of the Scribes sitting there, reasoning in their hearts;
Luke v. 21. and the Pharisees began to reason, saying
Matt. ix. 3. within themselves, This man blasphemeth:
Luke v. 21. Who is this which speaketh blasphemies?
Mark ii. 7. Why doth this man thus speak blasphemies?
Luke v. 21. Who can forgive sins but God alone?
Mark ii. 8. And immediately, when Jesus perceived in his Spirit that they so reasoned within themselves,
Matt. ix. 4. knowing their thoughts,
Luke v. 22. he, answering, said unto them,
Mark ii. 8. Why reason ye these things in your hearts?
Matt. ix. 4. Wherefore think ye evil in your hearts? for
5. whether is
Mark ii. 9. it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
10. But that ye may know that the Son of Man hath power on earth to forgive sins:
Matt. ix. 6. (then saith he to the sick of the palsy)
Mark ii. 11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
12. And immediately he
Luke v. 25. rose up before them, and
Mark ii. 12. took up the bed
Luke v. 25. that whereon he lay,
Mark ii. 12. and went forth before them all,
Luke v. 25. and departed to his own house, glorifying God,
Mark ii. 12. insomuch that,
Matt. ix. 8. when the multitudes saw it, they marvelled, and
Mark ii. 12. they were all amazed,
Luke v. 26. and were filled with fear, saying, We have seen strange things to-day;
Mark ii. 12. we never saw it on this fashion.
Matt. ix. 8. and [they] glorified God, which had given such power unto men.

MATT. ix. part of ver. 2, 3, 4, 5, 6. ver. 7. and part of ver. 8.

2 And, behold, they brought to him a man sick of the palsy—and Jesus, seeing their faith, said unto the sick of the palsy, Son—be forgiven thee.
3 —certain of the Scribes said—
4 And Jesus—said—
5 —easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?
6 But that ye may know that the Son of man hath power on earth to forgive sins—Arise, take up thy bed, and go unto thine house.
7 And he arose, and departed to his house.
8 But—

MARK ii. part of ver. 4. 6, 7, 8, 9, 10. 12. Capernaum.

4 And when—let down the bed whereon the sick of the palsy lay.
6 But—
7 —who can forgive sins but God only?
8 —he said unto them—
9 Whether is—
10 —(he saith to the sick of the palsy,)
12 —arose—and glorified God, saying—

LUKE v. part of ver. 18. 20, 21, 22. ver. 23, 24. and part of ver. 25, 26.

18 —men brought in a bed—
20 And when he saw their faith, he said unto him—
21 And the Scribes—
22 But when Jesus perceived their thoughts—What reason ye in your hearts?
23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.
25 And immediately—took up—
26 And they were all amazed, and they glorified God—

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SECTION XII.

The calling of Matthew [30].

MATT. ix. 9. MARK ii. 13, 14. LUKE v. 27, 28.

Luke v. 27. And after these things
Mark ii. 13. he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

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[30] Lightfoot, Archbishop Newcome, and Doddridge, place the calling of St. Matthew in its present order, and separate that event from the feast which was given afterwards in his house. They reason, from Luke viii. 41. and Mark v. 22. that many events occurred, and much time elapsed, from the calling of Matthew to the visit of Jairus, which took place at the feast, Matt. ix. 10—18. Michaelis, Pilkington, and Bedford in his Scripture Chronology, unite these events. I have preferred the former conclusion, for the reasons assigned by Lightfoot.

Is it not probable that our Lord proposed some useful lesson by thus calling Matthew from the receipt of custom. The Jews expressed the utmost contempt and hatred of all those of their countrymen, who accepted the office now held by St. Matthew. In their opinion, vows made to thieves, murderers, and publicans, might be broken. These persons were regarded by them as profane, shepherds, almsgatherers, and publicans—אלו מסולין רועין, גבאין, ומוכסין. Their repentance also was considered very difficult. The Jerusalem Targum has the following canon, Demai, fol. col. 3. חבר שנעשה גבאי דוחין אותו מחבור. A pharisee that becomes a publican, they remove him from his order: but if he leaves his profession they restore him to his order again. St. Matthew appears to have been, from his official situation, which must have made him more generally known, the most suitable of all the apostles to become the

Capernaum.

Mark ii. 14. and as he passed by
Matt. ix. 9. from thence, he saw a man,
Luke v. 27. a publican, named Levi,
Matt. ix. 9. named Matthew,
Mark ii. 14. the son of Alpheus,
Matt. ix. 9. sitting at the receipt of custom.
Luke v. 27. and he said unto him, Follow me.
28. And he left all, rose up, and followed him.

MATT. ix. 9.

9 And as Jesus passed forth—and he saith unto him, Follow me. And he arose, and followed him.

MARK ii. part of ver. 13, 14.

13 And—
14 —he saw Levi—sitting at the receipt of custom, and said unto him, Follw me. And he arose and followed him.

LUKE v. 27.

27 —he went forth, and saw—sitting at the receipt of custom—

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SECTION XIII.

The Infirm Man healed at the Pool of Bethesda.

JOHN V. 1—15.

Julian Period, 4740. Vulgar Æra, 27.

Jerusalem.

1 After this there was a feast of the Jews[31]; and Jesus went up to Jerusalem.

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writer of the first Gospel; and he was an eye-witness also of what he records. The others, excepting St. John, and perhaps St. Peter, who probably dictated, or at least superintended, St. Mark's Gospel, were men of but little education, and not much known to their countrymen. Our Saviour, by calling St. Matthew, intended perhaps to reprove the self-righteousness and arrogance of the Pharisees; and to shew them that the most despised among men were preferred before them in the sight of God (*a*).

In addition to the reasons assigned by Lightfoot for separating the invitation to the feast at the house of Matthew, from the call of that Apostle, it may be observed, at that feast our Lord spake in parables. But this mode of teaching was never adopted till the Scribes and Pharisees had imputed his casting out of devils to the agency of an evil Spirit.

I have not thought it deserving of consideration, whether Matthew and Levi were different persons. It is the general, and, I cannot but think the correct opinion, that they were the same. I insert the words of Rosenmüller, as expressing my own opinion. An diversa tantum sint nomina unius ejusdemque personæ, an vero duo portitores simul vocati sint a Christo equidem definire non ausim. Quum tamen Marcus et Lucas in plerisque cum Matthæo consentiant, et alii etiam apostoli binomines fuerint (Simon Petrus, et Lebbæus Thaddæus) præferenda esse videtur eorum sententia, qui Levin et Matthæum diversa tantum esse nomina unius ejusdemque personæ existimant.—Rosenmüller, Scholia N. T. vol. i. p. 193.

(*a*) See Talmud in Nedarim per 3. halac 4. and Sanhed. per 1. fol. 24. ap Lightfoot, vol. i. p. 660.

[31] There are four passages in St. John's Gospel which are

Julian Period, 4740, Vulgar Æra, 27.

2 Now there is at Jerusalem, by the sheep-*market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches. Jerusalem.

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considered, by the majority of harmonizers, as intending to express the number of passovers, and the consequent duration of our Lord's ministry. They are the following—

ii. 13. *καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰȣδαίων, καὶ ἀνέϐη ἐις Ἱεροσόλυμα ὁ Ἰησοῦς.* The second is, v. i. *Μετα ταῦτα ἦν ἑορτὴ τῶν Ἰȣδαίων, καὶ ἀνέϐη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.* The third vi. 4. *ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰȣδαίων.* The fourth, xi. 55. *ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰȣδαίων.* Upon the right construction indeed of the second of these, the question of the duration of our Lord's ministry may be said to depend. The generally received opinion is, that our Lord's ministry lasted three years and a half, during which time four passovers were celebrated. The second of these passages, however, does not appear to warrant the supposition that a passover is the feast intended, and consequently no argument can be deduced from these passages to ascerain the duration of our Lord's ministry.

In all the other three passages, St. John uses the words *τὸ πάσχα*, to express the passover, in the second he uses only the word *ἑορτὴ*. Now this, it is evident, does not assert that the feast here meant was a passover. If we may judge from the other passages of St. John, without taking into consideration the other Gospels, we may say that the omission of the article demonstrates that he could not mean a passover; as the article is inserted in every other passage where the word *ἑορτη* is used, as referring to the feast of the passover. It is found also in the seventh chapter, where the same expression is given in reference to the feast of tabernacles. On examining the other Gospels, we shall see, that though St. Mark has once used the word without the article, when speaking of the feast of the passover, and St. Luke also has done the same thing, yet St. Matthew, like St. John, has uniformly preserved it; and so indeed have all the evangelists, with these two deviations only.

Matt. xxvi. 2. *τὸ πάσχα γίνεται.*
5. *μὴ ἐν τῇ εορτῇ.*
xxvii. 15. *κατὰ δὲ τὴν ἑορτὴν.*
Mark xiv. 1. *ἦν δὲ τὸ πάσχα*, &c.
2. *μὴ ἐν τῇ ἑορτῇ.*
The exception referred to is,
xv. 6. *κατὰ δὲ ἑορτὴν.*
Luke ii. 41. *τῇ ἑορτῇ τȣ̃ Πάσχα.* But in
xxiii. 17. *καθ' ἑορτὴν.*

John in this instance only uses the word *ἑορτή*, without the article. Compare the passages John ii. 23.—iv. 45.—vi. 4. —vii. 2.—vii. 8. 10. 11. 14. 37.—xi. 56.—xii. 12. 20—xiii. 1. 29.

These passages, in which *ἑορτὴ*, without the article, may denote the feast of the passover, may in fact be considered as the same: and it may be observed, therefore, that the expression *καθ' ἑορτὴν* is an idiomatical phrase, similar and equivalent to *κατ' ἔτος*, the construction of which depends on *πᾶς*, or *ἕκαςος*, understood. In this manner we must supply the ellipsis by St. Luke, who uses the expression *κατὰ πᾶν σάϐϐατον*, (Acts xiii. 27.) *καθ' ἑορτὴν* therefore will mean *κατὰ πᾶσαν ἑορτὴν*, or feast by feast; as *κατ' ἔτος*, signifies year by year: and as the propriety of the latter expression would be destroyed by the insertion of the article *τὸ*, so, to render the phrase *καθ' ἑορτὴν*, analogous in its construction, it was necessary that the article

Julian Period, 4740. Vulgar Æra, 27.

Jerusalem.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

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should be omitted. This therefore is done, and though some MSS, since the time of Theophylact, have inserted the article, yet the quotations from Origin have not the article, and Irenæus refers to the verse in such a manner, that there is no reason for supposing that it was found in his MS. It is omitted too in the Codex Alexandrinus, Cod. Vaticanus, Cod. Beza, and most of the Greek MSS (*a*).

The course of St. John's history seems to imply rather that this feast was not a passover. He relates that our Saviour remained in Judea after the first passover in his ministry, till he knew, "how the Pharisees had heard that Jesus made and baptized more disciples than John." He then left Judea, and departed through Samaria into Galilee. He then went to Capernaum, (vide ch. iv.) and after this, says the evangelist, was a feast of the Jews. It is, therefore, Mr. Benson (*b*) observes, natural to imagine that this was a feast of Pentecost, or tabernacles; because there has been nothing related by the evangelist which can imply so great a lapse of time, as intervened between passover and passover.

On the other hand it has been argued, that the feast, mentioned in ver. 1. was a passover, from what Jesus says to his disciples at Sychar, (John iv. 35.) "Say not ye, There are yet four months, and then cometh harvest." From this expression it is supposed that it then wanted four months to harvest; that is, to the passover, at which time the Jews' barley harvest began, (Lev. xxiii. 11, &c.); consequently the next of the three great feasts of the Jews would be that of the passover; and as Christ had so lately left Jerusalem for fear of the Jews, it is concluded, by those who maintain this opinion, that no other inducement but that of a great feast would have carried him thither so soon again. In reply to this, it is said, that our Saviour in these words merely alluded to a proverbial expression among the Jews, that between the seed-time and harvest there elapsed a period of four months. And, from the context, we are still more induced to suppose it was a prevailing idiom, signifying there was no necessity for delay; that the fields were already ripe, and ready for the labourers to begin their work, figuratively alluding to his reception among the Samaritans. The words, "lift up your eyes and look upon the fields, for they are white already to harvest," seems most pointedly to refer to the actual appearance of the surrounding country; for it does not appear probable, particularly as our Saviour was accustomed to draw his illustrations from surrounding objects, that he would have adopted this metaphor had he been encompassed with the desolation of winter, or that season of the year which preceded harvest.

The history, therefore, of this portion of our Lord's ministry, is as follows: at his *first* passoever he went up to Jerusalem, and continued in Judea for two or three weeks after it, baptizing, "though he himself baptized not, but his disciples," (John iv. 2.) His rapid and extensive success having excited the observation of the Pharisees, he thought it prudent to quit Judea, and passing through Samaria in the midst of the harvest, impressed upon his disciples the readiness of the Samaritans to receive his doctrines, by an illustration very beautifully drawn from the scenes and operations which were passing before them. He then continued his journey into Galilee (it was but a three day's journey from Jerusalem to Galilee,) and after re-

Julian Period, 4740. Vulgar Æra, 27.

4 For an angel went down at a certain season into the Jerusalem.

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maining there for a few weeks returned again to Jerusalem, according to Cyril and Chrysostom, to celebrate the feast of Pentecost, or, according to others, at a somewhat later period, to celebrate the feast of tabernacles.

The most formidable objection to the supposition that the miracle at the pool of Bethesda, and the subsequent plucking of the ears of corn, took place at the feast of Pentecost, is given by Archbishop Newcome. This author supposes that a whole year probably elapsed between the conversation with Nicodemus at the first passover, and the miracle at Bethesda; and he gives a calculation of the probable periods that he supposes must have transpired between the several events; allowing the shortest time possible for each. According to this calculation, he makes it appear that four months and a half must at least be allowed; and, as the Pentecost was only fifty days after the Passoever, this statement alone will be sufficient to prove that the miracle at the pool of Bethesda could not have been wrought at Pentecost. I have endeavoured to compress his reasoning within the shortest compass.

After the passover, in which Christ conversed with Nicodemus, we read, John iii. 22. that Christ remained in Judea, and baptized, that is, his disciples who were with him baptized, (John iv. 2.) Now, as his disciples were not at that time with him, (for Andrew, Peter, James, and John, were not yet called) he must first have collected disciples before he baptized—and as he continued there till he had baptized more disciples than John, it is not improbable that our Lord stayed in Judea for at least one month.

To this it may be answered, that there were many who followed Christ, and many, though they had seen his miracles, who forsook him; whose names are not mentioned. The sacred narratives leave out so many events, and sometimes glance so slightly at many of the most important, that it is not at all improbable our Lord may have been followed from Jerusalem by many; who professed themselves his disciples for a time, and baptized in his name, yet who left him as others had done, because he did not fulfil the expectations they had previously formed of the Messiah. Their notions were so contradictory, that we may very naturally suppose they were satisfied with the miraculous proofs he gave that he was more than a prophet: but they were discontented with the continued subjection of their country to the Romans, and the poverty and lowliness of our Lord himself. It is not necessary therefore to suppose that his twelve apostles, or any of them attended him. Many who had seen, or had been assured of the miracle of the driving the buyers and sellers from the temple, might have followed him. The first intelligence of the open evident revival of miracles would have attracted the inhabitants of the surrounding districts in such numbers, that those who were baptized by Christ's disciples would soon exceed those who were baptized by John: and as the jealousy of the Jews would be soon excited, more especially as our Lord had now begun to be the object of public attention, there is no reasonable cause why a month should be the period of his residence in Judea: seven or ten days would be amply sufficient.

The tour from Judea, through Samaria to Galilee, Archbishop Newcome supposes must have occupied at least seven days. The distance from Judea to Samaria is about sixty miles, from thence to Cana fifty more. It appears, from John iv.

Julian Period, 4740. Vulgar Æra, 27.

pool, and troubled the water: whosoever then first, Jerusalem.

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40 and 43. that our Lord remained at Samaria two days; seven days, therefore, will be sufficient to allow for this journey.

At Cana, Archbishop Newcome supposes, our Lord remained four days at least: to allow time for the nobleman of Capernaum (which was about thirty-five miles distant,) to hear of our Lord's miracles, and to send the message to him respecting his son, the answer returned, &c. Four days, we may well suppose, would be occupied in the transactions related in John iv. 46. to the end.

The Archbishop allows eight days for the teaching in the synagogues, mentioned Luke iv. 15. and four for the sojourning at Nazareth, Luke iv. 16. His arguments on these points are satisfactory.

Three weeks are allowed by this divine as the time of our Lord's remaining at Capernaum, Matt. iv. 13. because it is said, "He dwelt there." But it seems to have escaped his attention, that the expression in the original, *κατῴκησεν εἰς Καπερναὺμ*, does not uniformly mean, he took up his constant residence. The word *κατοικέω* sometimes denotes, to remain in a place for a short time, to reside as a guest. It appears probable that our Lord might have been invited to Capernaum, to the house of the nobleman whose son he had cured. We learn, in Matt. viii. 20. that Christ had not where to lay his head, that is, he had no habitation which he could call his own. We are informed that he *dwelt* at Capernaum: but the word, in the original, does not imply that he continued there for so long a period as three weeks. It is more probable that the house of the nobleman, who is supposed to have been Herod's steward, served but as a temporary residence; from whence he might conveniently visit other parts of Galilee. When we remember the diligence with which our Lord attended to the immediate design of his mission, it seems more likely that he staid at Capernaum three or four days; after which he proceeded on his tour through Galilee, from whence when he returned he might again go back to Capernaum. This plan would fully justify the expression of the evangelist, that "he dwelt there." In addition to the three weeks allotted by Archbishop Newcome for our Saviour's residence at Capernaum, a period of one month is assigned to his tour through Galilee. This, however, is quite uncertain. Mark i. 38, 39. describes the same tour through Galilee, and relates the return of our Lord to Capernaum after some days, Mark ii. 1. δι' ἡμερῶν—an indefinite expression, which may possibly signify a month, but may with greater propriety be supposed to denote a a much less time. The circuit of Galilee may be considered seventy miles in extent; if we allow ten miles a day, the tour round Galilee, till the return to Capernaum, when Matthew was called, and our Lord left Galilee for Jerusalem, will be fourteen days. The whole time, therefore, between the conversation with Nicodemus, and the event we have been considering, may be easily comprised within the compass of seven weeks, and the feast at which the miracle at the pool of Bethesda was wrought might have been, and most probably was, *not* the Passover, but the Pentecost.

Pilkington places this cure at the pool of Bethesda, or Beth-Chesda, immediately after the temptation, (Evang. History, note to sect. 57.) supposing as the event took place in Judea, it was in the first visit there. But he has produced no authority for his supposition, which may be considered as merely arbitrary.

Julian Period, 4740. Vulgar Æra, 27.

Jerusalem.

after the troubling of the water, stepped in, was made whole of whatsoever disease he had [32].

5 And a certain man was there which had an infirmity thirty and eight years.

(a) Vide Marsh's Michaelis, vol. iii. notes, p. 60. Benson, p. 253.
(b) Chronology of Christ's life, p. 245. 248, 249.

[32] The authenticity of this passage has been much disputed among divines; some having considered it as an interpolation, which was inserted from the marginal notes, illustrative of the popular superstition. Doddridge, from Jerome, supposes the pool to be partly mineral, and used for general bathing, and that it was endued with a miraculous power some time before the ministry of Christ; and that after this miracle, or after the rejection, or the passion of Christ, its virtue ceased.—Lightfoot remarks: to these waters flowing from Siloam, as a type of the Messiah, it might please God to give this miraculous virtue some time before "He that was sent appeared," (John ix. 7.) that this pool was first laid by Solomon, Josephus de Bel. lib. 5. cap. 13. compared with Nehemiah iii. and at first called Solomon's Pool, or now Bethesda, or the place of mercy, from its beneficial virtue. He adds, that the fountain Gihon, 1 Kings i. 33. is also named Siloam, Chald. Paraph. ad loc. Thus R. Solomon and D. Kimchi, Gihon is Siloam. The spring divided into two streams, fed at some distance two pools of water, the lower pool, to the west of Jerusalem, called the Pool of Siloam, John ix. 7. Neh. iii. 15. and formed by Hezekiah, 2 Chron. xxxii. 30; and the upper pool, named the Pool of Solomon, or the Old Pool, Isa. xxii. 11. to the south-east, which is this Pool of Bethesda. Solomon was anointed king at Gihon, (1 Kings i. 45.) and the waters of Siloam were held in such estimation among the Jews, that the prophets made them a type of the kingdom of David and of Christ, (Isa. xii. 3. and viii. 6.) which is thus explained by the Targum, or Chaldee Paraphrase, "The kingdom of David that rules them quietly." The whole of this transaction was typical of Christ. He is the true Bethesda, or house of mercy, the fountain (foretold by Zech. xiii. 1.) open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, unto which all the poor, the blind, the impotent, are invited to come, to receive health, and strength, and life eternal.

Bishop Marsh, however, is of opinion (Introd. to N. T. vol. ii. p. 732, note 118.) that the fourth verse is spurious, "from its being omitted in the Codex Bezæ and the Codex Vaticanus, which are the two most ancient MSS. now extant. It is likewise omitted in the Codex Ephrem (which is inferior in age to the Codex Beza,) but written in the margin as a scholion; it is written in more modern MSS. in the text, but marked with an asterisk, or obelus, as suspicious; and in MSS. still more modern it is written without any mark, which gives us, (he concludes,) the various gradations by which it has acquired its place in our present text, and a certain proof that the verse was originally nothing more than a marginal scholion, and of course spurious." Verse four is likewise omitted in the Camb. MS. Copt. and is marked with an asterisk, or appears only in the margin of five, or six, of the Paris MSS. But in every other MS. and in all the versions, and Greek Scholiasts Clemens, Alexandrinus, Jerome, and St. Augustin, its authenticity is established.—See Elsley in loc. and Mr. Penn's work on the Mosaical Geology, the last, in which the subject is discussed.

Julian Period, 4740. Vulgar Æra, 27.

Jerusalem.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk [33].

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

SECTION XIV.

Christ vindicates the Miracle, and asserts the dignity of his Office.

JOHN v. 16. to the end.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answered them, My Father worketh hitherto, and I work [34].

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[33] This was contrary to the letter of the law, Jer. xvii. 21, 22. and extremely so to the traditions: for, according to them, he that carrieth any thing on the sabbath, in his right hand or left, or in his bosom, or upon his shoulder, he is guilty. Talmud. in Lab. per 10. In this the man's faith was tried, for in taking up his bed he risked death or scourging. Our Saviour here assumes the power of a prophet, who, the Jews held, had a right to infringe the rest of the sabbath; justifying it from Joshua surrounding Jericho seven successive days with the ark. Grotius, Whitby, in loc.

[34] In this verse our Saviour fully declares to the Jews his Messiahship. Schoetgen considers the verse to be a continuation of a conversation which the evangelist has omitted. The subject is the sabbath. The words of our Lord, as the Jews

Julian Period, 4740. Vulgar Æra, 27.

In a progress.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all

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perfectly understood, contain an assertion of his high office, in as plain terms as the plan of his ministry permitted. And none but a being who was invested with the offices and character of the Messiah, could have adopted such language without blasphemy. As my Father on the sabbath day still continues the mighty works which are visible in the kingdom of his great creation, so do I likewise work in the spiritual kingdom which I am now establishing in the world. Since the day when the world was made, the sublime scheme of Providence has been maturing. God, the Creator, has been preserving the world, that his Church might be completed, and the spirits of mankind be admitted the companions of angels. God the Son has governed and directed the generations of Adam; imparting to them gradual revelations of his will, and appointing them institutions to preserve his mercy in their remembrance. Whether he spake by the prophets, himself, or his apostles, he, like the God of the creation, never ceases to benefit mankind. God the Holy Spirit, from the moment when the Angel Jehovah ordained the institution of sacrifice after the fall, has ever continued to make his appeal to the heart of man, persuading and entreating them to accept the mercy provided for them by the mysterious atonement of the divine Incarnate. The world was created and the plan of revelation was formed at the same time —they have their origin from the same God. His glory, and the happiness of man, are the objects with both; they began together, they continue together, but they will not end together. For as the soul is superior to the body, as God is superior to the universe, he has ordained that the body shall die, and the earth itself shall perish. The heavens shall pass away, but the spirit shall triumph in the ruins of the universe. The world continues till the Church is completed. The scaffolding shall be destroyed when the temple of God is built. With this system of truth the Jews were well acquainted. They knew that from the time the visible world was made, the Angel Jehovah had constantly guided the Church of God; and Christ, by the assertion in this verse, declared himself that great being who began to plan the happiness of mankind at the time when the Father created the world, and who continued equally with the Father to work for their benefit. I use this term, "to work," because it is warranted by our Lord; and shall not stop to discuss the questions which have been proposed by metaphysicians, on the causes of the actions of the Deity. It may, however, be added, that we cannot entertain a more lofty notion of the Deity, than that He is eternally blessing myriads of animated worlds. *Παύεται οὐδέποτε ποιῶν ὁ Θεὸς; ἀλλ' ὥσπερ ἴδιον τὸ καίειν πυρὸς, καὶ χίονος τὸ ψύχειν οὕτω καὶ Θεοῦ τὸ ποιεῖν.* God never ceases from action; but as it is the property of fire to burn, and of the snow to chill, so is it the property of the Deity to act and do.—Philo de alleg. lib. ii. apud Schoetgen, Hor. Hebr. vol. 1. p. 354.

Julian Period, 4740. Vulgar Æra, 27. Jerusalem.

things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

Julian Period, 4740. Vulgar Æra, 27.

Jerusalem.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words[35]?

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SECTION XV.

Christ defends his Disciples for plucking the Ears of Corn on the Sabbath-day[36].

MATT. xii. 1—8. MARK ii. 23—28. LUKE vi. 1—5.

Luke vi. 1. And it came to pass on the second sabbath after the first[37], that he went through the corn fields: In a progress.

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[35] Mr. Mann, in his Dissertation on the true Year of Christ's Death, has asserted that the sixth chapter of St. John ought to be placed before the fifth. He imagines a connection between John iv. 54. where we read, "This is the second miracle that Jesus did, when he was come out of Judea into Galilee;" and ch. vi. 1. "After these things Jesus went over the sea of Galilee, which is the sea of Tiberias." This alteration is very suspicious, as it is proposed to defend the hypothesis maintained in his work, that the ministry of Christ lasted only sixteen months, and in it two passovers only were observed. Neither is the supposition at all warranted by the argument. For our Lord, as Doddridge (vol. i. p. 411.) has well remarked, frequently changed his place, and came back again to that which he had formerly visited. It is inconsistent too with his own hypothesis, because, according to that which he has adopted in the harmony, "Christ had crossed the sea to Gergesa, and dispossessed the legion, after the cure of the nobleman's son, and long before the passing over the sea, that is here referred to, (which was plainly not to Gergesa, but to the desert of Bethsaida:) so that there is no shadow of a reason for such an unexampled transposition, which has no copy or version to support it." So far Doddridge, who refers to the subject in other notes in his Expositor, to which it is not necessary now to refer.

[36] The plucking of the ears of corn is mentioned by St. Matthew as an isolated circumstance. He has placed it in the midst of a tour through Galilee, without asserting that it took place there. The phrase, on the contrary, with which the narration is introduced, will remarkably harmonize with the order as-

Matt. xii. 1. and his disciples were an hungred, and began to pluck the ears of corn In a progress.

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signed to it by the other evangelists. St. Matthew does not say, *ἐν τῇ ἡμερα*, but *ἐν τῷ καιρῷ, ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων*. A phrase which by no means connects the plucking of the ears of corn with the event related, either before or after that circumstance. It is related by St. Mark after the feast in the house of St. Matthew, and St. Luke follows the same arrangement, adding, that the ears of corn were plucked after some great festival. As there is no other festival mentioned in the New Testament to which this allusion could be made, but that which is given in its chronological order in John v. I have followed the general authority of the harmonizers, and placed this event in the present section.

It is evident that the disciples did not pluck the ears before the passover. It was particularly forbidden to gather any corn before the sheaf of the first fruits had been waved in the temple; the Jews would undoubtedly have reproached them, had they cause for so doing, with this twofold violation of the law, the plucking the corn before the time allowed, and the doing so also on the sabbath; whereas they confined themselves only to the latter charge. According to their canons (*a*), he that reapeth corn on the sabbath, to the quantity of a fig, is guilty. And plucking corn is as reaping: and whosoever plucketh up any thing from it while growing, is guilty.

The Jews, in the days of our Lord, had, for the most part, lost sight of the spirit of their law, and burthened the people with a number of severe and superstitious observances. Their traditional laws respecting the sabbath were intolerably minute and wearisome. The greater part of them are collected by Dr. Wotton, in his work on the Misna, among which is the following prohibition, which our Lord and his disciples were accused of violating. It is to be found in the Shabbath (*b*). העשה מלאכות הרבה מעין מלאכה אחת אינו חייב אלא חטאת אחת. He that doth several works under one principal head is guilty only of one sin. The Jewish masters divided works, as they relate to the sabbath, into principal and secondary, or, as they called them, fathers and children of works. If a man does one principal work, and twenty secondary ones, it is, according to them, but one sin, and consequently deserves one punishment: thus to grind is a principal work. All dividing of things before united in their nature, come under this head. The second section goes on to enumerate thirty-nine principal works forbidden on the sabbath: the first six of which are sowing, ploughing, reaping, binding, threshing, winnowing, cleaning, grinding; under which last term they included the action of our Lord and his disciples. But not only was this action forbidden in the traditionary law, it was prohibited likewise in that of Moses, Exod. xxxiv. 21. Our Lord, therefore, in his reply to the Jews, asserted his superiority over the traditions of the elders, and his power of dispensing with the Mosaic law. He declares to them that he was Lord of the sabbath. He it was, who had enacted this very law of Moses, in one of those appearances which are justly called the preludes to his incarnation (*c*), and he now claims dominion over the law which he had made. By the same power which enacted, he abrogated, or dispensed with that law as it was interpreted by the rigid superstitions of the elders. He restored it to its true use; allowing

Mark ii. 23. as they went,
Matt. xii. 1. and to eat,

In a progress.

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works of necessity and mercy to be wrought on that day, and declaring that the sabbath was made for man, not man for the sabbath. To prove to them that such was the spirit, though not the letter of the law, he refers them to their own customs for the justice of his assertion, to the example of David, the practice of the priests, and their own legal violations of that day, when it suited either their convenience or their interest (*d*).

The plan of this work prevents me from directing the attention of the reader to the devotional reflections, so evidently arising from the magnificent and interesting narrative of the conduct of our Lord during his more permanent incarnation; or it would be easy to fill many pages to an indefinite extent. Yet I would earnestly desire to remind every clerical reader of the admirable sentiments quoted by Lightfoot on this passage—the priests in the temple profane the sabbath, and are guiltless—עבודה שהיא לשם קדושים אין עבודה. The servile work which is done in holy things is not servile; and אין שבות במקדש כלל, there is no rest at all in the service of the temple. The meanest office in the temple of God, the most laborious drudgery that aims in its result to be useful to man, is the most honourable and elevated happiness to which a human being can aspire. The clergy are especially called upon, in an age of religious indifference, to the active performance of their arduous duties. Their sacred calling dignifies the men. They are separated from among their brethren: they are admitted into the holy of holies, in communion with God himself. The service of God is the highest honour, and it is a service which will continue for ever. The remembrance of the manner in which it is performed, will remain with the consciousness that defies the grave. The happiness that arises from the recollection of a life devoted to these duties, will increase with the enlargement of our faculties, and the gradual perfection of our nature, in that immortal state of our existence, which has been provided for mankind, by the mercy of the Son of God.

(*a*) Talm. in schab. per 7. and Maimon. schab. per 7 and 8. (*b*) Chap. vii. sect. 1. last sentence and sect. 2. This work is now very rare and valuable; its title is—Miscellaneous Discourses relating to the traditions and usages of the Scribes and Pharisees in our blessed Saviour's time, 2 vols. 8vo. 1718. The second volume contains a translation of the Shabbath and Eravin. (*c*) Preludia incarnationis—vide Bishop Bull's Defensio fidei Nicenæ, p. 7. Grabe's edit. fol. 170. See also Nares' review of the improved version. (*d*) Lightfoot, vol. ii. p. 185-6. on this chapter, fol. edit.

[37] There are three explanations of this phrase, *εν σαββάτω δευτεροπρώτω*. That of Epiphanius and Beza, that the day here meant was the last day of the feast of the passover. The second that of Scaliger, Lightfoot, Casaubon, Whitby, that it was the first sabbath after the second day of unleavened bread. The third of Grotius and Hammond, that it was the day of Pentecost falling on a sabbath. The latter opinion is adopted in the present arrangement. To this opinion the greatest objection is, that the harvest would probably be over before the Pentecost: but Grotius remarks, that the wheat harvest was going on at the Pentecost, which on this account was called "the feast of harvest," Exod. xxiii. 16. Though loaves made of new bread were presented at Pentecost, this will not prove that the harvest was entirely gathered in. The wheat plucked by the disciples might have been among the last ripe corn of that season (*a*).

(*a*) For other opinions, see Wotton's Misna, vol. i. p. 268-9. Pil-

Luke vi. 1. rubbing them in their hands.

In a progress.

Matt. xii. 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do on the sabbath-day.

Mark ii. 24. Why do they on the sabbath-day that which is not lawful?

Luke vi. 2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3. And Jesus, answering them,

Mark ii. 25 said unto them, Have ye never read

Luke vi. 3. so much as this, what David did,

Mark ii. 25. when he had need, and was an hungred, he and they that were with him?

26. How he went into the house of God, in the days of Abiathar the high-priest[38], and did

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kington's Evang. Hist. notes, p. 19. Hewlett's Commen. in loc. &c. many others have been given, but these seem to be most worthy of attention.

[38] Michaelis remarks on these words, "in the days of Abiathar the high-priest," that the mode of quoting the books of the Old Testament is sometimes so rabbinical, that a critic acquainted only with the Greek cannot understand it: as the fact here related of David did not take place in the priesthood of Abiathar, but in that of his father Abimelech. To account for this apparent inaccuracy, Michaelis (*a*) considers the words "in the days of Abiathar the high-priest," as a mere rabbinism. The rabbies were accustomed to select some principal word out of each section, and apply that name to the section itself.

Rashi, for instance, in his remarks on Hosea ix. 9. says, some are of opinion that the town here mentioned is Gibeon of Benjamin, "in the concubine," or, as it is in our version, Judges xix. 14. בנימן בפילגש (Michaelis ought to have said גבעה) גבען וה.

The same Rabbi observes on Ps. ii. 7. כמ׳ שאמר בדבנר כה אמר יהוה ביד דויד אושיע ישראל, "as is said in Abner, the Lord spake, through David I will deliver Israel." Abenezra on Hosea iv. 8. says כאומר סמוך עלי, as is said near Eli. In this manner quotations are sometimes made in the New Testament. Mark xii. 26. *ὀκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως ἐπὶ της τōυ Βατυ*, Rom. xi. 2. *ἢ ὀυκοῖδατε, ἐν Ἡλία τί λέγει ἡ γραφή*; and the above mentioned passage in St. Mark, which has been thought to contain a contradiction, may be explained 'in the chapter of Abiathar,' or in that part of the book of Samuel where the history of Abiathar is related.

The remark of Rosenmüller, in his note on this passage, is by no means conclusive against the opinion of Michaelis. Preferenda esset sine dubio hæc explicatio si Marcus addidisset verbum *γεγραπται*, vel *λεγει ἡ γραφη*, ut Rom. xi. 2—Bishop Marsh seems to incline to this opinion: but though the evangelists generally adopt this mode of expressing themselves, it is not uniformly done. The contradiction is again variously reconciled by other commentators. Some suppose that Abiathar was the priest, and Ahimelech the high-priest, and that Ahimelech was called Ahimelech Abiathar, אב, father understood; and Abiathar was called Abiathar Ahimelech, בן, son understood; and others reconcile the histories by supposing that they both officiated in the high priesthood, and the name of the office was indiscriminately applied to either.

(*a*) Marsh's Michaelis, vol. i. p. 133. Rosenmuller, Dr. A. Clarke, &c. in loc.

Luke vi. 4. take, and eat the shew-bread, and gave also to them that were with him, which Is a progress.

Matt. xii. 4. was not lawful for him to eat, neither for them that were with him, but only for the priests?

5. Or have ye not read in the law, how that, on the sabbath-days, the priests in the temple profane the sabbath, and are blameless?

6. But I say unto you, that in this place is one greater than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Mark ii. 27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. Therefore the Son of Man is Lord also of the sabbath.

MATT. xii. part of ver. 1. ver. 2, 3. part of ver. 4. and ver. 8.

1 At that time Jesus went on the sabbath-day through the corn—

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which—

8 For the Son of man is Lord even of the sabbath-day.

MARK iii. ver. 23. and part of ver. 24, 25, and 26.

23 And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began—to pluck the ears of corn.

24 And the Pharisees said unto him, Behold—

25 And he—what David did—

26 —eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

LUKE vi. part of ver. 1. 3, 4. and ver. 5.

1 —and his disciples plucked the ears of corn, and did eat—

3 —said, Have ye not read—when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did—it is not lawful to eat, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

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SECTION XVI.

Christ heals the withered Hand[30].

MATT. xii. 9—14. MARK iii. 1—6. LUKE vi. 6—11.

Matt. xii. 9. And when he was departed thence,

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[30] This section is inserted here on the authority of all the harmonizers. It is placed next to the plucking the ears of corn by each of the evangelists. Our Lord by action and miracle here enforced what he had already urged, the superiority

Is a progress.

Luke vi. 6. it came to pass also on another sabbath, that
Mark iii. 1. he entered again
Matt. xii. 9. he went into their synagogue,
Luke vi. 6. and taught.
Mat. xii. 10. And, behold, there was a man
Luke vi. 6. whose right hand was withered.
7. And the Scribes and Pharisees watched him, whether
Mark iii. 2. he would heal him on the sabbath-day: that they might
Luke vi. 7. find an accusation against him.
8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.
Mat. xii. 10. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.
Luke vi. 9. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good or to do evil? to save life or to destroy it?
Mark iii. 4. But they held their peace.
Mat. xii. 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?
12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.
Mark iii. 5. And when he had looked round about on them
Luke vi. 10. upon them all
Mark iii. 5. with anger; being grieved for the hardness of their hearts; he saith unto the man, Stretch forth thine hand.
Mat. xii. 13. And he stretched it forth; and it was restored whole, like as the other.
14. Then the Pharisees
Luke vi. 11. were filled with madness, and (they)
Mark iii. 6. went forth with the Herodians, and straightway
Mat. xii. 14. held a council against him;
Luke vi. 11. and communed one with another, what they might do to Jesus, (and)
Mat. xii. 14. how they might destroy him.

MATT. xii. part of ver. 10. 13, 14.

10—which had *his* hand withered—
13 Then saith he to the man, Stretch forth thine hand.
14 —went out—

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of the spirit of the law to the tradition of the elders. It is lawful to do good on the sabbath-day, appears to be in direct opposition to the very extraordinary decision of the school of Schammai. Let no one console the sick, or visit the mourning on the sabbath day. It was principally against the decisions of this school that our Lord spake; for the school of Hillel had in some respects decided otherwise. By some canons of the Jewish law, it was permitted to the people to prepare medicine, and to perform any service which was required for the actual preservation of life.

MARK iii. part of ver. 1, 2. ver. 3. and part of ver. 4, 5, 6. In a progress.

1 And—into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal—accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill?—

5 —And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth—took counsel—against him, how they might destroy him.

LUKE vi. part of ver. 6, 7. ver. 8, 9. and part of ver. 10.

6 —he entered into the synagogue—and there was a man—

7 —on the sabbath-day, that they might—

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about—he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

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SECTION XVII.

Christ is followed by great Multitudes, whose Diseases he Heals[40].

MATT. xii. 15—21. MARK iii. 7—12.

Mat. xii. 15. But when Jesus knew it, he withdrew himself from thence,

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[40] This section is placed here on the concurrent testimony of all the harmonizers. The scriptural authority is to be found in Matt. xii. 15. Christ withdrew himself for a time in consequence of the enmity of the Pharisees and Herodians, which had been excited by his instructions concerning the observance of the sabbath.

In this section we read, Mark iii. 11.—Unclean spirits when they saw him fell down before him, &c. &c. Is it probable that if these were madmen only, they would be charged by our Lord not to make him known. The exclamations and ravings of the insane are ever disregarded. There would be no meaning in this command, if we consider it as addressed to those only who were deprived of reason. It must have been addressed to those who were capable of comprehending it, that is to evil spirits, which were visible to Christ, though invisible to mere men. It is easy on this interpretation, the only one indeed which is supported by the express language of Scripture, to understand on what account the evil spirits trembled at his appearance. They had seen and known our Lord in his pre-existent state—they knew the effect of his humiliation—they shrank back from the rays of his glory, though it was shrouded under the veil of his humanity. He refused to receive the testimony of evil spirits. His kingdom was to be established by the quiet submission of the human under-

Mark iii. 7. with his disciples to the sea: In a progress.
Mat. xii. 15. and great multitudes followed him,
Mark iii. 7. from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan:

8. And they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10. For he had healed many; insomuch that they pressed upon him to touch him, as many as had plagues.

Mat. xii. 15. and he healed them all.

Mark iii. 11. And unclean spirits, when they saw him, fell down bebefore him, and cried, saying, Thou art the Son of God.

12. And he straightway charged them that they should not make him known.

Mat. xii. 17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

18. Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19. He shall not strive nor cry; neither shall any man hear his voice in the streets.

20. A bruised reed shall he not break; and smoking flax shall he not quench, till he send forth judgment unto victory.

21. And in his name shall the Gentiles trust.

MATT. xii. 16.

16 And he charged them that they should not make him known.

MARK iii. part of ver. 7.

7 But Jesus withdrew himself—and a great multitude—

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SECTION XVIII.

Preparation for the Sermon on the Mount Election of the Twelve Apostles.

MARK iii. 13—19. LUKE vi. 12—19.

Luke vi. 12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God[41]. Galilee.

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standing to the silent, but resistless evidence of miracle, prophecy, and his own blameless submission to the will of his heavenly Father.

This view of the subject is confirmed by Luke iv. 41, as translated by Dr. Owen, *οὐκ εἴα αὐτὰ λαλεῖν ὅτι ᾔδεισαν*, and would not suffer them to say that they knew him to be the Christ."—Dr. Owen ap. Bowyer's Conjectures.

[41] It is to be remarked here, that our Saviour never under-

Galilee.

Luke vi. 13. And when it was day he called unto him his disciples,
Mark iii. 13. whom he would, and they came unto him:
Luke vi. 13. and of them he chose twelve,
Mark iii. 14. And he ordained twelve,
Luke vi. 13. (whom also he named apostles,)
Mark iii. 14. that they should be with him, and that he might send them forth to preach,
15. And to have power to heal sicknesses, and to cast out devils.
Luke vi. 14. Simon, (whom he also named Peter,) and Andrew, his brother,
Mark iii. 17. And James the son of Zebedee, and John the brother of James: and he surnamed them Boanerges, which is, The sons of thunder:
18. and Philip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphæus,
Luke vi. 16. And Judas
Mark iii. 18. Thaddeus,
Luke vi. 16. the brother of James, and Simon
Mark iii. 18. the Canaanite,
Luke vi. 15. called Zelotes;
Mark iii. 19. and Judas Iscariot, which also betrayed him.
Luke vi. 17. And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people, out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18. And they that were vexed with unclean spirits: and they were healed.
19. And the whole multitude sought to touch him, for there went virtue out of him, and healed them all.

MARK iii. part of ver. 13. ver. 16. and part of ver. 18.

13 And he goeth up into a mountain, and calleth *unto him*—
16 And Simon he surnamed Peter.
18 —and Simon—

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took any important work without dedicating himself to God in prayer. After imploring the divine blessing, he authoritatively separates the chosen witnesses of the truth of his Gospel, and confirms his power by the performance of numberless miracles. When the twelve apostles were appointed, and his divine mission fully demonstrated, he declares the doctrines he came to establish in what is generally called his Sermon on the Mount.

Matthew (v. 1.) observes, Jesus sate down after he had ascended the mountain: Luke tells us that he stood on the plain. There is no inconsistency, however, between these narratives. Our Saviour might have stood up to heal the sick, and to avoid the pressure of the multitude who sought to touch him, (Luke vi. 19.) he probably retired again to the mountain, and addressed the assembled crowd, seated.

The various cures and miracles wrought by our Lord, we may well suppose would have much increased the number of his followers.

LUKE vi. part of ver. 14, 15, 16.

Galilee.

14 —James and John, Philip and Bartholomew,
15 Matthew and Thomas, James the *son* of Alpheus—
16 —and Judas Iscariot, which also was the traitor.

◆

SECTION XIX.

The Sermon on the Mount[42].

MATT. v. vi. vii. viii. 1. LUKE vi. 20. to the end.

Matt. v. 1. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

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[42] A brief statement of the reasons which induce me to follow the opinion of Archbishop Newcome, Lightfoot, Pilkington, Michaelis, Bishop Richardson, and others, contrary to the authority of Doddridge and Bedford, may be found in Archbishop Newcome's notes to his Harmony. Michaelis (*a*) observes, "that the Sermon on the Mount recorded by St. Luke, is no other than that recorded by St. Matthew, appears from the events which immediately follow it. Both evangelists relate that Jesus after the sermon was ended went into Capernaum, and healed the servant of a centurion; a cure attended with such remarkable circumstances, that I can hardly suppose it happened twice, and that too in the same city."

It is objected by Bedford and others, that the discourse in Matthew is different from that in St. Luke, as the former is delivered by our Lord while sitting on a mountain, but the latter standing on a plain, Matt. v. 1. compare with Luke vi. 17. But Dr. Clarke, on this latter place, has suggested "that Jesus might retire from them again to the top of the hill." And Dr. Priestley observes, "Matthew's saying that Jesus sate down after he had gone up the mountain, and Luke's saying that he stood on the plain when he healed the sick before the discourse, are no inconsistencies (*b*)."

St. Luke principally relates those parts of this discourse which were more peculiarly addressed to the disciples. It is remarkable that he has mentioned only two of the beatitudes. Markland (*c*) supposes that the discourses were the same, and delivered at the same time; but one evangelist chose to mention one part, and one, the other, as is done in various other places. These two beatitudes mentioned by St. Luke, were delivered to the disciples *as such*; in which view, though we cannot certainly tell how the parts were connected by our Saviour when he spoke it, yet it may be supposed to have been something like this. Happy are ye, though ye be very poor, (Luke,) especially those who are poor in spirit, (Matthew.)—Happy are ye, though ye be hungry now, (Luke,) especially those who hunger and thirst after righteousness, (Matthew.)

The general interpretation of the word poor in St. Luke, is usually considered to be given by St. Matthew. It seems more probable that our Lord used the words *ὀι πτῶχοι*, and *ὀι πεινῶντες, καὶ διψῶντες*, and that St. Matthew wrote the expressions in their metaphorical, and St. Luke in their literal sense. Markland, however, supposes that our Lord used the words mentioned by St. Matthew, *τῷ πνέυματι*, and *καὶ δικαιοσύνην*, and I have united on his suggestion the words of both Evangelists.

Luke vi. 20. And he lifted up his eyes on his disciples,
Matt. v. 2. And he opened his mouth, and taught them, saying,

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As the High Priest, passing through the holy place when he went up into the holy of holies to consult the oracle, heard the voice as of a man speaking from the mercy-seat, so in contemplating this portion of the New Testament, we seem to have passed on to the most spiritual communication of God to man. Freed from the types and shadows of the Mosaic law, and rescued from the cloudy traditions and perversions of the Pharisees, the light of the sun of truth breaks forth in all its splendour. We hear, from an infallible oracle, the utter overthrow and refutation of all the false glosses and rabbinical corruptions, which had so long perverted the spirit of the divine law. To enter into a long and laboured examination of the various precepts contained in this address, would be merely to transcribe the commentaries of Whitby, Lightfoot, Grotius, and others. The plan of this work precludes me from entering at length into the interpretations of a more general nature. It may, however, be useful to remark a circumstance which has not been much discussed by these commentators; and that is the thorough contrast between the Messiah and the worldly teachers of the Jewish people. The Rabbis were accustomed to prefer as their pupils and disciples, the talented, the learned, the refined, and the wealthy: Christ selected the rude and unlearned, the unpolished and the poor. The rabbis scorned to associate with the despised and hated publican; Christ enrolled the neglected and hated publican among his chosen disciples. The wickedness of the nation increased, in spite of the learning of their teachers, because those teachers were corrupt, and proud, and worldly; the Church of Christ was established in holiness, because its first teachers, though ignorant and rude, were disinterested, humble, and spiritual. Rites and ceremonies had usurped the place of the prayer of the heart, and the homage of a holy life; Christ enforced the meaning of the law, and exalted devotion and virtue above vows and sacrifices, and all the observances of superstition. The priests were endeavouring to make the law worldly, the Messiah made it spiritual. They would have changed the law of God into an encouragement of the propensities of the animal or inferior nature of man; Christ taught them that the entire conquest of this nature was required by their Father in heaven. The priests encouraged, under the appearance of strict obedience to the law, ingratitude to parents, revenge, facility of divorce, and other evils; Christ commanded them to honour their parents, though they had vowed the dedication of their substance to God, Matt. xv. 5. he commanded love to their enemies, and self dominion over the most powerful passions. He offended at the same time no prejudices—he taught them to pray in a selection from their own liturgical services: he exhorts them to the fulfilment, even to the very letter, of their ritual law. He taught in plain and simple language, such as his hearers instantly understood, and the most ignorant and unlearned in this age (with but little exception arising from the passages particularly referring to the Jewish customs,) can still thoroughly comprehend. Our Lord has here given a code of laws to the world, obedience to which will for ever annihilate all superstitious dependance upon every other mode of aspiring to the favour of the Almighty, than by aiming at spirituality of motive, and holiness of life. Not even the blood of the atonement will save that man from the effects of

Declaration who are blessed.

Luke vi. 20. Blessed *be ye* poor:

Matt. v. 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

Luke vi. 21. Blessed *are ye* that hunger now:

Matt. v. 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Luke vi. 21. Blessed are ye that weep now; for ye shall laugh.

Matt. v. 7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peace-makers[43]: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men

Luke vi. 22. shall hate you, and when they separate you from their company, and shall reproach you,

Matt. v. 11. and revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Luke vi. 22. and cast out your name as evil, for the Son of Man's sake.

23. Rejoice ye in that day,

Matt. v. 12. Rejoice, and be exceeding glad: for great is your reward in heaven:

Luke vi. 23. and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets.

Matt. v. 12. so persecuted they the prophets which were before you.

Woes denounced.

Luke vi. 24. But, wo unto you that are rich: for ye have received your consolation.

25. Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

26. Wo unto you when men shall speak well of you: for so did their fathers to the false prophets.

Privileges and duties of Christ's disciples.

Matt. v. 13. Ye are the salt of the earth[44]: but if the salt have lost

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evil, who professes to believe and hope, without repentance, and anxious exertion.

(*a*) Marsh's Michaelis, vol. iii. part i. p. 85. (*b*) Harm. p. 83. Newcome's notes to Harmony, fol. edit. p. 19. (*c*) Ap. Bowyer's Critical Conjectures, p. 204.

[43] The meaning of the word εἰρηνοποιοὶ in this passage, seems to be—preachers of the new covenant, who reconciled the two dispensations; who were not to enter upon the obscure and useless discussions of points of the ceremonial law, but to preach the sublimer doctrines of the Gospel. In Ephes. vi. 15. and ii. 14. an allusion seems to be made to this idea.—Vide Schoetgen, vol. i. p. 18.

[44] Schoetgen has favoured the world with a laborious and learned treatise on this difficult passage. It was the peculiar characteristic of our Lord's teaching, that he drew his illustrations from common objects, which were either in all probability

Matt. v. 13. its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world: [45] a city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.

16. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

The design of Christ's coming.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

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in the presence of his hearers when he addressed them, or were well known from their familiarity and frequency. This passage contains an allusion to salt which has lost its savour, and is afterwards trodden under foot as useless. Now salt, generally speaking, may be said never to lose its savour; neither can it be said to be trodden under foot. It is true, that Mr. Maundrell has informed us that, when he passed through the valley of salt, he broke off a part that had been long exposed to the rain and the sun, and it had perfectly lost its savour, though the inner part retained it; and we may suppose that this useless salt was trodden under foot. This, however, seems to be a much more recondite and abstruse meaning than we commonly meet with in our Lord's addresses to the people: neither would the poor and ignorant, whom he was addressing, immediately perceive the aptness of the allusion. The interpretation of Schoetgenius, therefore, appears much more probable. The people would be familiarly acquainted with every custom connected with the temple service, and any allusion to any part of it would be readily understood and remembered. There was a kind of salt used in Judea, which was principally composed of the bitumen obtained from the Asphaltite Lake. This salt, or bitumen, which had a fragrant odour, was strewn in great quantities over the sacrifices, both to prevent inconvenience to the priests and to the worshippers from the smell of the burning flesh, and to quicken the action of the fire, that the sacrifice might be more quickly consumed. Great quantities of this bituminous preparation lay in its appointed place in the temple, and was easily damaged. The virtue of the salt was soon lost by exposure to the effect of the sun and air, and it was then sprinkled over the pavement in the temple, to prevent the feet of the priests from slipping, during the performance of the service.—Schoetgen. Horæ Hebraicæ, vol. i. p. 18—24.

[45] Our Lord here confers on his apostles the same epithet as the Jews bestowed on their most distinguished teachers. That is, he had decreed that his apostles should take the place of the corrupt teachers of the Jewish law. The Messiah gave to his apostles, rude, ignorant, and despised fishermen and publicans, the rank and titles of their proud countrymen—"Light of the world." נר עולם, said the disciples of Rabbi Jochanan ben Saccai, Why do you weep, &c. &c.—Schoetgen. Hor. Hebr. vol. i. p. 24.

Matt. v. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Explanation of the sixth commandment.

21. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment:

22. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire[46].

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[46] Here are three gradations of crimes mentioned by our Lord, and three degrees of punishment respectively annexed to each. The first is causeless anger, unaccompanied with any abusive expressions to aggravate it; the second may be supposed to arise from the same source, increased by an exclamation, which denotes the triumph of vanity, mixed with insult and contempt; the third seems naturally to rise one degree higher, and occasions the opprobrious epithet, 'Thou fool.' The two former, we may observe, are threatened with the temporal punishment or animadversion of the Jewish tribunals, the council and the judgment, which were now deprived of the power of life and death, and could therefore take cognizance only of minor offences.

Now, it is highly analogous to our Saviour's reasoning to suppose, that the punshment annexed to the last crime would be of a temporal nature also, particularly as it can only be considered as an abuse of speech, like that of the preceding, though in a more aggravated form. On the contrary, to imagine that, for the distinction between 'Raca,' and thou fool, our blessed Lord should instantly pass from such a sentence as the Jewish Sanhedrim could pronounce, to the awful doom of eternal punishment in hell-fire, is what cannot be reconciled to any rational rule of faith, or known measure of justice. But a critical examination of the original text will remove this difficulty.

What we render "in danger of hell-fire," is in the Greek *ἐνοχος ἔϛαι ἐις τὴν γέενναν τȣ͂ πυρός*, "shall be liable to the Gehenna, of fire;" or, "the fire of Gehenna." It is well known that Gehenna is not a pure Greek word, but a compound formed of *γῆ*, land, and a proper name to correspond with the Hebrew expression the valley of Hinnom, or rather from the two Hebrew words, גיא, a valley, and הנום, Hinnom, the name of its possessor. (See Schleusner in *Γέεννα*, and Lightfoot's Chorogr. Cent. ch. xxxix.) In this desecrated spot the Jews burnt bones, the dead carcases of animals, the refuse and offal of the numerous victims, &c. and from the loathsome scene which this place exhibited, as well as from the fires which were kept constantly burning there, it was frequently used as the emblem or symbol of hell, and of hell torments in a state of eternity. But our blessed Lord may well be supposed to use it here in its literal sense, without any reference to its metaphorical meaning; and this will serve to clear the text of its supposed difficulty. For, when we consider what immense quantities of half

Matt. v. 23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24. Leave there thy gift, before the altar, and go thy way; first be reconciled to thy brother; and then come, and offer thy gift[47].

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putrid and offensive animal substances must have been consumed in that valley, to prevent contagion in so hot a climate, and in such a city as Jerusalem; we may with certainty infer that a great number of persons must be constantly employed in carrying all kinds of filth and offal to the spot, in supplying fuel, in attending on the fires, &c.

Now this must have been the lowest, most degrading, and offensive employment, in the estimation of a Jew, to which any human being could be devoted; and to this wretched state Christ declares, that he who indulges himself in the habit of treating his fellow-creatures with insolence and contempt, is in danger of coming. It is a common saying, that a man would rather be thought a knave than a fool: the appellation of thou fool, therefore, is attended with a degree of insult that is not easily forgiven; and he who practises such abuses of the tongue must every where expect to find an enemy, instead of a friend; till at length he sinks to the most loathsome offices that can be allotted to him, in order to gain a wretched subsistence.

This exposition derives further countenance from the use of the Greek adjective ἔνοχος in the original, which, connected with the future, ἔσται, may mean, shall be held, or bound, as a slave is to his master.—See Hewlett's Commentary in loc. Matt. v. 22.

[47] It has excited surprise among some writers, that the Gospels should be written in Greek, instead of the Syriac, or Aramaic, or Syro Chaldee dialect. The observation will only apply to St. Matthew's Gospel. The three other evangelists addressed their Gospels to Grecian or Roman converts. But the necessity of adopting the Greek language, as the dialect of all others most universally spoken, will appear from the remarkable fact that the Jewish writers who were cotemporary with our Lord, or the immediate successors of the apostles, have used many Greek words in their Hebrew, apparently without knowing that the Greek was foreign to their language. Many instances have occurred of this kind among the extracts I have met in Dr. Gill, Lightfoot, and Schoetgen, though it did not seem necessary to observe them. I have, however, collected some few.

1. *Προσφέρεις τὸ δῶρόν σου*, Matt. v. 23. שם היו מעלין את הדורון להק בה Tanchuma, fol. 54. 2.

2. *Ἴσθι ἐυνοῶν τῷ ἀντιδίκῳ σου*, Matt. v. 25. להשיב אנטדיקי Debarin rab. § 5. fol. 257. 1.

3. *Ἐπὶ τοῦ βήματος*, Judæi retinent vocem græcam, בימה Schoetgen. vol. i. p. 235.

4. *Κύριε μοῦ*, קירי מרי אבי Schemoth rabba, § 46. fol. 140. 2. ap Schoetgen. vol. i. p. 232.

5. *Πύλη*, כי נפק כתב על תרע פילי Schoetgen. vol. i. p. 252.

6. *Ὑποπόδιον*, איפופדין שלו' Schoetgen. vol. i. p. 192.
and איפופדין בעבד לבן Targum Jerusalem on Exod. xxiv. 10.

7. Venit quidem servum emere cupiens et dixit ad dominum ejus: Servus iste quem vendis קאקגריסין הוא או קאלוקגסין הוא num *κακηγόρος*, an *καλοκάγαθος* est? Schemoth rabba, § 43. fol. 138. 3. Schoetgen. vol. i. p. 214.

8. *Ἀπάντησις*, יצאין לפנטי של מלך Tanchuma, fol. 56. 1. Schoetgen. vol. i. p. 216.

9. *Συδαρίον*, Luke xix. 20. הוון ע״ר זוזי סודריה pecunias sudario

Matt. v. 25. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time, the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Explanation of the seventh commandment.

27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28. But I say unto you, That whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

Swearing prohibited.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

34. But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

35. Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

Of revenge.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any one will sue thee at the law, and take away thy coat, let him have thy cloak also.

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ligavit. Ketuvoth, fol. 67. 2, &c. צררן בסודר Rasche et Bava Mezia, fol. 42. 1.

Many others might be selected from the writers who have endeavoured to illustrate Scripture from the Talmudical writings; but these are sufficient to justify us in asserting that the Greek language was in general use in Judea, as well as in other parts of the Roman empire; and was the language therefore most suitable to the designs of the Evangelists.

Matt. iv. 41. And whosoever shall compel thee to go a mile, go with
him twain.
42. Give to him that asketh of thee; and from him that
would borrow of thee, turn not thou away:
Luke vi. 30. and of him that taketh away thy goods, ask them not again.
31. And as ye would that men should do unto you, do ye
also to them likewise.

Christians are to love their enemies.

Matt. v. 43. Ye have heard that it has been said, Thou shalt love
thy neighbour, and hate thy enemy.
44. But I say unto you,
Luke vi. 27. which hear, Love your enemies; do good to them
Matt. v. 44. that hate you; bless them that curse you; and pray for
them which despitefully use you:
45. That ye may be the children of your Father which is in
heaven: for he maketh his sun to rise on the evil and on
the good; and sendeth rain on the just, and on the unjust.

Christians are to do good to all men.

46. For if ye love them which love you, what reward have
ye?
Luke vi. 32. for sinners also love those that love them:
Matt. v. 46. do not even the Publicans the same?
47. And if ye salute your brethren only, what do you more
than others? Do not even the Publicans so?
Luke vi. 33. And if ye do good to them which do good to you,
what thank have ye? for sinners also do even the same.
34. And if ye lend to them of whom ye hope to receive,
what thank have ye? for sinners also lend to sinners, to
receive as much again.
35. But love ye your enemies, and do good, and lend, hoping
for nothing again; and your reward shall be great,
and ye shall be the children of the Highest, for he is
kind unto the unthankful, and to the evil.
36. Be ye therefore merciful,
Matt. v. 48. Be ye therefore perfect, even as your Father which is
in heaven is
Luke vi. 36. merciful, (and)
Matt. v. 48. perfect.

Directions on almsgiving.

Matt. vi. 1. Take heed that ye do not your alms before men, to be
seen of them; otherwise ye have no reward of your Father
which is in heaven.
2. Therefore when thou doest thine alms, do not sound a
trumpet before thee, as the hypocrites do, in the synagogues,
and in the streets, that they may have glory of
men. Verily I say unto you, they have their reward.
3. But when thou doest alms, let not thy left hand know
what thy right hand doth:
4. That thine alms may be in secret; and thy Father
which seeth in secret, himself shall reward thee openly.

How to pray.

5. And when thou prayest, thou shalt not be as the hypocrites
are: for they love to pray, standing in the synagogues,
and in the corners of the streets, that they may be

Matt. vi. 5. seen of men. Verily I say unto you, they have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven[46], Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

How to fast.

16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

To lay up treasure in Heaven.

19. Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt; and where thieves do not break through and steal.

21. For where your treasure is, there will your heart be also.

Christian simplicity enforced.

22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?

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[46] Lightfoot and Schoetgen have shewn, at length, that the various clauses of the Lord's prayer were similar to, and were probably borrowed from, various phrases used in the liturgical services of the Jews.

Mat. vi. 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Decision in religion enforced.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you, by taking thought, can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

29. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore, take no thought, saying, What shall we eat? or what shall we drink? or, wherewithall shall we be clothed?

32. (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things:

33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

Luke vi. 37. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven: To judge no man.

38. Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give into your bosom: for with
Matt. vii. 2. what judgment ye judge, ye shall be judged; and with
Luke vi. 38. the same measure ye mete withal, it shall be measured to you again.

39. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40. The disciple is not above his master: but every one that is perfect shall be as his master.

41. And why beholdest thou the mote that is in thy brother's eye, but
Matt. vii. 3. considerest not the beam that is in thine own eye?
4. or how
Luke vi. 42. canst thou say to thy brother, Brother, let me pull out

Luke vi. 42. the mote that is in thine eye; when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye; and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Matt. vii. 6. Give not that which is holy unto the dogs; neither cast ye your pearls before swine; lest they trample them under their feet, and turn again, and rent you.

Never to expose sacred things to contempt.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

The efficacy of prayer.

8. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9. Or, what man is there of you, whom, if his son ask bread, will he give him a stone?

10. Or, if he ask a fish, will he give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good gifts to them that ask him?

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law, and the prophets.

13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and many there be that go in thereat:

To enter in at the strait gate.

14. Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

15. Beware of false prophets; which come to you in sheep's clothing, but inwardly they are ravening wolves.

To avoid false prophets.

16. Ye shall know them by their fruits:

Luke vi. 44. For every tree is known by his own fruit: for of thorns men do not gather figs; nor of a bramble bush gather they grapes:

Mat. vii. 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth goood fruit.

19. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

Luke vi. 45. A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil:

Mat. vii. 20. Wherefore, by their fruits ye shall know them:

Luke vi. 45. for out of the abundance of the heart, the mouth speaketh.

Luke vi. 46. And why call ye me, Lord, Lord, and do not the things which I say?

To be doers of the word, and not hearers only.

Mat. vii. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, which is in heaven.

Mat. vii. 22. Many will say unto me, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore, whosoever heareth,
Luke vi. 47. cometh to me, and heareth
Mat. vii. 24. these sayings of mine, and doeth them, I will
Luke vi. 47. shew you to whom he is like.
48. He is like
Mat. vii. 24. unto a wise man, which built his house,
Luke vi. 48. and digged deep, and laid the foundation on a rock: and when
Mat. vii. 25. the rain descended, and the floods came, and the winds blew
Luke vi. 48. the stream beat vehemently upon that house, and could not shake it;
Mat. vii. 25. and it fell not, for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man,
Luke vi. 49. that, without a foundation, built
Mat. vii. 26. his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and
Luke vi. 49. the stream did beat vehemently
Mat. vii. 27. upon that house, and it fell, and great was the fall of it.
Luke vi. 49. immediately it fell; and the ruin of that house was great.

Mat. vii. 28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the Scribes.

Matt. viii. 1. And when he was come down from the mountain great multitudes followed him.

MATT. V. 44.

44 Love your enemies—do good to them.

MATT. vii. ver. 1. part of ver. 2, 3, 4. ver. 5. and part of ver. 24. 26, and 27.

1. Judge not, that ye be not judged.

2 For with—what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but—

4 —wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

24 —liken him—upon a rock:
25 —and beat upon that house—
26 —which built—
27 —beat—

LUKE vi. part of ver. 20, 21, 22. 27. ver. 28, 29. part of ver. 30. 32. 42. ver. 43. and part of ver. 47, 48, 49.

20 —and said—for yours is the kingdom of God.

21 —for ye shall be filled—

22 Blessed are ye when men—

27 But I say unto you—which hate you;

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

30 Give to every man that asketh of thee—

32 For if ye love them which love you, what thank have ye?—

42 —either how—

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

47 Whosoever—my sayings, and doeth them—

48 —a man which built an house—the flood arose—for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man—an house upon the earth: against which—

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SECTION XX.

The Centurion's Servant healed[49].

MATT. viii. 5—13 LUKE vii. 1—10.

Luke vii. 1. Now when he had ended all his sayings in the audience of the people, he came into Capernaum. Capernaum.

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[49] That the cure related in Matt. viii. 5. is the same as that recorded in Luke vii. 1—11. is affirmed by Lightfoot, Newcome, Doddridge, and Michaelis. There is such a perfect agreement between the speeches and circumstances, that the great majority of the harmonizers have considered the narrative of St. Luke as a more extended history only of that of St. Matthew.

Pilkington supports the arrangement adopted by Newcome, &c. &c. There is, he observes, a seeming difference in the evangelical accounts, relating to the application which the centurion made to Christ, in favour of his servant. St. Luke expressly saith, that the application was first made to Christ by the rulers of the Jews, and afterwards by some other friends of the centurion, whom he sent to Jesus; whereas St. Matthew relates the matter as a conference carried on between our Saviour and the centurion himself in person. In order to reconcile which, some have supposed they are two several facts that are related. But I cannot think, that the difference betwixt the evangelical accounts in this particular, is sufficient to vindicate that opinion, as they agree in all the other circumstances; and especially, as they are easily reconcileable without such a supposition: for, (1.) Though St. Matthew relates that to be done by the centurion himself, which he did by the mediation of other persons, yet we know this to be what is common in all writers, without any imputation upon their correctness; and that a message sent by another person, and an answer from him received, may be properly enough related, as

Luke vii. 2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. Capernaum.

Matt. viii. 5. And when Jesus was entered into Capernaum,

Luke vii. 3. He heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come, and heal his servant;

Mat. viii. 6. And saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented.

Luke vii. 4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this;

5. For he loveth our nation, and he hath built us a synagogue.

Mat. viii. 7. And Jesus saith unto him, I will come and heal him.

Luke vii. 6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof:

7. Wherefore, neither thought I myself worthy to come unto thee;

Mat. viii. 8. but speak the word only, and my servant shall be healed:

9. For I

Luke vii. 8. also am a man set under authority, having

Mat. viii. 9. soldiers under me; and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

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what is transacted directly between the parties concerned. (2.) We find, (in an instance that admits of no doubt,) that St. Matthew sometimes chose to make use of this way of expressing himself; for he tells us, xi. 3. that "John (when he was shut up in prison) sent two of his disciples to Jesus, and said unto him." (3.) St. Mark also, in the same manner, relates that "the sons of Zebedee came unto Jesus, saying," &c. x. 35. Whereas we are particularly informed by St. Matthew, that the application there mentioned, was made to our Saviour by the mother of Zebedee's children, in their behalf. And the same allowances being made for latitude of expression, there can be no difficulty in reconciling the accounts connected in this section: for, though the particular circumstances were as St. Luke relates them, yet St. Matthew appears not to have expressed himself in an improper, or an uncommon manner.

The scriptural authority for placing here the cure of the centurion's servant, is taken from Luke vii. 1, &c.

A curious specimen of the daring and unallowable boldness of German criticism, is given by Michaelis, in his Remarks on the probable Position of the Cure of the Leper, mentioned by St. Matthew as taking place after the sermon on the mount. He remarks, "St. Mark and St. Luke relate this fact on a totally different occasion, because they were unacquainted with the time, and St. Luke even with the place where it happened (a)." Such criticisms are or ought to be destructive of all dependance on the author who proposes them.

(a) Marsh's Michaelis, vol. iii. part i. p. 85.

Mat. viii.10. When Jesus heard Capernaum.
Luke vii. 9. these things, he marvelled at him; and turned him about, and said unto the people that followed him,
Mat. viii.10. Verily, I say unto you, I have not found so great faith; no, not in Israel.
11. And I say unto you, that many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
12. But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.
13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.
Luke vii. 10. And they that were sent, returning to the house, found the servant whole that had been sick.

MATT. viii. part of ver. 5. 8, 9, 10.

5 —there came unto him a centurion, beseeching him,
8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof—
9 —am a man under authority, having—
10 —*it*, he marvelled, and said to them that followed—

LUKE vii. part of ver. 3. 7, 8, 9, 10.

3 —and when—
7 —but say in a word, and my servant shall be healed.
8 For I—under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.
9 When Jesus heard—
10 —I say unto you, I have not found so great faith, no, not in Israel.

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SECTION XXI.

The Widow's Son at Nain is raised to life[50].

LUKE vii. 11—18.

Luke vii.11. And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Nain.

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[50] This event is inserted here on the joint authorities of Lightfoot, Newcome, Pilkington, and Doddridge. Michaelis, on what account it is difficult to say, has arranged it next to the departure from Capernaum, noticed Mark i. 35—39. Bishop Marsh justly observes, "That the propriety of some of Michaelis's transpositions might be called in question (*a*)."

The scriptural authority for placing this event in the present section is derived from Luke vii. 11. The day after.

In the Sermon on the Mount the Messiah had asserted his authority as a lawgiver; on coming down from the mountain, Luke vii. 12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother; and she was a widow: and much people of the city was with her. Nain.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier, and they that bare him stood still; and he said, Young man, I say unto thee, Arise.

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he proves his power by healing the servant of the centurion, while he is at a distance from him; and, immediately after, by the stupendous miracle of raising from the dead the son of the widow of Naim.

One very impressive consideration on the subject of our Lord's authority over the laws of nature, as displayed in the resurrection of the dead, seems to have escaped the enquiries of commentators. He demonstrated the truth of his wonderful assertion—that he was the resurrection and the life—that the dead should hear the voice of the Son of God, and that he would raise them up at the last day, &c. by his manifesting his power over all the gradations of corruption. Whether the daughter of Jairus was really dead or not, has been disputed: she was either on the point of death, or had just died. Her restoration in the first case would have been a proof that our Lord could arrest the departing spirit: in the second that he could restore that spirit to the body immediately. This was the first stage of death. His power was next shewn in the raising to life the widow's son. In that instance the body had been dead for a longer period: though, as the interment in that country took place very soon after death, it is probable that corruption had not begun. In the third miracle which our Lord wrought to demonstrate his power over the grave, the resurrection of Lazarus, corruption had already began—the body was returning to its elements—the earth to earth, ashes to ashes, dust to dust. When the time had come that the great sacrifice was completed, the graves opened—the bodies of many who had expected the coming of Christ rose again, and after his resurrection went into the holy city. We cannot tell whether, in the interval between his death and resurrection, the mouldering fragments of their decaying forms remained in their narrow prisons in the same condition as when the ground first opened, or whether during that interval the scene which Ezekiel saw in vision was renewed; we cannot tell whether the flesh and the nerves, and the skin, again covered the renovated bones; and the scattered atoms were slowly and gradually reunited in one living mass—they rose from their graves as all mankind shall rise on the morning of the judgment day. And when all these proofs of his power had been effected, the greatest was yet to come. Christ raised up his own body, endued with powers and properties more than human. Lord of death and of life, he manifested to his followers, and he has revealed to us, that there are modes of existence, and laws of body, which we cannot comprehend. Sufficient only is disclosed to us to make us fear God and thank him, for the hope of eternal life, through his manifested Son, the Lord of life and death.

(e) Marsh's Michaelis, vol. iii. part ii. p. 67.

Luke vii. 15. And he that was dead, sat up, and began to speak: and he delivered him to his mother[51]. Nain.

16. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people.

17. And this rumour of him went forth, throughout all Judea, and throughout all the region round about.

18. And the disciples of John shewed him of all these things.

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[51] In one of the MS. letters of Lord Barrington to Dr. Lardner, I meet with an argument in favour of the cessation of consciousness between death and the resurrection, derived from this history of the raising to life the widow's son. Our Lord is represented as raising the youth to life, from the deep compassion he felt at the sight of his funeral. Lord Barrington reasons, —that if the soul was conscious in an intermediate state, then the widow's son, and Lazarus, and the bodies of the saints which rose at the resurrection of Christ, and went into the holy city, were brought from a condition of great happiness to undergo a second time the miseries of an inferior state of being: and their resurrection would be rather a source of sorrow than of joy. I mention this circumstance, because the argument is frequently urged by the Psychopannychists. The reply, however, to the objection, may be derived from a consideration of the cause, for which these various restorations to mortal life took place. It was not for the benefit of the deceased that their resurrection was accomplished, but for the strengthening the faith of the spectators of the miracle, and of the survivors, and companions of the witnesses. If an objection be further proposed, that we never hear of any discoveries respecting the world of spirits from those who were raised from the dead, and that if their consciousness had not ceased, it is probable some of its mysteries would be disclosed; we answer, that every animated being is provided by his Creator with those faculties only, which are adapted to the condition which that Creator has assigned to him. The faculties which develope themselves in the next stage of our existence, may be so utterly different from those we at present possess, that if a human being were restored to life he might be unable to relate them, or convey an idea concerning them to others. We are unable, even from the hints in revelation, to form any idea of the invisible world. We seem to require other faculties to comprehend that which is all spiritual, yet possible in space: which defies all language, calculation, and comprehension. There is a beautiful idea in some brahminical record concerning the Deity. "I am like nothing human, with which to compare myself." So there is nothing in this state of existence, which can enable us to comprehend the invisible world: it could not be understood, and therefore, if the mortal faculties only were restored to those who were raised from the dead, the things which are unseen could not be clothed in human language; they could not be remembered, they could not be imparted.

MS. letter of Lord Barrington to Dr. Lardner, dated Dec. 18, 1728, communicated by his son, the present venerable Bishop of Durham.

SECTION XXII.

Message from John, who was still in prison, to Christ[52].

MATT. xi. 2—6. LUKE vii. 18—23.

Matt. xi. 2. Now when John had heard, in the prison, the works of Christ, he, — On a tour.

Luke vii. 19. calling unto him two of his disciples, sent them unto Jesus,

Matt. xi. 3. And said unto him, Art thou he that should come, or do we look for another?

Luke vii. 20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21. And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight.

22. Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind

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[52] This message of the Baptist is placed here on the joint authority of all the five harmonizers, whose united labours form the basis of this arrangement. The internal evidence, that it is rightly placed is deduced from the transition in Luke vii. 18. and the reply of our Lord to the disciples of the Baptist, in allusion to the miracle of raising the widow's son—the dead are raised, (Luke vii. 22.) The commentators are divided in their opinion, whether the Baptist sent to Christ for his own satisfaction, or for that of his disciples. The opinion of those who espouse the latter of these appears much more probable, when we remember—the Baptist's solemn testimony to Christ—the sign from heaven, and the miraculous impulse, which made John acknowledge Jesus as the Messiah (*a*).

Witsius has some very curious remarks on the dancing of Herodias, the place where the Baptist was confined (*b*), &c.

The Jewish writers mention the Baptist in language of respect and veneration. In addition to the testimony of Josephus, who observes that John was a good and pious man, who excited the Jews to the love of virtue, piety and justice—pointing out the necessity of repentance, and enforcing, by baptism, habitual purity of soul and body. He imputes this imprisonment to the fear of Herod, his death to the instigation of Herodias, and the calamities that befel the army of Herod as the result of the divine vengeance for the death of the Baptist (*c*).

Rabbi David Ganz, the author of the celebrated work on Chronology, which is generally received among the Jews, and which is merely an attempt so to falsify the ancient chronology, that discredit shall be thrown upon the system received among Christians, calls John the Baptist, the high priest: an error which is exposed in the notes by his learned editor Vorstius; who supposes that the name by which the Baptist was known among his countrymen, and referred to by Josephus, was מטבל, qui baptizabat, vel baptista erat (*d*).

(*a*) Vide Doddridge, vol. i. p. 301. (*b*) Vide Witsius de vita Johannis, Exerc. Sacræ, vol. ii. p. 554. (*c*) Josephus, Ant. Jud. lib. 18. (*d*) R. D. Ganz, Chronol. Vorstius' Edition, p. 89. and 284. This was the same Vorstius respecting whom King James I. wrote to the United Provinces, that they should not harbour the proposer of so many obnoxious heresies.

Matt. xi. 5. receive their sight; and the lame walk; the lepers are cleansed; and the deaf hear; the dead are raised up[53]; and the poor have the Gospel preached to them. On a tour.

6. And blessed is he whosoever shall not be offended in me.

MATT. xi. part of ver. 2, ver. 4. and part of ver. 5.

2 —sent two of his disciples,

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind—

LUKE vii. part of ver. 19. 22. and ver. 23.

19 —saying, Art thou he that should come? or look we for another?

22 —see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

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SECTION XXIII.

Christ's testimony concerning John.

MATT. xi. 7—15. LUKE vii. 24—30.

Luke vii. 24. And when the messengers of John were departed,

Matt. xi. 7. Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing,

Luke vii. 25. Behold they which are gorgeously apparelled, and live delicately, are in king's courts.

26. But what went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet:

Matt. xi. 10. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Luke vii. 28. For

Mat. x. 11. Verily I say unto you, Among them that are born of women, there hath not risen a greater

Luke vii. 28. prophet than John the Baptist:

Matt. xi. 11. (notwithstanding, he that is least in the kingdom of God is greater than he[54].)

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[53] This was one of the tokens which was to distinguish the reign of the Messiah, ארץ שמתים חיים תחלת מלך המשיח—Terra in qua mortui resurgent, ea est, ubi principium regni Messiæ observabitur. The appeal to the Jews is uniformly made in compliance with the popular and well known traditions and opinions.—Schoetgenius, Hor. Heb. vol. i. p. 111.

[54] Every, the meanest Christian, after the resurrection of Christ, was better acquainted with the mysteries of religion, and the nature of the kingdom of the Messiah, than the greatest of the ancient prophets (*a*).

Matt. xi. 12. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force[55]. On a tour.

Matt. xi. 13. It was a saying among the Jews before the time of our Saviour, לע נתנבאו אלא לימות המשיח כל הנבאים כולן, all the prophets prophesied only till the times of the Messiah (*b*).

(*a*) Vide Schoetgen. vol. i. p. 112. (*b*) Berachoth, fol. 34. 2. and Schabbath, fol. 63. 1. Schoetgen. vol. i. p. 113. and Dr. Gill's comment in loc.

[55] Schoetgen is of opinion that these words are to be understood in their usual sense. So many obstacles were thrown in the way of those who were invited to become disciples of Christ, that all who would receive his religion, were required to resist with labour and persevering violence every difficulty that presented itself. Every human power and institution were opposed to the establishment of the Gospel. Authority, manners, opinion, prejudice, were alike leagued against it.

The Pharisees condemned the religion of Christ, as inconsistent with many of their interpretations of Scripture, as too spiritual, and as violating the laws and traditions of the elders. The Sanhedrim opposed it, as exciting tumults and dissensions among the people, and disturbing the public peace. The Roman soldiers and officers, both civil and military, were inclined to treat the apostles and their doctrine with contempt, and thus the whole power of the state was arrayed against them.

The kingdom of heaven was violently attacked on every side, and those humble disciples who were anxious to gain admittance into it, were obliged to contend against all these difficulties, and to take possession of it by violence, contrary to the opinions and the opposition of the Pharisees, and the whole Jewish Sanhedrim. Luke xvi. 16.

Among the passages from the Talmudists, which Schoetgen quotes on this text, is Berachoth, fol. 34. 2. and which is quoted also by Dr. Gill, the learned commentator, and great ornament of the Baptist dissenters. All the inspired writers and prophets who were before John speak of the Messiah as one who *was* to come: John spake of him as one who *is* come: and directed the people in plain terms to Jesus of Nazareth, as the Messiah, the Lamb of God. Since the time of John vision and prophecy have been utterly taken away: and this is acknowledged by the Jews themselves, who say כל הנביאים כולן לא נתנבאו אלא לימות המשיח אבל לע״ חב ען לא ראתה אלהים זולתך Omnes Prophetæ non nisi usque, ad tempora Messiæ prophetarunt, sed de vitâ æterna oculus non vidit præter te Domine, and from the day the temple was destroyed, נבואה מן הנביאי במלה T. Bava Bathra, fol. 12. 1. Since that time Abarbinel (*a*) confesses they have had no prophet. Schoetgen quotes also to the same effect—Schabbatt, fol. 63. 1. and fol. 151. 2. Pesachim, fol. 68. 1. Sanhedrin, fol. 99. 1.

That John was a prophet, may be gathered not only from the express declaration of St. Luke, that the word of God came to him, in the wilderness; but from the nature of his ministry, and his declaration to the people.

John prophesied—

1. The approach of Christ, in the character of Elijah.
2. His pre-existence and dignity, as the eternal Son of God.
3. His atonement.
4. Rejection by the Jews, and adoption by the Gentiles.
5. Judgments on Jews, and final separation of the good from the evil, at the end of the world.

Matt. xi. 13. For all the prophets, and the law, prophesied until John: On a tour.

14. And (if ye will receive it,) this is Elias which was for to come.

Luke vii. 29. And all the people that heard him, and the publicans justified God, being baptized with the baptism of John:

30. But the Lawyers and Pharisees rejected the counsel of God, against themselves, being not baptized of him.

Matt. xi. 15. He that hath ears to hear, let him hear.

MATT. xi. part of ver. 7, 8. ver. 9. and part of ver. 11.

7 —And as they departed—

8 —are in king's houses—

9 But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet.

11 —than John the Baptist—

LUKE vii. part of ver. 24, 25. ver. 27. and part of ver. 28.

24 —he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment?—

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 —I say unto you, Among those that are born of women there is not a greater—but he that is least in the kingdom of God is greater than he.

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SECTION XXIV.

Christ reproaches the Jews for their impenitence and insensibility[56].

MATT. xi. 16—27. LUKE vii. 31—35.

Luke vii. 31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32. They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped

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6. Christ's increase, and his own decrease.

7. He completed the chain of prophecies which predicted the coming of Christ, by pointing out Christ personally at his baptism.—Hales's Anal. of Chronology, vol. ii. part 2. p. 742.

(a) In Dan. fol. 63. 4. ap. Gill.

[56] This section is placed here on the united authorities of Pilkington, Newcome, Lightfoot, Doddridge, &c. The Scripture authority is derived from the evident connection of v. 20. with v. 19. in Matt. xi. Michaelis places it after the mission of the twelve, preserving the order of St. Matthew. But Lightfoot has justly observed, that St. Matthew seems to have placed the events in the order he has adopted, on account of the similarity between the two events—the mission of the disciples of John, and that of the disciples of Christ.

unto you, and ye have not danced; we have mourned unto you, and ye have not wept. On a tour.

Luke vii. 33. For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.

34. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35. But wisdom is justified of all her children.

Matt. xi. 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Wo unto thee, Chorazin; wo unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in you, had been done in Sodom, it would have remained unto this day.

24. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

MATT. xi. 16—19.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows.

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking; and they say, He hath a devil.

19 The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But Wisdom is justified of her children.

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SECTION XXV.

Christ invites all to come to him[57].

MATT. xi. 25. to the end.

Matt. xi. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father: for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

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[57] Pilkington, Newcome, Doddridge, Lightfoot, Michaelis, and Whiston, insert this section in its present place. The scriptural authority is the order of St. Matthew, ch. xi.

Matt. xi. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. On a tour.

29. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

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SECTION XXVI.

Christ forgives the sins of a Female Penitent, at the House of a Pharisee[58].

LUKE vii. 36. to the end.

Luke vii. 36. And one of the Pharisees desired him that he would eat with him: and he went into the Pharisee's house, and sat down to meat.

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[58] These two sections are inserted here on the joint authority of the five harmonizers. The reasons from Scripture are well given by Lightfoot, who observes, the invitation of the Pharisee seems to have had some reference to the words of Christ, —"The Son of Man came eating and drinking;" and, the words, "Come unto me ye that are weary, and heavy laden," might have induced the woman sinner to kneel, and weep at his feet for mercy.

It is the opinion of Lightfoot, that the Mary, the female penitent who now addressed our Lord, was Mary Magdalene, and the sister of Lazarus. Pilkington has come to an opposite conclusion. He discusses the subject at some length. The questions he considers are,

I. Where it was that Jesus dined with the Pharisee?

II. Who it was that anointed Jesus's feet at that time?

The answer of many commentators is, that it was at Bethany, at the house of Simon the leper, where Jesus now dined; and that it was Mary Magdalene, the sister of Lazarus, who anointed his feet. And Tatian connects this account with that given by St. Matthew and St. Mark.

1. According to the present order of St. Luke's Gospel, this dining with the Pharisee is laid down between Christ's leaving Capernaum and his return thither again; and if it was so, it cannot be the same as is mentioned by St. Matthew and St. Mark, which was only two days before Jesus was put to death.

2. Toinard supposes that it was at Nain, that Jesus dined with this Simon the Pharisee: and indeed we have no account of his leaving that place, so that we may have reason to think that it was somewhere in that neighbourhood, and not at Bethany, in the house of Simon the leper.

3. There is an account of a woman's anointing the feet of Jesus with ointment, and wiping them with her hair, given by St. John. But that also appears to be a different account from this; for that was in the house of Lazarus, as we may well collect from Martha's serving, &c. and this was in the house of Simon the Pharisee.

4. I can see no reason for supposing Mary Magdalene, and Mary the sister of Lazarus, and the woman here mentioned, to

Luke vii. 37. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, On a tour.

38. And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast answered right.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

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be one and the same person; or, indeed, for supposing that any two of them are the same: For (1.) Lazarus's sister, who lived at Bethany, could not, from any thing we can learn, properly be called Magdalene, (the city whence that appellative is derived, lying upon the sea of Galilee, and about ninety miles from Bethany) (a).—(2.) It is no where said, that Mary Magdalene anointed either the head, or the feet of Jesus, with ointment.—(3.) Lazarus's sister neither appears to have been a notorious sinner, as this woman was; nor to have been ever possessed with devils, as is recorded of Mary Magdalene.—(4.) This woman appears, from this recital, to have been unknown to Christ, till she now came to him: if then this had been Mary Magdalene, we might well expect to have had an account of the casting out of the seven devils, before that of her sins being forgiven: but here is only a report of this woman's being a sinner, not of her being possessed.

Upon the whole, therefore, I think it the most reasonable to conclude, that the matter here related was transacted at Nain, or some place thereabouts; and that the name of the woman, who now anointed Jesus's feet, is not recorded; this being neither the sister of Lazarus nor Mary Magdalene.

(a) Lightfoot, vol. ii. p. 70. § 190.

Luke vii. 46. Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. On a tour.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee; go in peace.

SECTION XXVII.

Christ preaches again throughout Galilee.

LUKE viii. 1—3.

Luke viii. 1. And it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him, Galilee.

2. And certain women, which had been healed of evil spirits and infirmities, Mary, called Magdalene, (out of whom went seven devils;)

3. And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

SECTION XXVIII.

Christ cures a Demoniac[59]. *Conduct of the Scribes and Pharisees*[60].

MATT. xii. 22—45. MARK iii. 19—30. LUKE xi. 14—26.

Mark iii. 19. And they went into an house[61]. Capernaum.

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[59] This miracle is placed by St. Mark upon the return of Jesus to the house. It is inserted in its present position in addition to this authority, upon the testimony of Lightfoot, Newcome, Pilkington, Doddridge, and Michaelis. Doddridge has observed, with great propriety, "it is one of the most important rules for settling the harmony of the Evangelists, that where any one of them has asserted expressly that he follows the order of time, we should in regard to him transpose others who do not assert equal exactness in that particular (*a*)."

As the minute circumstances with which the casting out of the demoniac is described by St. Luke, agree so entirely, throughout, with the relation of the same event in the other two Evangelists, I have transposed the account of St. Luke; and am supported in this arrangement by Doddridge, Newcome, and Michaelis. Compare Matt. xii. 22—50. Mark iii. 20—35. Luke

Mark iii. 20. And the multitude cometh together again, so that they could not so much as eat bread. Capernaum.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Mat. xii. 22. Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

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xi. 14—36. St. Luke, it will be observed, relates the event as an isolated fact—as a circumstance which had taken place—but he makes no allusion to its time or order; and it can be separated from his narrative without injuring the context. It appears to have occurred to him by association. In ch. xi. 13. he mentions the Holy Spirit, and this reminded him of the blasphemy of the Scribes and Pharisees.

(*a*) Doddridge, Fam. Expos. vol. i. p. 185.

[60] Schoetgen thus analyzes the address of our Lord to the Pharisees.

The occasion of our Lord's address was to reply to the words (Matt. xii. 24.) and to the thoughts of the Pharisees, (v. 25.) He effects the first of these objects by thus reasoning.

1. Satan could not fight against himself, v. 25, 26.

2. The Jews believed that devils could be cast out in the same way, v. 27.

3. This action of Christ declared that the Messiah was among them, v. 28.

4. It declared also that Christ was more powerful than Satan, the spirit of evil, v. 29.

5. And that Christ was the enemy of Satan, v. 30.

6. Because blasphemy against the divine conduct was unpardonable.

He refutes their thoughts, secondly, by showing, 1. their mind was depraved, v. 33—35; and,

2. That their reasoning must be brought into judgment.—Schoetgen, Horæ Hebr. vol. i. p. 123.

V. 36. This word, *πᾶν ῥῆμα ἀργον*, seems to imply much more than the usual meaning. When it is considered with reference to the cause for which it was spoken, it must mean every reproachful or blasphemous expression which man uses, &c.

[61] The position of Mark iii. 19, 20, 21. has been a source of much discussion among the harmonizers. Michaelis cuts the knot, which he finds it difficult to untie, and omits the passage altogether. Doddridge places it before the account of the widow's son at Nain. But in this part of his harmony, it appears that much embarrassment has been caused, by his adopting the supposition that the sermon in Matt. v. 6, 7. is different from that in Luke vii. Newcome, Pilkington, and Lightfoot, have inserted it after the scene of the female penitent. I have followed their order, the scriptural authority for which is given by Pilkington, who observes, that St. Mark takes no notice of any occurrence from the time of the election of the twelve till he went with them into an house, *εἰς οἰκον*, meaning probably the house in Capernaum, where Jesus used to sojourn. The word is used in this sense by St. Mark in other places, (Mark ii. 1. vii. 17.) where one particular house seems to be referred to, though the article is omitted.

Mat. xii. 23. And all the people were amazed, and said, Is not this the Son of David? Capernaum.

24. But when the Pharisees

Mark iii. 22. and the Scribes which came down from Jerusalem

Mat. xii. 24. heard it, they said,

Mark iii. 22. He hath Beelzebub, and

Mat. xii. 24. This *fellow* doth not cast out devils, but by Beelzebub, the prince of the devils.

25. And Jesus knew their thoughts, and said unto them,

Mark iii. 23. and he called them, and said unto them in parables, How can Satan cast out Satan?

Mat. xii. 25. Every kingdom divided against itself is brought to desolation;

Mark iii. 24. that kingdom cannot stand.

Mat. xii. 25. and every city or house divided against itself, shall not stand:

26. And if Satan

Mark iii. 26. rise up against himself, and

Mat. xii. 26. cast out Satan, he is divided against himself, how then shall his kingdom stand?

Mark iii. 26. he cannot stand but hath an end.

Mat. xii. 27. And if I by Beeelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke xi. 21. When a strong man armed keepeth his palace, his goods are in peace:

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Mark iii. 27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

Mat. xii. 30. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31. Wherefore,

Mark iii. 28. Verily I say unto you, All sins shall be forgiven unto the Sons of men, and blasphemies wherewith soever they shall blaspheme:

Mat. xii. 31. but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come:

Mark iii. 29. but he is in danger of eternal damnation.

30. Because they said, He hath an unclean spirit.

Mat. xii. 33. Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. Capernaum

Matt. xii. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39. But he answered, and said to them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40. For, as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas: and behold, a greater than Jonas is here.

42. The queen of the south shall rise up in the judgment, with this generation, and shall condemn it: for she came from the uttermost parts of the earth, to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house, from whence I came out: and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits, more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Luke xi. 27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

MATT. v. ver. 29. and part of ver. 31.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

31 —I say unto you, All manner of sin and blasphemy shall be forgiven unto men— Capernaum.

MARK iii. part of ver. 22, 23, 24. ver. 25. part of ver. 26. 29. and ver. 30.

22 —said—by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables—

24 And if a kingdom be divided against itself—

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan—be divided—

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness—

30 Because they said, He hath an unclean spirit.

LUKE xi. ver. 14—20. and ver. 23—26.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kindom divided against itself is brought to desolation; and a house *divided* against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

23 He that is not with me is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

SECTION XXIX.

Christ declares his faithful Disciples to be his real Kindred[62].

MATT. xii. 46. to the end. MARK iii. 31. to the end. LUKE viii. 19—21.

Matt.xii.46. While he yet talked to the people, behold, his mother and his brethren

Lukeviii.19. came to him—and could not come at him for the press.

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[62] The order of St. Matthew and St. Mark is followed in the placing of this section, and the authority of the five harmonizers.

Mark iii. 31. **and standing without, sent unto him, calling him,** Capernaum.
Mat. xii. 46. desiring to speak with him.
Mark iii. 32. And the multitude sat about him, and they said
Mat. xii. 47. one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
48. But he answered, and said to him that told him, **Who is my mother? and who are my brethren?**
Mark iii. 34. And he looked round **about on them which sat about him,**
Matt. xii. 49. and he stretched forth his hand towards **his disciples, and** said, Behold, my mother and my brethren!
50. for whosoever shall
Luke viii. 21. hear the word of God, **and do it.**
Mat. xii. 50. do the will of my Father, **which is in heaven, the same is my brother, and sister, and mother**[63].

MATT. xii. part of ver. 46, 47.

46 —stood without—
47 Then—unto him, Behold, thy mother, and thy brethren.

MARK iii. part of ver. 31, 32. ver. 33. part of ver. 34. and ver. 35.

31 There came then his brethren and his mother—
32 —without seek for thee.
33 And he answered them saying, Who is my mother, or my brethren?
34 —and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

LUKE viii. part of ver. 19. ver. 20. and part of ver. 21.

19. Then—*his* mother and his brethren—
20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.
21 And he answered and said unto them, My mother and my brethren are these which—

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SECTION XXX.

Parable of the Sower[64].

MATT. xiii. 1—9. MARK iv. 1—9. LUKE viii. 4—8[65].

Mat. xiii. 1. The same day Jesus went out of the house, and sat by the sea-side. Galilee.

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[63] The disciples of Christ were beloved by him more than his natural kindred. The spiritual affection towards those who were the children of God, was greater than the natural affection towards those who were related to him by the ties of blood.

[64] The order seems to be so decisively settled by St. Matthew, xiii. 1. *ἐν δὲ τῇ ἡμέρα ἐκείνῃ ἐξελθὼν*, &c. &c. that Doddridge, Pilkington, Lightfoot, and Michaelis, have placed it in its present position. Archbishop Newcome, however, has inserted before Matt. xiii. 1. various passages of St. Luke (xi. 37. fin. xii. and xiii. 1—9.) His arguments for so doing have not appeared to be satisfactory, and I have preferred therefore the concurrent testimony of the other harmonizers. Michaelis also places the parable of the sower after Luke viii. 1. but so much

Mark iv. 1. and he began again to teach by the sea-side: Galilee.
Matt. xiii. 2. and great multitudes were gathered together unto him.

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of his arrangement is put together without adequate reasons, that his authority does not weigh so much with me as to induce me to reject, in this instance, the testimony of Lightfoot, &c. &c.

In the present order of St. Luke, we find that the account of Jesus's mother and his brethren desiring to speak with him, is mentioned as what happened after he had spoken the parable of the sower, &c. whereas St. Matthew and St. Mark place it before the parable. Now, though it is evident from this observation, that the exact chronological order of facts is not strictly adhered to by all the Evangelists; yet it may appear also that the variation here is very inconsiderable: for we find, from all the accounts, that it was on the same day that the parable was spoken, and his friends came to him: and even a diary could not be esteemed very incorrect on account of such a transposition as this; so far is an historian from being liable to be charged with impropriety, in taking a liberty which all writers have freely indulged themselves in.

I have here followed the order of St. Matthew and St. Mark, as the circumstances related seem to require us to do: for, (1.) The multitudes that hindered Jesus's mother, and his brethren, from coming at him, seem to be those mentioned Mark iii. 19—22. And the reason why he would not go out unto them, was probably because he knew that they were come out to lay hold on him. (2.) When his mother and his brethren came, he was yet in the house; for they stood without, desiring to speak with him: but we find that, before he spake the parable, he went out of the house, and sat by the sea side; and when he went into an house again, in the latter end of that day, he had sent the multitudes away. So that, had his relations come after he had spoken the parable (as it is said by St. Luke) they would have found no difficulty in getting access to him.—Pilkington, notes, p. 25.

[65] St. Luke relates, in a succession of chapters, several events not mentioned by the other Evangelists; and, with the exception of some few, which are supposed, from internal evidence arising from minute coincidences to be the same as those related by the others, much difficulty has been generally experienced as to the order in which these events are to be placed. Lightfoot begins at Luke xi. 23. and goes on to ch. xviii. 1—15. Pilkington, from ch. x. 17. proceeds without one interruption to ch. xiii. 1—23. when he inserts the events related by St. John, ch. x. 22, &c. he then proceeds to Luke xiii. 23, and thence through the intermediate chapters to Luke xvii. 1—11. Michaelis goes from Luke x. 37. to Luke xvii. without the incorporation of other passages. Doddridge begins with Luke x. 17—24. and proceeds without interruption to Luke xviii. 1—14. excepting that he transposes Luke ix. 51—56. to the last mentioned passage. Newcome has bestowed very great labour on these chapters. He begins Luke x. 17—24. and omitting from ch. xi. 14. to ch. xiii. 22. proceeds without interruption to ch. xvii. 1—10. From this brief statement it will appear that the larger proportion of these chapters ought to be continuously put together. The several alterations and transpositions proposed by these harmonizers will be considered in the various notes in which the arrangements which have appeared most advisable will be defended. Archbishop Newcome seems to have departed, in some instances, from the order proposed by Lightfoot, without sufficient cause.

Luke viii. 4. And when much people were gathered together, and were come to him out of every city, Sea of Galilee.
Mark iv. 1. he entered into a ship, and sat in the sea, and the whole multitude was by the sea, on the land, (and)
Matt. xiii. 2. stood on the shore.
Mark iv. 2. And he taught them many things by parables[**], and said unto them in his doctrine,

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[**] It will be observed, that our Lord did not speak to the people in parables till the Scribes and Pharisees had accused him of working his miracles by the power of an evil spirit. The Messiah then, in mercy and compassion to these hearers, and to all who were captious, began to address them in parables. This is well expressed in the translation of Matt. xiii. 13, 14. in the version published in 1729, 2 vols. 8vo. anonymously dedicated to Lord King, the then lord chancellor: the name of the author has escaped my memory. Therefore speak I to them in parables; because they overlook what they see; and are inattentive to what they hear, neither will they comprehend. And in them is fulfilled that prophecy of Esaias, "by hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see," &c. &c. &c. and in v. 16. happy are you that your eyes have sight, and that your ears have their hearing. The common idea, that our Lord spoke in parables that the people might not understand him, and their condemnation be still increased, is as unfounded as it is blasphemous. The parallel passage, in Mark iv. 12. must be interpreted likewise according to the tenor of the context. It is a prophecy, fulfilled at the very time that our Lord was speaking, that though the people saw with their eyes the outward proofs of his divine power, yet they should not perceive the evidence arising therefrom, that he was their Messiah.

Dr. Adam Clarke has inserted, from Glassias, a very good dissertation on the nature and use of parabolical writing, at the end of his notes on Matt. xiii. He finds the following ten significations in Scripture.

1. The word parable means a simple comparison, Matt. xxiv. 32—38.

2. An obscure similitude, Matt. xv. 13—15. Where Pharisaism is represented as a plant, &c.

3. A simple allegory, as in Matt. xiii.

4. A maxim, or wise sentence, as the corresponding Hebrew word משל is used in 1 Kings iv. 22.

5. A by-word, or proverb of reproach, 2 Chron. vii. 20. Psa. xliv. 14. and lxix. 11. Jerem. xxiv. 9.

6. A frivolous, uninteresting discourse, or a disregarded and despised address, Ezek. xx. 49.

7. A simple proverb, or adage, Luke iv. 23.

8. A type, illustration, or representation, Heb. ix. 9. where the first tabernacle is said to have been a figure, a parable, to last only for a time.

9. A daring exploit, and unusual and severe trial, a case of imminent danger and jeopardy. It may be doubted whether this part of Dr. Clarke's criticism is managed with equal judgment. There appears to be no proper authority for the use of the word in this sense. The instance he adduces, Heb. xi. 19. where Abraham is said to have received his son from the dead, ἐν παραβόλῃ, "he being in the most imminent danger of losing

Mark iv. 3. Hearken; Behold, there went out a sower, to sow
Luke viii. 5. his seed:
Mark iv. 4. and it came to pass as he sowed, some fell by the way-side;
Luke viii. 5. and it was trodden down,
Mark iv. 4. and the fowls of the air came, and devoured it up.
5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
6. But
Luke viii. 6. as soon as it was sprung up,
Mark iv. 6. when the sun was up, it was scorched,
Luke viii. 6. it withered away, because it lacked moisture:
Mark iv. 6. and, because it had no root, it withered away.
7. And some fell among thorns; and the thorns grew up
Luke viii. 7. with it,
Mark iv. 7. and choaked it, and it yielded no fruit.
Matt. xiii. 8. But other fell into good ground,
Luke viii. 8. and sprang up,
Mark iv. 8. and increased,
Matt. xiii. 8. and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.
Luke viii. 8. And when he had said these things, he cried,
Mark iv. 9. and he said unto them, He that hath ears to hear, let him hear.

MATT. xiii. part of ver. 2. ver. 3—7. part of ver. 8. and ver. 9.

2 —so that he went into a ship, and sat; and the whole multitude—

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them.

8 —and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

MARK iv. part of ver. 1. ver. 6, 7. and part of ver. 8.

1 —and there was gathered unto him a great multitude, so that—

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

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his life," does not seem satisfactory: the common translation being undoubtedly preferable.

10. The word parable signifies also a very ancient and obscure prophecy, Ps. xlix. 4. Prov. i. 6. Matt. xiii. 35.

8 And other fell on good ground, and did yield fruit that sprang up—and brought forth, some thirty, and some sixty, and some an hundred.

LUKE viii. part of ver. 5, 6, 7, 8.

5 A sower went out to sow—and as he sowed, some fell by the way-side—and the fowls of the air devoured it.

6 And some fell upon a rock; and—

7 And some fell among thorns; and the thorns sprang up—and choked it.

8 And other fell on good ground—and bare fruit an hundred-fold—He that hath ears to hear, let him hear.

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SECTION XXXI.

Reasons for teaching by Parables[67].

MATT. xiii. 10—17. MARK iv. 10—12. LUKE viii. 9, 10.

Mark iv. 10. And when he was alone,

Mat. xiii. 10. the disciples came and said unto him, Why speakest thou to them in parables?

11. He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given.

12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Mark iv. 11. but unto them that are without, all these things are done in parables:

12. That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

Mat. xiii. 14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

15. For this people's heart is waxed gross; and their ears are dull of hearing; and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16. But blessed are your eyes, for they see; and your ears, for they hear:

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[67] These sections, to the end of the chapter, are arranged in their present order upon the concurrent authority of Lightfoot, Newcome, and Doddridge, and the regularity of the Scripture narrative. Pilkington has observed the same method, excepting that he has placed elsewhere the dining at the house of Matthew; an event which he inserts after the call of that apostle, and which has been already discussed. Michaelis varies too but little from this disposition. He seems doubtful where to place the treatment received by our Lord at Nazareth, (section 41,) and supposes that this event took place but once: he reasons from the similarity of the two circumstances. See note on sect. 4, of this chapter.

Mat. xiii. 17. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

MATT. xiii. part of ver. 10. and ver. 13.

10 —and—

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not: neither do they understand.

MARK iv. ver. 11.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God—

LUKE viii. part of ver. 9. and ver. 10.

9 And his disciples asked him—

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

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SECTION XXXII.

Explanation of the Parable of the Sower.

MATT. xiii. 18—23. MARK iv. 13—23. LUKE viii. part of ver. 9. and 11—15.

Mark iv. 10. They that were about him with the twelve asked of him the parable.
Luke viii. 9. saying, What might this parable be?
Mark iv. 13. And he said unto them, Know ye not this parable? and how then will ye know all parables?
Mat. xiii. 18. Hear ye therefore the parable of the sower.
Luke viii. 11. Now the parable is this: the seed is the word of God.
Mark iv. 14. The sower soweth the word.
Mat. xiii. 19. When any one heareth the word of the kingdom, and understandeth it not, then
Mark iv. 15. immediately,
Luke viii. 12. lest they should believe, and be saved.
Mat. xiii. 19. cometh the wicked one, and catcheth away that
Mark iv. 15. the word
Mat. xiii. 19. that was sown in his heart.
This is he which received seed by the way-side.
20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
Mark iv. 16. immediately receiveth it with gladness:
Mat. xiii. 21. Yet hath he not root in himself, but dureth for a while;
Luke viii. 13. for a while believeth, and in time of temptation
Mat. xiii. 21. for
Mark iv. 17. afterward, when affliction,
Mat. xiii. 21. when tribulation or persecution ariseth because of the word, by and by he is offended.
Luke viii. 13. and falleth away.

Mat. xiii. 22. He also that received seed among the thorns, is he that heareth the word:
Luke viii. 14. and when he hath heard goeth forth,
Mark iv. 19. and the cares
Mat. xiii. 22. and the care of this world, and the deceitfulness of riches,
Luke viii. 14. and pleasures of this life,
Mark iv. 19. and the lusts of other things entering in,
Mat. xiii. 22. choke the word, and he becometh unfruitful.
23. But he that received seed into the good ground, is he that heareth the word, and understandeth it.
Mark iv. 20. and receiveth it
Luke viii. 15. in an honest and good heart; and having heard the word, keepeth it, and with patience,
Mat. xiii. 23. which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.
Mark iv. 21. And he said unto them,
Luke viii. 16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
17. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known, and come abroad.
Mark iv. 23. If any man have ears to hear, let him hear.

MARK iv. part of ver. 15, 16, 17. ver. 18. part of ver. 19, 20, 21. and ver. 22.

15 And these are they by the way-side, where the word is sown; but when they have heard Satan cometh—and taketh away—that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word—

17 And have no root in themselves, and so endure but for a time—or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word.

19 —of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word—and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 —Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

LUKE viii. part of ver. 12, 13, 14, 15.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts—

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which—

14 And that which fell among thorns are they, which—and are choked with cares and riches—and bring no fruit to perfection.

15 But that on the good ground are they, which—bring forth fruit—

SECTION XXXIII.

Christ directs his Hearers to practise what they hear.

MARK iv. 24, 25. LUKE viii. 18.

Mark iv. 24. And he said unto them, Take heed what ye hear:
Luke viii. 18. how ye hear:
Mark iv. 24. with what measure ye mete, it shall be measured to you; and unto you that hear, shall more be given.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
Luke viii. 18. even that which he seemeth to have.

LUKE viii. part of ver. 18.

18 Take heed therefore—for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken—

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SECTION XXXIV.

Various Parables descriptive of Christ's Kingdom[68].

MATT. xiii. 24—53. MARK iv. 26—34.

Mark iv. 26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;

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[68] This phrase, "the kingdom of heaven," is used in the New Testament to denote the various gradations of that dominion which the Messiah was about to establish. It sometimes alludes to its commencement, Matt. iii. 2. by the preaching, influence, and death of Christ; sometimes it refers to its gradual progress, and the consequent setting up and establishment of the Christian Church, Matt. xiii. 47. Sometimes it is used to express the future perfection and consummation of the happiness of mankind and of the Church in a future state. The word *ϐασιλεια*, ought frequently to be translated "the reign," instead of the kingdom.

"Isaiah, Daniel, Micah, and others of the prophets, had encouraged the people to expect a time when the Lord of Hosts should reign in Mount Zion, and in Jerusalem, when the people of God should be redeemed, and made joyful in Messiah their king." "This period was generally understood by the phrases *βασιλεία τȣ̃ Θεȣ̃* and *βασιλεία τῶν ὀυρανῶν*; the first approach of which was preached by the Baptist, and afterwards by Christ." When the word therefore refers to the time, it ought to be rendered the reign of God—the reign of heaven; when to place, it should be translated kingdom (*a*).

We read also (Luke xvii. 21.) "the kingdom of God is within you." There is a dominion over the passions and the inferior nature of man, which may be justly called the kingdom of heaven, or the reign of divine power within us. And it is of little consequence to us, personally and individually, what may be the nature, origin, progress, extent, and consummation, of all the plans of Providence, which shall establish the kingdom of God in the world; unless, obedience to God, and faith in God, and the peace of God, be so known to us, that our nature become changed before Him. We may even assist to build up the ark which shall save a drowning world, but without repentance and faith, we, like the builders of the ark, may be destroyed by the deluge.

I am aware that the original, *ἡ βασιλεία τοῦ Θεȣ̃ ἐντὸς ὑμῶν*

Mark iv. 27. And should sleep, and rise night and day; and the seed should spring up, and grow, he knoweth not how.

ἐστιν, may be translated the kingdom of God is among you, or, is now being established in the midst of you; and the ἐντὸς is so used by Xenoph. Cyrop. l. 1. and in the Anab. lib. 6. c. 5. § 5. we read ἐντὸς τῆς φάλαγγος, intra spatium, in quo exercitus erat. The word is used twice only in the New Testament—in Matt. xxiii. 26. where it evidently signifies the inside of the cup, &c.—and in this passage, Luke xvii. 21. where it is contrasted with the outward pomp and shew with which the Jews expected the reign of their Messiah would commence. The kingdom of God cometh not μετὰ παρατηρήσεως· Heinsius paraphrases the word "non venit præstolando, aut exspectando regnum Domini. Schleusner quotes from Suidas, ἐντός δὲ λογισμοὶ καὶ ἐνθυμήσεις καὶ πάντα τὰ τῆς ψυχῆς κινήματα, and the Alexandrian version translates the word קרב in the last clause of Ver. 1. of Ps. ciii. by the word ἐντός, &c. כל קרבי, where no other meaning can be assigned but that which is internal: that is, the thoughts and motives of the heart. The phrase also, מלכות השמים, was used among the Jews to denote the influence of religion within the heart (*b*).

The Jews had long spoken of, anticipated and described the future reign of the Messiah by the phrase now in question. They had been taught by their ancient prophets to expect a Messiah, who should restore the true religion, reform the Jewish people, atone for their sins, and release them from a foreign yoke. The apostles and our Lord used only the popular language, when they adopted the term expressive of this dominion of the Messiah. That the expressions ϐασιλεία τȣ̃ Θεȣ̃—ϐασιλεία τῶν ȣ̓ρανῶν—ϐασιλεία τȣ̃ Ἰησȣ̃, did not refer only to the kingdom or dominion of Christ in the future world, is evident from the proclamation of the Baptist, Matt. iii 2. ἤγγικε γάρ ἡ ϐασιλεία, &c. and from the nature of the addresses of our Lord, such as in Matt. vi. 33. ζητεῖτε πρῶτον τὴν βασιλείαν τȣ̃ θεȣ̃, and those in the Lord's prayer, "thy will be done in earth." &c.

As the treatise of Schoetgen is bound up with his larger work, and is rarely to be met, I have made an extract from his observations on this phrase.

The expression מלכות השמים, the same as ἡ βασιλεία τῶν ȣ̓ρανῶν frequently occurs in Jewish writers. In general it means the polity of the children of Israel under the old covenant, having God at its head. The kingdom of heaven is the same as the kingdom of God. In that kingdom the Jews were the subjects. Thus Josephus properly calls that government θεοκρατια, § 1. and 2.

To shew that Jewish writers used the expression in this sense, several quotations are brought, sect. 3. One is from Rabbi Schemoth: "When they (the Israelites) came to Sinai, and received the *kingdom of God*," &c. Our author supposes this "receiving the kingdom of God," to imply a confession of faith, that may be repeated for the greater confirmation therein. He quotes Sohar Genes: "When a man goes to bed, he ought first of all to take upon himself the kingdom of heaven, and then repeat one or more prayers," § 4.

It appears that when a man used the prayer Krischma, it was necessary first, suscipere regnum cœlorum, § 5. in fine. This is the common meaning of the phrase, "kingdom of heaven," among Jewish writers. Still they have used it (but rarely) in the sense of the times of the Messiah and the new dispensation. Targum, Micah iv. 17. "The kingdom of heaven shall be revealed unto them on Mount Zion, from this time to all eternity." But, independently of quotations from

Mark iv. 28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Mat. xiii. 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man, which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.

31. Another parable put he forth unto them,

Mark iv. 30. and he said,

Mat. xiii. 31. saying,

Mark iv. 30. Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

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these writers, it may be shewn, that the Jews used the expression in this sense; otherwise John the Baptist, Christ, the Pharisees, and the hearers, would neither have used the phrase, nor understood it. Thus a Pharisee, Luc. xvii. 20. asks, "When the kingdom of God should come," § 6.

The expression took its origin from that passage of Daniel, where it is said, "Unto him was given a *kingdom*, &c. and his kingdom shall not be destroyed," § 7.

In the New Testament, the expression ἡ βασιλεια τȣ θεȣ, means the Christian Church, or dispensation. The Apostle, Rom. xiv. 17. exhorts Christians not to condemn others about meats; "for," says he, "the kingdom of God is not meat and drink;" that is, the Christian Church, under its king, the Messiah, is not bound by the ceremonies enjoined under the law, § 8.

There is sometimes an ellipsis of τȣ̃ θεȣ̃, or τῶν ȣ̓ρανῶν; the word βασιλεια occurring alone. Thus Christ is said to have preached the Gospel of the kingdom, i. e. of the kingdom of the Messiah. The Jews are called υἱοι της βασιλείας, because the kingdom of Messiah was first sent to them, § 9.

It also denotes subjection to the kingdom of Messiah, Mark x. 15. "Whoever does not receive the kingdom of heaven," &c. § 10.

It is not denied that "the kingdom of heaven" is sometimes used to denote eternal life, § 11.

(*a*) Campbell's Preliminary Dissertations, vol. i. p. 140. (*b*) Vide Schoetgen. Dissert. de regno Cœlorum, Hor. Heb. vol. i. p. 1149. Heinsius Exercit. Sacræ, p. 172, Schleusner in vo. ἐντός, and Valpy's Greek Test. in Luke xvii. 20.

Mat. xiii. 31. The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

Mark iv. 31. It is like a grain of mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches;

Mat. xiii. 32. and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Mark iv. 32. under the shadow of it.

Mat. xiii. 33. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman hid in three measures of meal, till the whole was leavened.

34. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Mark iv. 33. and with many such parables spake he the word unto them, as they were able to hear it.

34. But without a parable spake he not unto them:

Mat. xiii. 35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Mark iv. 34. and when they were alone, he expounded all things to his disciples.

Mat. xiii. 36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered, and said unto them, He that soweth the good seed, is the Son of man:

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one:

39. The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels.

40. As therefore the tares are gathered, and burnt in the fire, so shall it be in the end of the world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity:

42. And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44. Again, the kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls;

46. Who, when he had found one pearl of great price, he went and sold all that he had, and bought it.

Mat. xiii.47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52. Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53. And it came to pass, that when Jesus had finished these parables, he departed thence.

MATT. xiii. part of ver. 32.

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs—

MARK iv. part of ver. 32.

32 —so that the fowls of the air may lodge—

SECTION XXXV.

Christ crosses the Sea of Galilee, and calms the Tempest.

MATT. viii. 18—27. MARK iv. 36. to the end.
LUKE viii. 22—25.

Mat. viii.18. Now when Jesus saw great multitudes about him,
Luke viii.22. it came to pass
Mark iv. 35. the same day, when the even was come,
Luke viii.22. that he went into a ship with his disciples: and
Mat. viii.18. he gave commandment to depart; [and]
Luke viii.22. he said unto them, Let us go over unto the other side of the lake.

Mat. viii.19. And a certain Scribe came and said unto him, Master, I will follow thee, whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man[60] hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me, and let the dead bury their dead.

23. And when he was entered into a ship, his disciples followed him.

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[60] In this section Christ calls himself, for the first time, "the Son of Man."

Mark iv.36. And when they had sent away the multitude, they took him even as he was in the ship.
Luke viii.22. And they launched forth.
Mark iv. 36. And there were also with him other little ships.
Luke viii.23. But, as they sailed, he fell asleep:
Mat. viii.24. And behold, there arose
Mark iv. 37. a great storm of wind,
Luke viii.23. and there came down a storm of wind on the lake; (and)
Mat. viii.24. a great tempest in the sea,
Mark iv. 37. and the waves beat into the ship,
Mat. viii.24. insomuch that the ship was covered with the waves: but he was asleep.
Luke viii.23. and they were filled with water, and were in jeopardy.
Mark iv. 38. And he was in the hinder part of the ship, asleep on a pillow:
Mat. viii.25. And his disciples came to him, and awoke him, saying,
Mark iv. 38. Master, carest thou not that we perish?
Mat. viii.25. Lord, save us: we perish.
26. And he saith unto them, Why are ye so fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea;
Luke viii.24. and the raging of the water:
Mark iv. 39. and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?
Mat. viii.27. But the men marvelled,
Mark iv. 41. and they feared exceedingly, and said one to another, What manner of man is this?
Luke viii.25. for he commandeth even the winds and the water, and they obey him.
Mat. viii.27. that even the winds and the sea obey him!

MATT. viii. part of ver. 18. 26.

18 —unto the other side—
26 —and there was a great calm—

MARK iv. part of ver. 35. ver. 36. and part of ver. 37, 38, 39.

35 —and he saith unto them, Let us pass over unto the other side.
36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
37 And there arose—so that it was now full.
38 —and they awake him, and say unto him—
39 And he arose, and rebuked the wind—

LUKE viii. part of ver. 22. 24, 25.

22 Now—on a certain day—
24 And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind—and they ceased, and there was a calm.
25 And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this?—

SECTION XXXVI.

Christ heals the Gadarene Demoniac[70].

MATT. viii. 28. to the end. MARK v. 1—20. LUKE viii. 26—39.

Mark v. 1. And they came over unto the other side of the sea, into the country of the Gadarenes.
Mat. viii. 28. the country of the Gergesenes,
Luke viii. 26. which is over against Galilee.
Mark v. 2. And when he was come out of the ship, immediately there met him out of the tombs
Luke viii. 27. out of the city, a certain man
Mat. viii. 28. possessed with devils, coming out of the tombs,
Luke viii. 27. which had devils a long time, and ware no clothes, neither abode in any house, but
Mark v. 3. who had his dwelling among the tombs; and no man could bind him, no, not with chains:
4. Because that he had been often bound with fetters and chains; and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.
5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
Mat. viii. 28. exceeding fierce, so that no man might pass by that way.
29. And behold,
Mark v. 6. when he saw Jesus afar off, he ran,
Luke viii. 28. and fell down before him,
Mark v. 6. and worshipped him,
7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God?
Mat. viii. 29. art thou come hither to torment us before the time?

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[70] The best interpretation that I have met with of this wonderful history of the Gadarene demoniac, and the loss of the herd of swine, is that of the celebrated Hutchinsonian divine, Jones, of Nayland, in his sermon on the Gadarene demoniac. "In the moral application," he remarks, "of this miracle, the sense is very plain; for if sin is, in every man, what the devil is in a demoniac; then, it is evident the same man may be under the dominion of a legion of vices and evil passions at once." The devil was permitted to go into the herd of swine to show the power of the destroyer, and by a significant action make known to man the utter destruction of those who suffer themselves to be led captive by the spirit of evil. These unclean animals are a fit representation of the human race, in their fallen and degraded condition, and as such are often used in Scripture. See Matt. vii. 6. 2 Pet. ii. 22. Prov. xi. 22.

Archbishop Newcome justly observes, of the apparent discrepancy between St. Matthew, who mentions two demoniacs, and St. Mark and St. Luke, who mention one only, that the rule of Le Clerc must be applied—Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat. One of the demoniacs was remarkable, says Dr. Farmer, for his superior fierceness. Or Mark and Luke mention only one, because one only returned to express his gratitude.

Lukeviii.28. I beseech thee,

Mark v. 7. I adjure thee by God, that thou torment me not.

Lukeviii.29. (For he had commanded the unclean spirit to come out of the man.

Mark v. 8. For he said unto him, Come out of the man, thou unclean spirit.

Lukeviii.29. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

Mark v. 9. And he asked him, saying, What is thy name? And he answered, saying, My name is Legion, for we are many.

Lukeviii.30. (because many devils were entered into him.)

Mark v. 10. And he besought him much, that he would not send them away out of the country.

Lukeviii.31. that he would not command them to go out into the deep.

Mark v. 11. Now there was there

Mat.viii.30. a good way off from them,

Mark v. 11. nigh unto the mountains, a great herd of swine, feeding.

12. And all the devils besought him, saying,

Mat. viii.31. If thou cast us out, suffer us to go away into the herd of swine.

Mark v. 12. send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And

Mat. viii.32. said unto them, Go.

Mark v. 13. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Mat. viii. 32. and perished in the waters.

Mark v. 14. And they that fed the swine fled, and told it in the city and in the country.

Mat. viii.33. and what was befallen to the possessed of the devils.

34. And behold, the whole city came out to meet Jesus;

Mark v. 14. And they went out to see what it was that was done.

15. And they come to Jesus, and see him that was possessed with the devils, and had the legion, sitting, and clothed, and in his right mind:

Lukeviii.35. at the feet of Jesus,

Mark v. 15. and they were afraid.

16. And they that saw it told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

17. And

Lukeviii.37. Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them;

Mark v. 17. they began to pray him to depart out of their coasts:

Lukeviii.37. for they were taken with great fear. And he went up into the ship, and returned back again.

Mark v. 18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

Mark v. 19. Howbeit Jesus suffered him not,
Luke viii. 38. but Jesus sent him away,
Mark v. 19. but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.
20. And he departed, and began to publish in Decapolis,
Luke viii. 39. and published throughout the whole city,
Mark v. 20. how great things Jesus had done for him; and all men did marvel.

MATT. viii. part of ver. 28, 29, 30, 31, 32, 33, 34.

28 And when he was come to the other side into—there met him two—

29 —they cried out, saying, What have we to do with thee, Jesus, thou Son of God?—

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying—

32 And he—And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea—

33 And they that kept them fled, and went their ways into the city, and told every thing—

34 —and when they saw him, they besought *him* that he would depart out of their coasts.

LUKE viii. part of ver. 26, 27, 28. 30, 31. ver. 32, 33, 34, 35, 36. and part of ver. 38, 39.

26 And they arrived at the country of the Gadarenes—

27 And when he went forth to land, there met him—but in the tombs.

28 When he saw Jesus, he cried out—and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high?—torment me not.

30 And Jesus asked him, saying, What is thy name? And he said, Legion—

31 And they besought him—

32 And there was there an herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them: and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

38 Now the man out of whom the devils were departed, besought him that he might be with him—saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and—how great things Jesus had done unto him.

SECTION XXXVII.

Christ dines with Matthew.

MATT. ix. 10—17. MARK ii. 15—22. LUKE v. 29. to the end.

Luke v. 29. And Levi made him a great feast in his own house: and

Mark ii. 15. it came to pass, that as Jesus sat at meat in his house,

Matt. ix. 10. behold,

Luke v. 29. there was a great company of publicans and of others,

Matt. v. 10. and sinners came

Luke v. 29. that sat down with them.

Mark ii. 15. also together with Jesus and his disciples: for there were many, and they followed him.

16. And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that

Matt. ix. 11. your Master

Mark ii. 16. eateth and drinketh with Publicans and sinners?

Luke v. 30. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat with Publicans and sinners?

Matt. ix. 12. But when Jesus heard *that*,

Luke v. 31. Jesus answering, said unto them, They that are whole need not a physician, but they that are sick.

Matt. ix. 13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice:

Luke v. 32. I came not to call the righteous, but sinners to repentance.

Mark ii. 18. And the disciples of John and of the Pharisees used to fast:

Luke v. 33. And they said unto him, Why do the disciples of John and of the Pharisees fast often, and make prayers; but thine eat and drink,

Matt. ix. 14. (and) fast not?

Luke v. 34. And he said unto them, Can ye make the children of the bride-chamber fast, [and]

Matt. ix. 15. mourn,

Luke v. 34. while the bridegroom is with them?

Mark ii. 19. as long as they have the bridegroom with them they cannot fast.

Luke v. 35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36. And he spake a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent,

Mark ii. 21. the new piece

Mat. ix. 16. which is put in to fill it up, taketh

Mark ii. 21. away from the old
Mat. ix. 16. garment, and the rent is made worse;
Luke v. 36. and the piece that was taken out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38. But new wine must be put into new bottles; and both are preserved.

39. No man also having drunk old wine, straightway desireth new; for he saith, The old is better.

MATT. ix. part of ver. 10. ver. 11. part of ver. 12, 13. ver. 14. part of ver. 15, 16. and ver. 17.

10 And it came to pass, as Jesus sat at meat in the house—many publicans—and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 —he said unto them, They that be whole need not a physician, but they that are sick,

13 —for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber—as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment: for that—from the—

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

MARK ii. part of ver. 15, 16. ver. 17, 18. part of ver. 19. ver. 20. part of ver. 21. and ver. 22.

15 And—many publicans and sinners sat—

16 —he—

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them?—

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else—that filled it up taketh—and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

SECTION XXXVIII.

Jairus Daughter is healed, and the infirm Woman[71].

MATT. ix. 1. and xviii. 26. MARK v. 21. to the end.
LUKE viii. 40. to the end.

Luke viii. 40. And it came to pass that
Mark v. 21. when Jesus was passed over again by ship unto the other side,

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[71] One of the boldest, most unwarrantable, and mischievous opinions of the German commentator, Michaelis, is, that the present Gospel of St. Matthew is a translation, and an erroneous translation of the Gospel, which the Evangelist originally wrote in Hebrew. Michaelis renders into Hebrew a few passages of the Greek Gospel, and varying the expressions of the Evangelist, so as to suit his own ingenious but imaginary conjectures, he endeavours to prove that St. Matthew used the Hebrew words into which Michaelis translates his Greek, and that St. Matthew's translator actually misunderstood the meaning of his original. The inspiration of St. Matthew is thus destroyed at once. The boldest conjectures of the most adventurous of our English critics sink into insignificance when compared with this effort. Bowyer and Markland would have been terrified. Even the editors of the new and improved version would have seen, without regret, their star-like lustre eclipsed by the superior splendour of this baleful meteor. Michaelis, however, has provided his reader with arguments against his own error. In the preceding section he reasons against the possibility of proving the existence of any mistakes of translation in the Greek Gospel of St. Matthew: and he there observes, "that no one can shew any such mistakes;" and, "if the Greek Gospel is a translation, the original is lost; and therefore a comparison between them, *which alone can determine the question*, cannot take place." I may observe here, that Michaelis, though a learned and useful authority in many instances, must be read with caution, and many of his conclusions rejected. Bishop Randolph wrote a tract on this subject, which did justice to the learned German, while it pointed out his errors (a).

The opinion of Michaelis on the evangelical narrative of the raising of Jairus's daughter, is contained in that part of his work to which I am now referring. In Matt. ix. 18. he observes, that "Jairus says of his daughter, *ἄρτι ἐτελευτησε*, she is already dead; whereas, according to St. Mark, v. 23, he says, *ἐσχάτως ἔχει*, she is at the point of death; and receives the first intelligence of her death as he was returning home, accompanied by Christ. Various artifices have been used by the harmonists to reconcile this contradiction, and with very little success: but as soon as we reflect on the words, which *must have stood in the original*, all difficulty vanishes on this head. For עתה מתה may signify either, 'she is now dead,' or, 'she is now dying.' St. Matthew's translator rendered the word according to the former punctuation, whereas *he ought rather to have adopted the latter*; as appears from what is related by the two other evangelists."

To this, Archbishop Lawrence, in his Sermon upon Philological Speculation, observes, that the *ἡ θυγάτηρ μȣ̃ ἄρτι ἐτελεύτησεν*, is sufficiently explained by commentators, (in order to reconcile it with St. Mark's account) in the sense of "my

Matt. ix. 1. He came into his own city;
Luke viii. 40. [and] when Jesus was returned, the people gladly received him,
Mark v. 21. much people gathered unto him,
Luke viii. 40. for they were all waiting for him,
Mark v. 21. and he was nigh unto the sea. And
Matt. ix. 18. While he spake these things unto them,
Mark v. 22. behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,
Luke viii. 41. down at Jesus feet, and besought him
Matt. ix. 18. and worshipped him,
Mark v. 23. And besought him greatly,
Luke viii. 41. that he would come into his house:
Mark v. 23. saying, My little daughter lieth at the point of death, I pray thee come and lay thine hands on her, that she may be healed; and she shall live.
Luke viii. 42. For he had one only daughter, about twelve years of age, and she lay a dying.
Matt. ix. 19. And Jesus arose,
Mark v. 24. And Jesus went with him; and
Matt. ix. 19. so did his disciples.
Luke viii. 42. But as he went, the people thronged him.

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daughter is (perhaps) by this time dead: but, even taking it in the strongest point of view, it can only be considered as one of those minute variations which tend to prove that the Evangelists did not write in concert. But, as Bishop Marsh remarks, it is not St. Matthew alone who on this occasion uses the past tense; for St. Luke has the perfectly synonymous expression *απεθνησκεν*. With the points, מָתָה 3 pers. sing. perf. fæm, signifies mortua est; and מֵתָה, past fæm, signifies moriens (*a*). I have rejected the points of the various Hebrew words used in the several quotations in these notes: because the arguments which may satisfy us of their antiquity, do not entirely prove their authority. I cannot but think that we are required to ascertain the meaning of the Hebrew Scriptures in the words of the original; as we examine the meaning of Greek words, independently of their digamma, or accents, &c. &c. &c.

In the fifth volume, 4to edit. p. 332—372. of Lardner's works, is a long and admirable vindication of the three miracles of our Saviour—the raising the widow's son, the daughter of Jairus, and Lazarus; it is too long to abridge.

Among the Barrington papers I find an enquiry into the circumstances of this miracle. It is contained in a letter to Dr. Lardner, dated Dec. 30, 1729. Among the papers prefixed to the Life of Dr. Lardner, in the beginning of the first volume, is a reply throughout. As it is probable these papers of Lord Barrington may be eventually submitted to the approbation of the public, it is not worth while entering, at present, into any farther discussion on this subject.

(*a*) See Bishop Marsh's Michaelis, vol. iii. part i. p. 151-2. and Archbishop Lawrence's notes to the Sermon on Philological Speculation, p. 34. (*b*) Vide Bishop Marsh's note, Michaelis, vol. iii. part ii. p. 127.

Mark v. 24. much people followed him, and thronged him.

25. And

Matt. ix. 20. behold,

Mark v. 25. a certain woman,

Matt. ix. 20. which was diseased

Mark v. 25. which had an issue of blood twelve years,

26. And had suffered many things of many physicians, and had spent all that she had,

Luke viii. 43. upon physicians, neither could be healed of any,

Mark v. 26. and was nothing bettered, but rather grew worse,

27. When she heard of Jesus, came into the press behind, and touched his garment.

Matt. ix. 20. touched the hem of his garment:

Mark v. 28. For she said, If I may touch but his clothes, I shall be whole.

Luke viii. 44. and immediately her issue of blood stanched.

Mark v. 29. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31. And

Luke viii. 45. When all denied, Peter and they that were with him said,

Mark v. 31. his disciples said unto him,

Luke viii. 45. Master,

Mark v. 31. Thou seest the multitude thronging thee,

Luke viii. 45. and press thee,

Mark v. 31. and sayest thou, Who touched me?

Luke viii. 46. And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

Mark v. 32. And he looked round about to see her that had done this thing.

33. But the woman

Luke viii. 47. when the woman saw that she was not hid, she came

Mark v. 33. fearing and trembling, knowing what was done in her, and fell down before him, and told him all the truth.

Luke viii. 47. she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

Matt. ix. 22. and when he saw her, he said

Luke viii. 48. unto her, Daughter, be of good comfort:

Mark v. 34. Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

Matt. ix. 22. And the woman was made whole from that hour.

Mark v. 35. While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any farther?

Luke viii. 50. But when Jesus heard it,

Mark v. 36. As soon as Jesus heard the word that was spoken,

Luke viii. 50. he answered him,
Mark v. 36. and said unto the ruler of the synagogue,
Luke viii. 50. saying,
Mark v. 36. Be not afraid, only believe.
Luke viii. 50. Fear not—and she shall be made whole.
51. And when he came into the house,
Mark v. 37. he suffered no man to follow him, save Peter, and James, and John the brother of James.
38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult,
Matt. ix. 23. and saw the minstrels, and the people making a noise,
Mark v. 38. and them that wept and wailed greatly.
39. And when he was come in, he saith unto them, Why make ye this ado, and weep.
Matt. ix. 24. Give place:
Luke viii. 52. Weep not;
Mark v. 39. for the damsel is not dead, but sleepeth.
40. And they laughed him to scorn.
Luke viii. 53. knowing that she was dead.
Mark v. 40. But when he had put them all out, (and)
Matt. ix. 25. when the people were put forth,
Mark v. 40. he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
41. And he took the damsel by the hand,
Luke viii. 54. and called,
Mark v. 41. and said unto her, *Talitha cumi;* which is, being interpreted, Damsel, I say unto thee, arise.
Luke viii. 55. And her spirit came again,
Mark v. 42. And straightway the damsel arose, and walked; for she was of the age of twelve years.
Luke viii. 55. and he commanded
Mark v. 43. that something should be given her to eat.
Luke viii. 56. And her parents were astonished:
Mark v. 42. they were astonished with a great astonishment.
43. And he charged them straitly, that no man should know it;
Luke viii. 56. that they should tell no man what was done.
Matt. ix. 26. And the fame thereof went abroad into all that land.

MATT. ix. part of ver. 1. 18, 19, 20. ver. 21. and part of ver. 22, 23, 24, 25.

1 —and entered into a ship, and passed over, and—

18 —behold, there came a certain ruler—saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 —and followed him, and—

20 And—a woman—with an issue of blood twelve years, came behind *him*, and—

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about—Daughter, be of good comfort; thy faith hath made thee whole.—

23 And when Jesus came into the ruler's house—

24 He said unto them—for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But—he went in, and took her by the hand, and the maid arose.

LUKE viii. part of ver. 41. 43, 44, 45. 47. ver. 48, 49. and part of ver. 51, 52, 53, 54, 55, 56.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell—

43 And a woman having an issue of blood twelve years, which had spent all her living—

44 Came behind *him*, and touched the border of his garment—

45 And Jesus said, Who touched me?—said—the multitude throng thee and press *thee*, and sayest thou, Who touched me?

47 And—trembling, and, falling down before him—

48 And he said unto her, Daughter, be of good comfort; thy faith hath made thee whole: go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

51 —he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said—she is not dead, but sleepeth.

53 And they laughed him to scorn—

54 And he put them all out, and took her by the hand—saying, Maid, arise.

55 —and she arose straightway—to give her meat.

56 —but he charged them—

◆

SECTION XXXIX.

Christ restores two Blind Men to Sight.

MATT. ix. 27—31.

Matt. ix. 27. And when Jesus departed thence, two blind men followed him, crying and saying, Thou Son of David, have mercy on us.

28. And when he was come into the house, the blind men came to him: and Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened; and Jesus straitly charged them, saying, See no man know it.

31. But they, when they were departed, spread abroad his fame in all that country.

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SECTION XL.

Christ casts out a Dumb Spirit.

MATT. ix. 32—34.

Matt. ix. 32. As they went out, behold, they brought to him a dumb man possessed with a devil.

Matt. ix. 33. And when the devil was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

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SECTION XLI.

Christ returns to Nazareth, and is again ill-treated there.

MATT. xiii. 54—58. MARK vi. 1—6.

Mark vi. 1. And he went out from thence, and came into his own country, and his disciples follow him. Nazareth.

2. And

Mat. xiii. 54. when he was come into his own country,

Mark vi. 2. when the sabbath-day was come, he began to teach in the synagogue: and

Mat. xiii. 54. insomuch that

Mark vi. 2. many hearing him were astonished,

Mat. xiii. 54. and said,

Mark vi. 2. From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon, and are not his sisters here with us?

Mat. xiii. 55. Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?

56. are they not all with us? Whence then hath this *man* all these things?

Mark vi. 3. And they were offended at him.

4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5. And he could there do no mighty work,

Mat. xiii. 58. because of their unbelief.

Mark vi. 5. save that he laid his hands upon a few sick folk, and healed them.

6. And he marvelled because of their unbelief.

MATT. xiii. part of ver. 54. 56. ver. 57. and part of ver. 58.

54 And—he taught them in their synagogue—they were astonished—Whence hath this *man* this wisdom, and *these* mighty works?

56 And his sisters—

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there—

SECTION XLII.

Christ preaches again throughout Galilee.

MATT. ix. 35—38.

Matt. ix. 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

MARK vi. part of ver. 6.

6 —And he went round about the villages, teaching.

CHAPTER IV.

From the Mission of the twelve Apostles to the Mission of the Seventy.

SECTION I[1].

Christ's Commission to the twelve Apostles[2].

Julian Period, 4741. Vulgar Æra, 28. Probably early in the year.

MATT. x. xi. 1. MARK vi. 7—13. LUKE ix. 1—6.

On a progress, probably in Galilee.

Luke ix. 1. Then he called his twelve disciples together, and gave them power and authority over all devils.

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[1] The various sections of this chapter are placed in the same order in which they are respectively inserted in the arrangements of the five harmonizers, by whom I am principally guided. Doddridge considers John vii. 1. as belonging to the same passages to which it is annexed by the others, though, for the sake of convenience, he joins it with the rest of the chapter (*a*). Michaelis also places the calling of the twelve Apostles in the order of St. Matthew, and inserts John vii. 1. at the head of various passages, which he considers supplementary to the accounts of the other Evangelists.

(*a*) Vide notes and paraphrase, Doddridge's Fam. Expositor, sect. 98, vol. i. p. 503.

[2] Our Lord had now continued his ministry till the whole population of Judea, Samaria, and Galilee, had heard of his miracles and preaching. Many had followed him from place to place, and from these he selected twelve, as the constant witnesses of his actions. The word *ἐκλελυμένοι*, which in our translation is interpreted "they fainted," is generally considered as an erroneous reading. It is rejected by Griesbach, and all the best MSS. versions and fathers, who read *ἐσκυλμένοι*, which may be rendered grieved, or melancholy, and this inter-

Matt. x. 1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them

On a progress, probably in Galilee.

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pretation is supported by the harmony. For it does not appear that our Lord was followed by the multitudes to any very considerable distance from their respective cities, (Matt. ix. 36. compared with 35, and Mark vi. 6.) but that our Saviour's compassion was excited for the people, whom he saw to be grieved, for want of proper instruction, and scattered abroad as sheep having no shepherd. To remove this spiritual dearth, he gave the first commission to his Apostles, to proceed to the house of Israel, and declare to them that their Messiah had come; and to preach to them the kingdom of God. Our Lord afterwards sent out the seventy, to prepare the people for his reception; ordaining them to preach in those cities only which himself intended to visit, Luke x. 1. whereas the Apostles were commanded to preach to all the lost sheep of the house of Israel.

The ordination of the Apostles to preach the kingdom of God, leads us to consider the manner in which the Church which Christ had come to establish, was to be perpetuated among mankind until his coming again. The controversies among Christians may be divided into those which relate to discipline, and those which relate to doctrines; as the latter, since the apostolic age, have not been supported by miracle, we must conclude that some system or plan was provided, to maintain the doctrines of Christianity in their purity. The question, therefore, what this system might have been; or, in other words, what plan of Church government was instituted by our Lord and his Apostles, cannot be esteemed unimportant.

The priesthood under the Mosaic economy was so publicly instituted, that its validity and divine origin were never disputed. The rebellion of Corah, Dathan, and Abiram, proceeded from envy, at its exclusive nature only; and though the kings in after ages innovated during the prevalence of idolatry, and made priests of the lowest, or, as it would be better rendered, of the common people, the line of the succession was considered sacred; and none were admitted into the order of the priesthood, or acknowledged as priests by the people, who could not trace their descent from the sacerdotal house of Aaron.

This regular succession of the priesthood on the part of the Jews, has been sometimes supposed to form an objection to the Christian dispensation. "If the Christian religion be true," it has been argued, "its priesthood would have been divinely appointed, and its succession rigorously observed. The whole Christian world, on the contrary, is divided on this point: and it is to be presumed, therefore, that the claims of that religion are at least dubious, in which the origin of the priesthood is so uncertain, and its various pretensions and orders so jarring, that they are equally ridiculed and despised." In reply, however, to these objections, I do not hesitate to assert, from an impartial consideration of the testimony, both of Scripture and antiquity, that the origin of the Christian priesthood is as evident as that of the Levitical—that its descent can be as distinctly traced—that its regular succession has been preserved—and consequently, as it was at the beginning appointed by divine authority, it is entitled to the highest veneration, and to the devoted attachment of Christians.

The essential and immutable difference between the argu-

Matt. x. 1. out, and to heal all manner of sickness and all manner of disease.

On a progress, probably in Galilee.

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ments that are adduced for the support of the Christian religion, and those which are brought forward in defence of other systems, consists in this. The Christian religion is founded upon the evidence of actions, and undeniable facts, while every other system depends upon theory alone. The speculations of the philosophers of antiquity, the impositions of Mahomet, the reveries of the schoolmen, the inconsistencies of modern infidelity, the inventions and strange doctrines of various sects among Christians, are all distinguishable from the fundamental truths of Christianity. The conclusions of uninspired men, on subjects of a religious nature, are generally founded upon abstract reasoning; the truths of the Christian religion are so identified with some well supported facts, that the belief of the fact compels at the same time the reception of the doctrine.

The five principal doctrines which may be said to constitute Christianity, and to comprise all its truths, and which are alike uniformly supported by facts, as well as by abstract reasoning, are, the doctrine of the Trinity, the Incarnation, the Atonement, the Resurrection from the Dead, and the Establishment of the Christian Church, as the means of perpetuating the truth of these propositions to the world. The doctrine of the Trinity is not only supported upon the general tenor of Scripture, as it may be collected from the fact that the inspired writers assign the attributes of the Deity to the three persons of the Godhead; but from the fact also that the voice came from heaven, that the Holy Spirit, as a dove, hovered over the Messiah, and that the Son of God was distinct from either of those which bore witness to him. The Incarnation of Christ was declared in prophecy, and was proved by the facts which are recorded concerning his birth. The Atonement is proved by the concurrence of all the types, and institutions of the Jewish law, and the fact of Christ's death fufillling them all to the uttermost. The Resurrection of the body was verified not only by the fact of Christ's resurrection, but by the restoration of the widow's son, and of Lazarus. The Establishment of a Church in the world, was demonstrated by the fact of the peculiar care with which our Lord collected disciples, selected a certain number from among them—commissioned them to go forth and preach—added others to their number with different powers, and promised to be with them to the end, (not of the age, as many translate the word) but to the end of the world.

The first establishment of the Christian Church is necessarily brought before us, then, by the subject of this section. The commission given to the twelve Apostles may be called the foundation of the Christian Church. The conduct of the Apostles in their ecclesiastical government, considered as a model, ought to be adopted by all Christians nations, who desire that Christianity should be preserved among themselves, or dispersed, and permanently continued, among others.

I have already attempted to prove that Jesus, the Messiah of the New Testament, was the incarnated Jehovah of the Old Testament. He was the Lord and Guide of the Patriarchal and Jewish Churches. He has uniformly been the religious legislator of mankind. He it was who walked with our first parents in the garden of Eden, and instituted sacrifice. When the world apostatized after the deluge, it was He who selected the family of Abraham. When the remembrance of their ancient

Matt. x. 2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

On a progress, probably in Galilee.

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religion began to be effaced from the minds of the Israelites, it was the same Angel Jehovah, who guided them through the Red Sea into the wilderness, and soon after promulgated the law from Mount Sinai. It was He who ordained those minute laws, those rigid observances, those ordinances respecting the priesthood, and the whole framework of the ecclesiastical and civil polity, which distinguished the Jews from all other nations; and the very remnant of which, even to this day, unites them in their long dispersion, and are the sacred pledges of their eventual return. Can we, then, for a moment, suppose that this same Almighty Being, this manifested God of mankind, should not be equally attentive, and provide equally for a still more glorious dispensation; of which the other was only a type and shadow. We have every reason to expect, that in the Christian dispensation some care would have been taken for the continual remembrance of the great truths and observances which the condition of man required.

The revealed religion of God was perpetuated under the Patriarchal and Levitical dispensations by human means. Though religion was of divine origin, mankind was appointed the guardians of its purity. The means which God ordained for the preservation of his religion in the Patriarchal dispensation, was the setting apart the first-born of every family to minister in his service; and conferring on the heads of the tribes the spirit of prophecy. Adam, Seth, Enoch, Methuselah, and the other fathers of the Patriarchal Church were thus gifted. Noah and Shem, after the deluge, obtained the same pre-eminence. There was always a body of men set apart for the service of God. To enter into the proofs on this part of the subject, which might be variously collected from Scripture, ancient history, tradition, and the customs among the early Pagan nations, whose idolatry was but a perversion of primæval truth, would take us far beyond the limits of a note.

The same means of perpetuating religion, which prevailed among the patriarchal families, was continued by the divine Legislator among the people of Israel, with this alteration only, that one whole tribe was set apart for the service of God, instead of the first-born of every family. The office remained the same; the first-born were redeemed, in remembrance of their original dedication to God, and it was solemnly enacted, that no stranger, not of the seed of Aaron, should offer incense in the public worship. Every individual, of every family, was required to present the sacrifice of praise and prayer to God, and to comply with all the institutions of the law; while it was left to one selected tribe to perform all the public functions required in the temple worship.

Thus did the divine Legislator first impart to fallen man a revelation, and appoint means for its preservation. The incarnated Jehovah has now granted to his creatures the most perfect form of that same religion which began at the fall in Paradise: and human means also, under the blessing of the same God, must preserve among mankind the consolations of his holy Gospel.

Four forms of Church government are, in this our age, prevalent among Christians. Episcopacy, Papacy, Presbyterianism, and Independency. From the time of the Apostles till the present day, Episcopacy has been the most general Church government: and till the fifteenth century its apostolic origin was

Matt. x. 3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus; and Lebbeus, whose surname was Thaddeus;

On a progress, probably in Galilee.

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never disputed. Till the beginning also of the seventh century the supremacy of the Pope over all Christian Bishops was quite unknown. Boniface III. received the first title of Universal Bishop, from the Emperor Phocas, as a reward for his subserviency and flattery to this basest of tyrants. With the exception of the ambitious heretic, Aerius, who, as Bishop Hall observes, was hooted not out of the Church only, but out of the cities, towns, and villages, for the opinions he maintained; and, with the exception of a few dubious expressions of Jerome, which are inconsistent with other parts of his works, Episcopacy prevailed, with the usurpation of Papacy alone, without the least opposition, in every Christian Church throughout the world, till Presbyterianism began to shew itself, under the protection of the Reformer Calvin. When the corruptions produced by the supremacy of the Church of Rome, indicated the necessity of a change, or reformation in Church government, the Catholic Bishop of Geneva, Peter Balma, refusing to comply with some proposed alteration, was expelled with his clergy from that town. After the expulsion of the bishop, the two popular preachers, Farrel and Viret, who had greatly contributed to this measure, assumed the ecclesiastical and civil power. In this state of things, Calvin, in his way from France to Strasburg, stopped at Geneva, and remained there at the invitation of Farrel. He then, with his two colleagues, proposed a new form of discipline, which he had lately invented; but the people being dissatisfied with the severity of his laws, expelled him, with his principal associates, from their town. At the expiration of three years he was recalled, and proposed, and finally established a system of government, never before either known or practised, which is now distinguished by the name of Presbyterianism. When he first introduced this system, he expressed his highest veneration for reformed Episcopacy; and defended his innovations upon the plea of necessity. Beza, and his other followers, gradually discontinued that mode of argument, and have sometimes asserted, in not very courteous language, that Presbyterianism is of divine right. It is now established in Scotland, where it was introduced by John Knox and his coadjutors, who were the friends of the Reformer of Geneva. Many of the exiles, who had fled to the continent in the reign of the persecuting Mary, adopted the same system, and endeavoured, on their return to England, to complete, as they supposed, the reformation in their own country, by recommending and enforcing the presbyterian discipline. The labours of Cartwright and others, however, were rendered ineffectual, at least in England, by the exertions and vigilance of Whitgift, then Archbishop of Canterbuy, aided by the firmness of Elizabeth.

This great Reformer, the talented heresiarch of Geneva, did not anticipate the possible evils of his deviation from the conclusions, to which his brother reformers in England had arrived. He erred only in proceeding to an opposite extreme from that of the Church of Rome. His error in doctrine proceeded from a systematizing spirit, attempting to comprehend those subjects which humble men will shrink from, till their faculties are enlarged by the knowledge of another state of being. His bitterness and intolerance were the vices of his age. In all other respects he was both a wise and a good man. In proposing his

Matt. x. 4. Simon the Cannaanite; and Judas Iscariot, who also betrayed him,

On a progress, probably in Galilee.

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views to the world, he believed he was planting the tree of life. He would have wept to have known that he had substituted the upas of theological hatred, and controversy, and error, beneath whose poisonous influence so many fair Churches have withered away. If he could have foreseen this result, he would have united in the powerful sentiment of a father of the Church. "Nothing so grieves the Spirit of God, as the causing divisions in his Church; not even the blood of martyrdom can atone for this crime."

ὀυδὲν γὰρ ὅυτω παροξύνει τον Θεὸν, ὡς ἐκκλησίαν διαιρεθῆναι ——ὀυδὲ μαρτύριω ἄιμα ταύτην δύναται ἐξαλείφειν τὴν ἁμαρτίαν.— Chrys. Hom. XI. in Ephes. See the notes to Archbishop Lawrence's Bampton Lectures, p. 340, 341, on the character of Calvin.

After the original form of Church government had been thus boldly infringed upon, the minds of men became gradually reconciled to the innovation; and the gradation to the next difference became in comparison easy. The Presbyterian polity had taught the world, that the presbyters of the Church were all equal in authority; the next generation introduced another innovation, and discovered that if presbyters were equal, they were also independent of each other. Mr. Robert Brown, of Northampton, in the reign of Elizabeth, was the first who invented this system of Independency, which is totally without the remotest support from either Scripture or antiquity. The opinions of the Independents obtained great popularity in the subsequent reigns of James and Charles; and were espoused by many of the more energetic spirits of that turbulent period, till they gradually superseded the newly established Presbyterianism.

From the reception which was given by the community to these innovations on the Christian Priesthood, the last stage of its degradation was easy and natural. The office of teacher, the administration of the sacraments, the interpretation of Scripture, were, and still are, assumed at pleasure, by men of all ages, ranks, characters, and classes, without adequate preparation, responsibility, obedience, or authority. The civil law affords equal protection to all; and the public repose of the community renders this necessary: but the privilege which is allowed by the civil power, is mistaken for the liberty of the Gospel of God. Mutual candour is granted to mutual error, while every term of obloquy and reproach, which the proverbial bitterness of theological hatred can suggest; is unsparingly poured forth to stigmatize the supposed bigotry and illiberality of those, who assert the ancient, uniform, universal belief of the primitive Church; that the Christian Priest is subordinate to a higher order, to which alone was committed the government of the Church, and the power of ordaining and appointing ministers. The question is not one of human polity. It rests with us to enquire whether the lawgiver of the Christian dispensation has, or has not, revealed to his creatures, a model of Church government, to which it is the duty of every Christian Society to conform.

Should such a government be laid down in Scripture, it becomes at once obligatory upon all Christians. Time cannot destroy it, fashion cannot change it, opinion cannot prevail against it, nor the apostacy of nations invalidate it. No spe-

Matt. x. 5. These twelve Jesus sent forth
Mark vi. 7. by two, and two,

On a progress, probably in Galilee.

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culation can remove the foundation of its truth. It will be as evidently discoverable as the Mosaic institutions. Its principle will be as clear, its facts as evident, its origin as undeniable. If there is, or was such a government, its whole progress will be matter of record; every innovation, every corruption would be accurately registered, and so engrafted with the history of Christianity, that they could not be put asunder.

The various forms of Church government which we have now considered, may be distinctly traced to human invention. They have originated in the circumstances of the times in which they commenced. Episcopacy only is traced to the days of the apostles, and their and our divine Master; and originated in his instructions, and their practice. But, that we may arrive at some certain conclusions on the subject of Church government, it will be necessary to refer to Scripture, and enquire into the facts which are there recorded. I shall here confine myself to a review of the manner in which the Church was established while our Lord was upon earth: and defer to other notes the consideration of the nature of that government, by means of which the doctrines of the Gospel were perpetuated, in the three periods, after the ascension; when the Church consisted of Jewish converts only; when it was extended to the proselytes of the Jewish religion; and when it embraced the converts from idolatry, throughout the whole Gentile world.

The period from our Lord's birth to his baptism was marked by no recorded instances of divine power, or sovereignty; nor by the assumption of his ministerial dignity. His ministry began by a public and solemn inauguration into his high office. "The heavens were opened, and the Spirit of God, as a dove, descended and lighted upon him; and lo, a voice from heaven, this is my beloved Son: hear ye him." To fulfil every type, he was anointed, like the ancient Jewish kings, priests, and prophets, not with the material unction of oil, but with the Holy Ghost, and with power, Eph. iv. 7. Immediately after his inauguration, guided by the same Spirit, he overcame the great enemy of his spiritual kingdom. He then began the office to which he was anointed, by preaching the Gospel to the people of Galilee, in the synagogues, of his own city Nazareth, Luke iv. 14—18. His laws were delivered in his own name: "I say unto you." He enlarged and refined the law of Moses, and enforced his precepts with the promise of higher rewards, and the threatenings of severer punishments. He confirmed the truth of his assertions, and demonstrated the certainty of his Messiahship by stupendous wonders and miracles. By these means, and by his example, and his precepts, he collected multitudes of disciples, whom he baptized, not as John had done, in the name of another, but in his own name, John iii. 5. After a certain time had elapsed, he selected twelve from his followers, and imparted to them some of the same powers and privileges which himself had received from the Father. He gave them power and authority over all devils, and to cure all manner of disease, Luke ix. 1. Mark vi. 7. Matt. x. 1—5.

Some time after the twelve Apostles had been thus chosen, our Lord appointed other seventy also. In some respects, their commission was the same as that of the twelve; in others there was a remarkable difference. The twelve return to our Lord, and continue with him to the end; the seventy return to give

On a progress, probably in Galilee.

Luke ix. 2. to preach the kingdom of God, and to heal the sick.

Matt. x. 5. and commanded them, saying, Go not into the way of the Gentiles: and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

7. And, as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Mark vi. 8. And [he] commanded that they should take nothing for their journey, save a staff only;

Luke ix. 3. And he said unto them,

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an account of their mission, and} are again blended with the general mass of the brethren. The seventy were more limited in their office. They were sent only to precede our Lord, in those towns whither he was himself going, (Luke x. 1.); the Apostles had a more extensive and discretionary power, which extended to all the lost sheep of the house of Israel. The Apostles were ordained to be with our Lord, (Mark iii. 14.) as his constant attendants; whereas the seventy were only appointed to preach, Luke x. 1. Before the inauguration of the twelve, our Lord not only commanded his disciples to pray to God, to send labourers into his harvest, but he continued a whole night himself in prayer; and even after the mission of the seventy, they were always distinguished by the name of Apostles. Our Lord particularly addressed the twelve more than the other disciples, expounding to them his parables, and revealing *to them apart* the mysteries of his kingdom, (Matt. xx. 17, &c.) In two instances their powers were enlarged. At the time of the institution of the eucharist, the Apostles were commanded to commemorate his death, until his second advent to judge the world. When our Saviour was on the point of leaving earth, on the day of his ascension, he invested them with still higher powers. At first, like their divine Master, they had been sent only to the lost sheep of the house of Israel. His death destroyed the distinction between the Jew and the Gentile. All power was now given unto him, in heaven, and in earth, and his last parting command to them was, to preach the Gospel to all nations. A kingdom was given to them, as a kingdom had been given to our Lord: as he had ordained and appointed spiritual governors and rulers, over the converts, to them also was committed the same delegated authority.

Such were the two classes to whom our Lord, while upon earth, confided a share of the ministerial office to which he had been commissioned from above. He was the prophet like unto Moses, in this, as well as in other respects, that he instituted a new priesthood, with new authority and powers. The Levitical priesthood was now to be abolished, by the same divine Lawgiver who had at first ordained it; and another erected on its foundation, Christ himself being the chief corner stone.

The next stage of the Church, and its ecclesiastical discipline, we shall consider, as I have observed, in future notes; remarking only here that the people had no choice nor part, either in the appointment or consecration of the twelve, or the seventy. They exercised no power, they conferred no right. The discipline of the Church was established by its spiritual head, Christ himself, and after his ascension it was delegated to his twelve Apostles.

On a progress, probably in Galilee.

Matt. x. 9. Provide neither gold, nor silver, nor brass in your purses,

10. Nor scrip for your journey, neither two coats, neither shoes,

Mark vi. 9. But be shod with sandals;

Matt. x. 10. nor yet staves,

Luke ix. 3. neither bread,

Matt. x. 10. for the workman is worthy of his meat.

Mark vi. 10. And he said unto them,

Matt. x. 11. into whatsoever city or town ye shall enter, enquire who in it is worthy; and

Luke ix. 4. into whatsoever house ye enter into,

Mat. x. 11. there abide, till ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Luke ix. 5. the very dust from

Mark vi. 11. under your feet, for a testimony against them.

Matt. x. 15. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they shall deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death.

22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

23. But when they shall persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.

24. The disciple is not above his master, nor the servant above his lord:

25. It is enough for the disciple, that he be as his master, and the servant as his lord: if they have called the mas-

Matt. x. 25. ter of the house Beelzebub, how much more shall they them of his houshold?

On a progress, probably in Galilee.

26. Fear not them therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops[3].

28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father[4].

30. But the very hairs of your head are all numbered.

31. Fear ye not therefore, ye are of more value than many sparrows.

32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35. For I am come to set a man at variance against his Father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36. And a man's foes shall be they of his own household.

37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

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[3] After the return of the Jews from Babylon, when the Hebrew language was no longer spoken among the common people, the Jews adopted the custom to which our Lord here alludes. The Scripture was publicly read in the original, but the doctor of the law whispered the meaning in the ears of an interpreter, or Targumista, who publicly proclaimed what was communicated to him to the people. Our Lord here intimated to his disciples, that those things which were now revealed to them; such as the calling of the Gentiles, the abolition of the Jewish law, not yet to be openly declared, and other doctrines, should be hereafter publicly promulgated. The houses of the Jews had flat roofs, from whence they made proclamations to the people. Both Lightfoot and Schoetgen have treated copiously on this subject.

[4] The Jews were of opinion that a superintending Providence, protected the minutest objects. ישב חק״ בח מקרני ראמים Ex Schabbath, fol. 107. 2. ועד ביצי כנים. Sedet Deus S. B. et nutrit inde a cornibus unicorum, usque ad ova pediculorum. Schoetgen quotes also Jalhut Rubeni, fol. 171, 2. There is not the least herb on earth, over which there is not an appointed guardian in heaven—and from R. Simeon's ספר חיים part i. fol. 6. 2. a man cannot hurt his finger upon earth, but it is cried out aloud in heaven.—Schoetgen. Hor. Heb. vol. 1. p. 105.

On a progress, probably in Galilee.

Matt. x. 38. And he that taketh not his cross, and followeth after me, is not worthy of me.

39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40. He that receiveth you receiveth me[5], and he that receiveth me receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matt. xi. 1. And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

Luke ix. 6. And they departed, and went through the towns, preaching the Gospel, and

Mark vi. 12. that men should repent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Luke ix. 6. and healing every where.

MARK vi. part of ver. 7, 8. ver. 9. and part of ver. 10, 11, 12, 13.

7 And he called *unto him* the twelve, and began to send them forth—and gave them power over unclean spirits;

8 —no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 —In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust—Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached—

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*—

LUKE ix. part of ver. 1, 2, 3, 4, 5.

1 —and to cure diseases.

2 And he sent them—

3 —Take nothing for *your* journey, neither staves, nor scrip—neither money; neither have two coats apiece.

4 And—there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off—your feet, for a testimony against them.

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[5] It was a common saying among the Jews, "He that receiveth a learned man, receiveth the Shechinah." Our Lord, therefore, in this, as in numerous other passages, which, from the general inattention to the opinions of the ancient Jews, are unnoticed, claims those honours which were assigned by the people to the Angel Jehovah, the God of their fathers.—See Schoetgen Hor. Heb. vol. i. p. 106, 7.

SECTION II.

Death of John the Baptist. Herod desires to see Christ[6].

MATT. xiv. 1—12. MARK vi. 14—29. LUKE ix. 7, 8, 9.

On a progress, probably in Galilee.

Matt. xiv. 1. And at that time Herod the tetrarch heard of the fame of Jesus,
Mark vi. 14. And king Herod heard of him;
Luke ix. 7. of all that was done by him:
Mark vi. 14. (for his fame was spread abroad:)
Luke ix. 7. and he was perplexed, because that it was said by some, that John the Baptist was risen from the dead:
8. And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
Mark vi. 15. Others said, That it is Elias. And others said, This is a prophet, or as one of the prophets.
16. But when Herod heard thereof, he said,
Matt. xiv. 2. unto his servants,
Luke ix. 9. John have I beheaded: but who is this of whom I hear such things?
Matt. xiv. 2. This is—the Baptist:
Mark vi. 16. It is John, whom I beheaded; he is risen from the dead.
14. he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
Luke ix. 9. And he desired to see him.
Mark vi. 17. For Herod himself had sent forth and laid hold upon John, and bound him
Matt. xiv. 3. and put *him*
Mark vi. 17. in prison, for Herodias' sake, his brother Philip's wife: for he had married her.
18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.
19. Therefore Herodias had a quarrel against him, and would have killed him; but could not.
20. For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

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[6] The death of John the Baptist is placed about this time, by the most eminent chronologers. It cannot fail to strike the most unobservant, that at the moment in which the last prophet of the former dispensation was doomed to perish, the Messiah, the common God of the two dispensations, gave to the new description of prophets, whom he now appointed and sent forth for the first time, the authority and powers of the teachers of the Jewish Church. Christ is the golden chain that binds the one universal Church. The Baptist preaches till Christ was manifested. The Baptist was preserved in life till the kingdom of the Messiah was in some degree established. The time had now arrived, when a new dispensation, with a new priesthood, should commence; and the last instructor of the people, under the old dispensation, was now permitted to suffer, in order that undivided attention might be given to the long expected king of the house of David.

Mat. xiv. 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

On a progress, probably in Galilee.

6. But

Mark vi. 21. when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:

22. And when the daughter of the said Herodias came in, and danced

Matt. xiv. 6. before them,

Mark vi. 22. and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me

Matt. xiv. 8. here,

Mark vi. 25. by and by in a charger, the head of John the Baptist.

26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat

Matt. xiv. 9. at meat,

Mark vi. 26. with him, he would not reject her.

27. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28. And brought his head in a charger, and gave it to the damsel: and the damsel

Mat. xiv. 11. brought it

Mark vi. 28. and gave it to her mother.

29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Mat. xiv. 12. and went and told Jesus.

MATT. xiv. part of ver. 2, 3. ver. 4. part of ver. 6. ver. 7. part of ver. 8, 9. ver. 10. and part of ver. 11, 12.

2 And said—John—he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him—in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

6 —when Herod's birth-day was kept, the daughter of Herodias danced—and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me—John Baptist's head in a charger.

9 And the king was sorry: nevertheless, for the oath's sake, and them which sat with him—he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she—to her mother.

12 And his disciples came and took up the body, and buried it—

On a progress, probably in Galilee.

LUKE ix. part of ver. 7. 9.

7 Now Herod the tetrarch heard—
9 —and Herod said—

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SECTION III.

The Twelve return, and Jesus retires with them to the Desert of Bethsaida.

MATT. xiv. 13, 14. MARK vi. 30—34. LUKE ix. 10, 11.
JOHN vi. 1, 2.

Desert of Bethsaida.

Mat. xiv. 13. When Jesus heard of it,
Mark vi. 30. the apostles gathered themselves together unto Jesus,
Luke ix. 10. when they were returned,
Mark vi. 30. and told him all things, both what they had done, and what they had taught.
31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going; and they had no leisure so much as to eat.
32. And
John vi. 1. After these things
Luke ix. 10. he took them and went aside privately
Mark vi. 32. And they departed—by ship privately.
John vi. 1. Jesus went over the sea of Galilee, which is the sea of Tiberias,
Mark vi. 32. into a desert place,
Luke ix. 10. belonging to the city called Bethsaida.
Mark vi. 33. And the people saw them departing, and many knew him,
Mat. xiv. 13. and when the people had heard thereof, they
Mark vi. 33. ran afoot thither out of all cities, and came together unto him.
34. And Jesus when he came out saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd:
Luke ix. 11. and he received them, and spake unto them of the kingdom of God,
Mark vi. 34. and he began to teach them many things,
Luke ix. 11. and healed them that had need of healing.
John vi. 2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

MATT. xiv. part of ver. 13. and ver. 14.

13 —he departed thence by ship into a desert place apart—followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

LUKE ix. part of ver. 10, 11.

10 And the apostles—told him all that they had done. And—into a desert place—

11 And the people, when they knew *it*, followed him—

Julian Period, 4741.
Vulgar Æra, 28.
About the time of the Passover.

SECTION IV.

Five thousand are fed miraculously[7].

MATT. xiv. 15—21. MARK vi. 35—44. LUKE ix. 12—17. JOHN vi. 3—14.

John vi. 3. And Jesus went up into a mountain, and there he sat with his disciples.

On the way to Jerusalem.

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[7] Many of the circumstances in this miracle demonstrate the peculiar wisdom with which, as I have so often shewn, our Lord uniformly acted, and are worthy of our attention.

Christ here first shewed that his power was superior to that of Elisha, who fed a hundred men with bread of the first fruits, twenty small barley loaves, and some ears of corn in the husk thereof, 2 Kings iv. 42, 43. The Rabbis make these loaves twenty-two; the loaf of the first fruits being one, and the ears of corn being equivalent to another loaf, and they suppose that two thousand two hundred men were fed by them; each hundred having their single loaf set before them, כל הד וחד קמי מאה איש. Our Lord therefore proved his power to be superior to that of Elisha; for he fed one thousand men with one loaf: and, that there might be no appearance of deception nor collusion, he made the whole number sit down in companies, (שרות שרות in ranks, or in divisions, as trees in a vineyard,) by fifties, and by hundreds, that the whole number might be accurately and universally ascertained. The accounts of this miracle were published by St. Matthew and St. Mark, while the greater portion of the persons who had been partakers of the miracle were living. None contradicted, or denied, or explained away, the account.

It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was displayed in this miracle. The loaves were of the small kind, common in the country. The fishes were, in all probability, also of that sort which were called by the Jews מתני, which is interpreted by the gloss small fishes (*a*). Nonnus (*b*) calls them two fishes from the adjacent lake broiled, or roasted, (or dried in the sun.)

> ——*καὶ ἀγγιπόρου διδυμάονος ἰχθύας ἅλμης,*
> *Ιχθύας ὀπταλεους διδυμάονας,* &c.

This small supply of provision was perceived to multiply and grow, either in the hands of the Apostles as they were ministering then to the people, or in the hands of the people themselves, who, in all probability, saw the small fragments of bread or fish with which they had been presented visibly, increase while they held them in their hands; till the hunger of each was fully satisfied; and sufficient was still left for others who might come after them. It was this immediate and actual proof of the presence of a Creator, which compelled the exclamation of the multitude, that their expected Messiah was come.

Witsius has a curious remark on the gradation of Christ's miracles. His first miracle provided for a family the customary provision for a festival, not indeed absolutely necessary, yet much to be desired, when the mode of prolonging and celebrating the marriage ceremonies among the Jews, is taken into consideration. He then satisfied the hunger of thousands, by multiplying their bread and a few small fishes. He proceeded to the curing of the sick. He healed one who had been diseased twelve years, Mark v. 25. another eighteen, Luke xiii. 11. another thirty-eight years, John v. 5. another from childhood, On the way to Jerusalem.

John vi. 4. And the Passover, a feast of the Jews was nigh.

5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6. And this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth is not sufficient for them, that every one of them may take a little.

Mark vi. 35. And when the day was now far spent, his
Luke ix. 12. twelve
Mark vi. 35. disciples came unto him, and said, This is a desart place, and now the time is far passed:
36. Send them away,
Luke ix. 12. the multitude
Mark vi. 36. that they may go into the
Luke ix. 12. towns and
Mark vi. 36. country round about, and into the villages,
Luke ix. 12. and lodge,
Mark vi. 36. and buy themselves bread: for they have nothing to eat.
Mark vi. 37. He answered, and said unto them,
Mat. xiv. 16. They need not depart:
Mark vi. 37. Give ye them to eat. And they say unto him, Shall we go, and buy two hundred pennyworth of bread[a], and give them to eat?
38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, five and two fishes.

John vi. 8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

Mat. xiv. 18. And he said, Bring them hither to me.
John vi. 10. And Jesus said,
Luke ix. 14. to his disciples,
John vi. 10. Make the men sit down,
Luke ix. 14. by fifties in a company,

Matt. ix. 21. another from his birth, John ix. 1. The progressive order which our Lord observed when he demonstrated his power of raising the dead, in their various stages of corruption and decay, I have considered in another part of these notes (*c*).

(*a*) T. Bab. Cetubot, fol. 60. 2. and Sanhedrim, fol. 49. 1. ap Gill in John vi. 9. (*b*) 8vo. edit. p. 65. (*c*) Meletem. Leidens. Dissert. de Miraculis Jesu, sect. vii. p. 242.

[a] Two hundred pence was the sum fixed upon for a virgin's dowry; for the portion to be paid by a husband to a woman who was divorced; for the fine of the lesser modes of assault, and of various offences. The expression therefore was used proverbially, to denote a large sum of money. See the references in Gill on Mark vi. in loc.

On the way to Jerusalem.

Mark vi. 39. And he commanded them to make all sit down by companies on the green grass.

John vi. 10. Now there was much grass in the place.

Luke ix. 15. And they did so, and made them all sit down.

John vi. 10. So the men sate down, in number about five thousand.

Mark vi. 40. And they sat down in ranks, by hundreds, and by fifties.

41. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake

John vi. 10. and when he had given thanks, he distributed

Mark vi. 41. the loaves, and gave them to his disciples, to set before them,

Mat. xiv. 19. and the disciples to the multitude,

John vi. 10. and the disciples to them that were set down; and likewise

Mark vi. 41. the two fishes,

John vi. 11. of the fishes, as much as they would.

Mark vi. 41. divided he among them all.

42. And they did all eat, and were filled.

John vi. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together,

Mark vi. 43. And they took up twelve baskets full[9] of the fragments,

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[9] Twelve baskets full—*δώδεκα κοφίνȣς πλήρεις.*

The well known expressions in Juvenal, Sat. 3. v. 14.

> Judeis quorum *cophinus* fænumque supellex:

and in Sat. 6. v. 542.

> Cum dedit ille locum, cophino fænoque: relicto
> Arcanum Judæa tremens mendicat in aurem:

have made the word *κοφίνους* in this passage a subject of greater curiosity than would at first sight appear reasonable. The first and general opinion is, that the cophinus here alluded to, was a small basket constantly carried about by the Jews, in remembrance of their slavery in Egypt, Psa. lxxxi. 6. תעברנה, חסירותי מסבל שכמו, כפיו מרוד, which is translated in our version, "I removed his shoulder from the burthen; and his hands were delivered from making the pots;" is rendered by Jerome and Symmachus *ἀι χεῖρες ἀυτȣ̃ κοφίνȣ ἀπηλλάγησαν.* The Septuagint, instead of תעברנה (transibunt, or transierunt, ap. Arias Montanus) read תעבדנה, which is followed by the Vulgate—*ἀι χεῖρες ἀυτῶν ἐν τῶ κοφίνω ἐδȣλευσαν* LXX. Manus ejus in cophino servierunt. Dr. Gill quotes Nicholas de Lyra on this verse, to prove that the Jews carried baskets with some hay, in commemoration of their Egyptian servitude, and Schoetgen quotes Sidonius Apollinaris, Epist. 7. 6. and Alcimus Avitus, lib. 5. v. 30. to the same effect.

Another interpretation of the word *κοφίνος* is that of Farnabius, who supposes that the Jews made that use of the hay and the cophinus, which Juvenal and Martial, (lib. v. Ep. 17.) have alluded to, as an emblem of their poverty and sufferings during the last siege of Jerusalem, when they were reduced to the necessity of eating hay, in the terrible scarcity of provisions. But this explanation is evidently erroneous: the cophinus, as may be shewn in numerous instances, being in general use before the siege of Jerusalem.

John vi. 13. of the five barley loaves,
Mark v. 43. and of the fishes,
John vi. 13. which remained over and above unto them that had eaten.
Mat. xiv. 21. And they that had eaten were about five thousand men, beside women and children.
John vi. 14. Then those men which had seen the miracle that Jesus did, said, This is, of a truth, that prophet that should come into the world.

On the way to Jerusalem.

MATT. xiv. ver. 15. part of ver. 16. ver. 17. part of ver 19. and ver. 20.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
16 But Jesus said unto them—give ye them to eat.
17 And they say unto him, We have here but five loaves, and two fishes.
19 And he commanded the multitude to sit down on the grass; and took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake; and gave the loaves to *his* disciples—
20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

LUKE ix. part of ver. 12. ver. 13. part of ver. 14. and ver. 16, 17.

12 And when the day began to wear away, then came the—and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.
13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.
14 (For they were about five thousand men.) And he said—Make them sit down—
16 Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

Crenius imagines that the Jews made use of the cophinus at Rome, and elsewhere, for the sale of various small articles of pedlary; and Buxtorf, that the basket, from the earliest period, was a part of their household stuff; whence the expression, Deut. xxviii. 5. ברוך טנאך, blessed shall be thy basket and thy store. The basket was used, he supposes, to bring the first-fruits to the priest, and the hay was provided to prevent the various offerings from touching each other. Schoetgen replies to these suggestions, that it was not possible all the Jews could be employed in selling; neither would they have carried their baskets of first fruits so uniformly to Rome, as to have excited the satire of Juvenal; neither were those who were now following Christ going up to Jerusalem to offer their first fruits. He concludes, therefore, with adopting the opinion of Reland, which is followed also by Schleusner (in voc κοφίνος) that the cophinus was used by the Jews for carrying about with them the articles of provision, &c. permitted by their law, and that the hay served to spread under them, when they were compelled to sleep abroad in places inhabited by Gentiles.—See the whole dissertation in Schoetgen. Horæ Hebraicæ, vol. i. p. 133.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. On the way to Jerusalem.

JOHN vi. part of ver. 13.

13 —and filled twelve baskets with the fragments—

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SECTION V.

Christ sends the multitude away, and prays alone[10].

MATT. xiv. 22, 23. MARK vi. 45, 46. JOHN vi. 15.

John vi. 15. When Jesus therefore perceived that they would come, and take him by force, to make him a king, Probably near Jerusalem.
Mark vi. 45. straightway he constrained his disciples to get into the ship, and to go to the other side before, unto Bethsaida, while he sent away the people.
Mat. xiv. 23. And when he had sent the multitudes away, he went up
John vi. 15. he departed again into a mountain, himself alone.
Mat. xiv. 23. apart to pray: and when the evening was come, he was there alone.

MATT. xiv. ver. 22. and part of ver. 23.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 —into a mountain—

MARK vi. ver. 46.

46 And when he had sent them away, he departed into a mountain to pray.

◆

SECTION VI.

Christ walks on the Sea to his Disciples, who are overtaken with a storm[11].

MATT. xiv. 24—33. MARK vi. 47—53. JOHN vi. 16—21.

John vi. 16. And when the even was now come, his disciples went down unto the sea, Galilee.

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[10] It is a good remark of Dr. Gill, that those who desired a temporal Redeemer, were unworthy of his presence. All who follow Christ for power— shew—popularity—wealth or honour, or for any other purpose than to receive a spiritual Messiah, are unworthy of him. Christ retired to a mountain, and declined all worldly honours. To have the power of praying, to be admitted as Christ was admitted, into communion with God the Father, is higher and more inestimable than all earthly distinctions and treasures.

[11] Christ here demonstrated his power as the Lord of Nature. He walked upon the sea, and when he entered into the ship the waves and the wind acknowledged him, and the ship was instantly at the place of its destination. Nonnus has given a beautiful description of this miracle: Christ, he tells us, walked upon the water with unwetted feet; and when he came into the ship it moved as by a divine impulse, like a winged thought of the mind, without winds, without oars, self-moving to the distant haven.

Χριϛὸν ἰθηήσαντο διαϛείχοντα θαλάσσης

John vi. 17. And entered into a ship, and went over the sea, towards Capernaum: Galilee.

Mark vi. 47. and the ship was in the midst of the sea, and he alone on the land:

John vi. 17. and it was now dark, and Jesus was not come to them.

18. And the sea arose, by reason of a great wind that blew.

Mat. xiv. 24. But the ship was now in the midst of the sea, tossed with the waves; for the wind was contrary.

Mark vi. 48. And he saw them toiling in rowing:

Mat. xiv. 25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

Mark vi. 48. and would have passed by them.

John vi. 19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus, walking on the sea, and drawing nigh unto the ship: and they were afraid.

Mat. xiv. 26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

Mark vi. 50. For they all saw him, and were troubled.

Mat. xiv. 27. But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.

28. And Peter answered and said, Lord, if it be thou, bid me come unto thee, on the water.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, Lord, save me.

31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Mark vi. 51. And he went up unto them into the ship;

John vi. 21. Then they willingly received him

Mat. xiv. 32. And when they were come into the ship, the wind ceased.

John vi. 21. and immediately the ship was at the land whither they went.

Mark vi. 51. and they were sore amazed in themselves beyond measure, and wondered.

52. For they considered not the miracle of the loaves: for their hearts were hardened.

Ἄϐροχον ἴχνος ἔχοντα, βατῆς ἁλὸς ὀξὺν ὁδίτην—
——ἐπεὶ θεοδίνεϊ παλμῷ
Οια νόος πτερόεις, ἀνέμων δίχα, νόσφιν ἐρετμων
Τηλεπόροις λιμένεσσιν ὀμίλεεν ἀυτομάτη ναῦς.

Nonnus' Paraphrase, p. 69. (The copy of Nonnus' paraphrase of St. John's Gospel here referred to, is imperfect, I cannot therefore refer to the edition and year of its publication.)

Mat. xiv. 33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God[12]. Galilee.

MARK vi. part of ver. 47, 48. ver. 49. and part of ver. 50, 51.

47 —when even was come—
48 —for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea—
49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:
50 —And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.
51 —and the wind ceased—

JOHN vi. ver. 20. and part of ver. 21.

20 But he saith unto them, it is I, be not afraid.
21 —into the ship.

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SECTION VII.

Christ heals many People.

MATT. xiv. 34, 35, 36. MARK vi. *53—56.*

Mark vi. 53. And when they had passed over, they came into the land of Gennesareth, and drew to the shore.

54. And when they were come out of the ship, straightway they knew him.

Mat. xiv. 35. And when the men of that place had knowledge of him, they sent out into all that country round about,

Mark vi. 55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

Mat. xiv. 35. and brought unto him all that were diseased;

Mark vi. 56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him, that they might touch if it were but the border

Mat. xiv. 36. the hem of his garment: and as many as touched were made perfectly whole.

MATT. xiv. ver. 34. and part of ver. 36.

34 —And when they were gone over, they came into the land of Gennesaret.
36 And besought him that they might only touch—

MARK vi. part of ver. 56.

56 —of his garment: and as many as touched him were made whole.

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[12] Markland (ap Bowyer's Crit. Conjec. p. 95.) has justly remarked the difference between this confession (ἀληθῶς θεȣ̃ υἱὸς εἶ) which is no higher acknowledgment than the heathen centurion, and the soldiers, made at the crucifixion; and that of St. Peter contained in Matt. xvi. 16. Σὺ εἶ ὁ χριστὸς, ὁ υἱὸς ΤΟΥ Θεοῦ ΤΟΥ ζῶντος, thou art THE Christ, THE Son of THE one God, THE living God.

SECTION VIII.

Christ teaches in the Synagogue of Capernaum. Conversation with his Disciples.

JOHN vi. 22. to the end, and vii. 1.

John vi. 22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone: Capernaum.

23. (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life[13]: he

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[13] We have here another instance in which Christ applied to himself an epithet given by the Jews to their expected Messiah. Midrash Coheleth, fol. 73. 3. R. Berechia nomine R. Isaac dixit: quem admodum Goël primus, sic quoque erit postremus. Goël primus הורה את המן, descendere fecit Manna. q. d. Exod. xvi. 4. Et pluere faciam vobis panem de cœlo. Sic quoque Goël postremus descendere facit Manna q. d. Ps. lxxii. 16. erit multitudo frumenti super terram.—See Schootgen. in loc.

John vi. 35. that cometh to me shall never hunger; and he that believeth on me shall never thirst. Capernaum.

36. But I said unto you, That ye also have seen me, and believe not.

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

44. No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day.

45. It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

It is probable that our Saviour alluded to this tradition, as well as to the ideas of Philo and the Rabbis, discussed at great length by Whitby, on John vi. 31. 37, &c. The comparison of food which nourishes the body, and wisdom which nourishes the soul, is common in many parts of Scripture. Thus Isaiah—Ye that are thirsty, come buy wine and milk without money, and without price. Wherefore do ye spend your money for that which is not bread, &c. &c.

Lightfoot quotes also Chajigah, fol. 14. 1. and Gloss. in Succah, fol. 52. to prove that bread was frequently used among the Jewish doctors for doctrine—האכילהו לחם feed him with bread; that is, make him take pains in the warfare of the law, as it is written.

It may be observed here that an acquaintance with the Jewish traditions would materially assist the theological student to form a more accurate notion of many subjects of controversy between the Church of Rome and the Protestants. This discourse of our Lord in John vi. has been much insisted upon by the Romanists, as defending and supporting the doctrine of transubstantiation. This notion originated in the sixth century, and is founded on the *literal interpretation* of passages which were commonly *used by the Jews*, to whom the Scriptures were addressed, and by the inspired writers who primarily wrote for their use, *in a metaphorical sense*. I do not observe that Fulke has noticed this point in his remarks on John vi. in his work on the Rhemish translation of the New Testament.—See that work, p. 275—280. folio edit. 1633. London.

John vi. 46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Capernaum.

47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48. I am that bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day,

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. *What* and if ye shall see the Son of man ascend up where he was before?

63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that *time* many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away?

68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

John vi. 69. And we believe and are sure that thou art that Christ, the Son of the living God. Capernaum.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

vii. 1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

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SECTION IX.

Julian Period, 4741, Vulgar Æra, 28. Summer.

Christ converses with the Scribes and Pharisees on the Subject of the Jewish Traditions.

MATT. XV. 1—20. MARK vii. 1—23.

Mark vii. 1. Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5. Then the Pharisees and Scribes asked him,

Matt. xv. 1. saying,

2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition[14]?

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[14] To prove that the Evangelist has here spoken with the utmost correctness, Schoetgen has quoted from Jevachim, fol. 101. 1. וחכמים עשו חיזק מדבריהם יותר משל תורה: Et sapientes fecerunt robur verbis suis, plusquam verbis Legis.

Lightfoot also has given many others to the same purpose. חביבים דברי ספרים מדברי תורה: The words of the Scribes are more lovely than the words of the law.—Hieros. berac. fol. 3. 2.

The error of the Pharisees was the same as that of the Romanists. They substituted unauthorized tradition in the place of their inspired writings, and ritual observances in the place of spiritual worship. The ordinances of external religion are only valuable, as they are the emblems, and the appointed means of spiritual blessings. While their proper value is set upon the records of history, the inquiries of the critical, the labours of the learned, the opinions of the judicious, the decisions of the early Church, and all the sources of accurate information, it ought never to be forgotten, neither is it forgotten by the Protestant Churches, that Scripture is the one unerring test of truth, to which every conclusion must be submitted. The Jews

Mat. xv. 4. For God commanded, saying, Honour thy father and thy mother: and, **Capernaum.**

Mark vii. 10. Whoso curseth father or mother, let him die the death.

11. But ye say, If a man shall say to his father or his mother, It is Corban, that is to say a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

Mat. xv. 6. And honour not his father or his mother,

Mark vii. 12. And ye suffer him no more to do ought for his father or his mother;

Mat. xv. 6. Thus have ye made the commandment of God of none effect by your tradition.

Mark vii. 13. which ye have delivered: and many such like things ye do.

Mat. xv. 7. Ye hypocrites, well did Esaias prophesy of you, saying,

Mark vii. 6. as it is written, This people

Matt. xv. 8. draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Mark vii. 7. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

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adopted many traditions, which were not only contrary to, but were very frequently hostile to Scripture. The Romanists have been guilty of the very same error. The Jews believed that a man might withhold assistance from his afflicted or poor parents, under the pretence that he had dedicated his substance (or corban) to God, with many other absurdities enumerated at length by Lightfoot, Schoetgen, Meuschen, Gill, and others, and alluded to in many places by the Evangelists. The Romanists have set aside the plain and express authority of Scripture, and follow gradual inventions, which they dignify by the name of traditions. They insist, for instance, on such points as these. —The mass without communicants—The denial of the cup to the Laity—The prohibiting the reading of Scripture—The distinction between latria and dulia, *λατρεῖα* and *δουλεῖα*, in the worshipping of angels, and saints, and God—The use of images —The praying in an unknown tongue—The mediatorial offices of the saints, and especially of the Virgin Mary—The assumption of the Virgin, an invention of a very late age—The seven sacraments—The doctrine of purgatory.

The Church that teaches these doctrines is as justly worthy of the condemnation of our Lord, as the Pharisees, who were his contemporaries—"Ye make the word of God of none effect by your tradition." Much might be added on this and other topics connected with the discussions on the doctrines in controversy between the Protestants and Romanists; but to do so would extend these notes far beyond their limits. See a work entitled a Learned Treatise on Traditions, translated from the French of Du Moulin, by G. C. London, 1632; particularly ch. 12 and 13. p. 165—223. Fulke's Defence of the English Translation of the Bible, printed at the end of his observations on the Rhemish translation, p. 29—33. Bishop Hall's tract, entitled the Old Religion, in the ninth vol. of his works, 8vo. Pratt's edition, p. 287. and the tracts against Popery, Tit. 1. p. 22. by Bishop Stratford. The Reformation Vindicated, &c. together with many other treatises in that admirable and inestimable collection. On the Affinity between the Absurdities of the Pharisaical and Catholic Traditions, see also Chemnitius. Exam. Concil. Trident. Pars prior, p. 20—24. See also Schoetgen. Horæ Hebraicæ, vol. i. p. 138.

Mark vii. 8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. Capernaum.

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand;

15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

Mat. xv. 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Mark vii. 16. If any man hath ears to hear, let him hear.

17. And when he was entered into the house from the people,

Matt. xv. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13. But he answered, and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

14. Let them alône: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15. Then answered Peter, and said unto him, Declare unto us this parable.

16. And Jesus said,
Mark vii. 18. unto them,
Mat. xv. 16. Are ye also yet without understanding?
17. Do ye not yet understand, that whatsoever
Mark vii. 18. thing from without entereth into the man,
Mat. xv. 17. at the mouth,
Mark vii. 18. it cannot defile him;

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20. And he said, That which cometh out of the man, that defileth the man.

21. For
Mat. xv. 18. those things which proceed out of the mouth come forth from the heart: and they defile the man.

19. For
Mark vii. 21. from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts,
Mat. xv. 19. false witness,
Mark vii. 22. covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

Mat. xv. 20. These are the things that defile a man: but to eat with unwashen hands defileth not a man.

MATT. XV. part of ver. 1. 4. ver. 5. part of ver. 8. ver. 9, 10. and part of ver. 17. 19. Capernaum

1 Then came to Jesus Scribes and Pharisees, which were of Jerusalem—

4 —and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

8 —This people—

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

17 —goeth into the belly, and is cast out into the draught?

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts—blasphemies:

MARK vii. part of ver. 5, 6. ver. 9. and part of ver. 10. 13. 17, 18.

5 —Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites—honoureth me with *their* lips, but their heart is far from me.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father—

13 Making the word of God of none effect through your tradition—

17 —his disciples asked him concerning the parable.

18 And he saith—are ye so without understanding also? Do ye not perceive, that whatsoever—

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SECTION X.

Christ heals the Daughter of the Canaanite or Syro-phenician woman[15].

MATT. XV. 21—28. MARK vii. 24—30.

Mat. xv. 21. Then Jesus
Mark vii. 24. arose, and Tyre.

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[15] Bishop Horsley and Dr. Jortin have written sermons on the subject of the Syrophenician woman; in both of which there is a remarkable coincidence in plan, and expression. Both have insisted, with great effect, on the nation of the woman; on the manner in which Christ performed his first miracle on one who was not a Jew; which was so ordained by the providence of God that this woman "became one of the first Pagan proselytes, and the mystery of the calling and the conversion of the Gentiles began in her to be gloriously unfolded, on the humility of the suppliant, and her acknowledgment of the wisdom of God in selecting the Jews to be his own people, while she retained her hope of mercy as a creature of God; and on the absurdity of judging of the truth of past events by the test of the experience of the present age; both agreeing in the probability of the opinion expressed in a former note, that the power of evil spirits, in the time of our Lord, was permitted to be more visibly displayed than in our own age. For the more particular explanation, therefore, of this narrative, and especially for the view which Bishop Horsley has

Mat. xv. 21. went thence, and departed into the coasts of Tyre and Sidon. Tyre.

22. And

Mark vii. 24. entered into an house, and would have no man know it; but he could not be hid.

25. For

Mat. xv. 22. behold, a woman of Canaan,

Mark vii. 35. whose young daughter had an unclean spirit, heard of him, and

Mat. xv. 22. came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

23. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24. But he answered, and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she

Mark vii. 25. and fell at his feet,

Mat. xv. 25. and worshipped him, saying, Lord, help me.

Mark vii. 26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Mat. xv. 26. But he answered and said,

Mark vii. 27. unto her, Let the children first be filled; for

Mat. xv. 26. It is not meet to take the children's bread, and to cast it to dogs[16].

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given of the peculiar propriety of our Lord's conduct in making the manner in which he complied with the request of the Greek idolatress, a type of the mode in which the Gentiles should be received. Jortin's Works, 8vo. London, 1810. vol. ix. p. 239, &c. &c. and Horsley's Sermons, vol. iii. p. 134, and particularly p. 158, 9 and 164.

[16] The Jews considered every nation but their own as dogs, and on that account refused to share in their hospitality, or to have any intercourse with them, except that which had reference to merchandize.

R. Pirke Eliezer gives an illustration of this passage. In his twenty-ninth chapter he discusses the eighth temptation of Abraham, Gen. xvii. 1. He endeavours to prove that Abraham circumcised his servants, and proceeds thus: Unde autem (probas) quod circumcident (servos) illos? quia dicitur: omnes viros domus suæ, et natum domus circumcidit—cur autem circumcidit illos? propter purificationem, ne contaminarent dominum suum cibo, ac potu suo. Quicunque enim comedit cum præputiato; is veluti cum cane edit. Uti canis non est circumcisus, sic et præpuitatus non est circumcisus. Quisquis accedit ad præputiatum, is veluti mortuum contrectat, &c. &c. Vorstius's translation of R. Pirke Eliezer, p. 66. I ought to observe here, that Schoetgen, who refers in his notes on Apoc. xxii. 15. to this chapter of Pirke Eliezer, quotes a part of it, differently from any which is to be found in the translation by Vorstius. As the Hebrew original is not in my possession, I cannot account for the variation; but my copy of

Mat. xv. 27. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Tyre.

Mark vii. 28. the dogs under the table eat of the children's crumbs.

Mat. xv. 28. Then Jesus answered, and said unto her, O woman, great is thy faith:

Mark vii. 29. And he said unto her, For this saying,

Mat. xv. 28. be it unto thee even as thou wilt.

Mark vii. 29. go thy way: the devil is gone out of thy daughter.

Mat. xv. 28. And her daughter was made whole from that very hour.

Mark vii. 30. And when she was come to her house, she found the devil gone out; and her daughter laid upon the bed.

MARK vii. part of ver. 24, 25, 27, 28.

24 And from thence he—went into the borders of Tyre and Sidon, and—

25 —a *certain* woman—came and fell at his feet:

27 But Jesus said unto her—for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord; yet—

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SECTION XI.

Christ goes through Decapolis, healing and teaching.

MATT. xv. 29—31. MARK vii. 31. to the end.

Mark vii. 31. And again Decapolis.

Matt. xv. 29. Jesus

Mark vii. 31. departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34. And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mat. xv. 29. and he went up into a mountain, and sat down there,

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many

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the Latin translation by Vorstius is corrected in various places from the Hebrew original, by a learned Rabbi, and can, I think, be depended upon.

Mat. xv. 30. others, and cast them down at Jesus feet, and he healed them. Decapolis.

31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

MATT. xv. part of ver. 29.

29 And—departed from thence, and came nigh unto the sea of Galilee—

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SECTION XII.

Four thousand Men are fed miraculously.

MATT. xv. 32. to the end. MARK viii. 1—9.

Mark viii. 1. In those days, the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, On a mount by the sea of Galilee.

2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3. And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far.

Mat. xv. 33. And his disciples say unto him,

Mark viii. 4. From whence can a man satisfy these men with bread here in the wilderness?

Mat. xv. 33. Whence should we have so much bread as to fill so great a multitude?

34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

Mark viii. 6. to set before them: and they did set them before the people.

Mat. xv. 37. And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38. And they that did eat were about four thousand men, beside women and children.

39. And he sent away the multitude, and took ship,

Mark viii. 10. straightway he entered into a ship, with his disciples, and came

Mat. xv. 39. into the coasts of Magdala,

Mark viii. 10. into the parts of Dalmanutha.

MATT. xv. 32.

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

MARK viii. ver. 5. part of ver. 6. and ver. 7, 8, 9. On a mount by the sea of Galilee.

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples—

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

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SECTION XIII.

The Pharisees require other Signs—Christ charges them with hypocrisy.

MATT. xvi. 1—12. MARK viii. 11—part of 22.

Matt. xvi. 1. The Pharisees also with the Sadducees, came tempting, Magdala.

Mark viii. 11. began to question with him,

Matt. xvi. 1. and desired that he would shew them a sign from heaven,

Mark viii. 11. tempting him.

Mat. xvi. 2. He answered, and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red.

3. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

Mark viii. 12. And he sighed deeply in his spirit, and saith, Why doth this generation,

Matt. xvi. 4. a wicked and adulterous generation

Mark viii. 12. seek after a sign? Verily I say unto you, There shall no sign be given to this generation.

Matt. xvi. 4. but the sign of the prophet Jonas. And he left them, and departed.

Mark viii. 13. and entering into the ship again, departed to the other side.

Mat. xvi. 5. And when his disciples were come to the other side, they had forgotten to take bread.

Mark viii. 14. neither had they in the ship with them more than one loaf.

Matt. xvi. 6. Then Jesus

Mark viii. 15. charged them,

Matt. xvi. 6. and said unto them, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees,

Mark viii. 15. and of the leaven of Herod.

Matt. xvi. 7. And they reasoned among themselves, saying, It is because we have taken no bread.

8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Mark viii. 17. perceive ye not yet, neither understand? have ye your heart yet hardened?

Mark viii.18. Having eyes, see ye not? and having ears, ye hear not? and do ye not remember? Magdala.

19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21. And he said unto them, How is it that ye do not understand?

Mat. xvi.11. that I spake it not to you concerning the leaven of bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12. Then understood they how that he had bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

Mark viii.22. And he cometh to Bethsaida;

MATT. xvi. part of ver. 4. and ver. 9, 10.

4 —seeketh after a sign; and there shall no sign be given unto it—

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

MARK viii. part of ver. 11. 13, 14, 15. and ver. 16, 17.

11 And the Pharisees came forth, and—seeking of him a sign from heaven—

13 And he left them—

14 Now *the disciples* had forgotten to take bread—

15 And he—saying, Take heed, beware of the—

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread?

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SECTION XIV.

Christ heals a Blind Man at Bethsaida.

MARK viii. 22—26.

Mark viii.22. And they bring a blind man unto him, and besought him to touch him. Bethsaida.

23. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24. And he looked up, and said, I see men as trees, walking.

25. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

SECTION XV.

Peter confesses Christ to be the Messiah[17].

MATT. xvi. 13—20. MARK viii. 27—30. LUKE ix. 18—21.

Mark viii. 27. And Jesus went out, and his disciples, into the towns of Cesarea Philippi: Cesarea Philippi.

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[17] The various works which were done by our Lord, as related in the preceding sections of this chapter, convinced St. Peter that Jesus was the Messiah. It certainly appears to us very extraordinary that this open confession of the Messiahship of Jesus had not been repeatedly made before. The reasons seem to have been, that the various inconsistent traditions concerning the Messiah which were then prevalent, and the opposite expectations of the people, had so biassed the minds of his disciples, that it prevented them from forming a correct judgment as to the dignity of their Lord and Master. They saw, indeed, and acknowledged, that Jesus was more than human, and they daily anticipated the establishment of the kingdom of the Messiah; but before that event they expected the coming of Elias, various resurrections of the ancient prophets, the reappearance of Moses and Elias, with other different signs and wonders, which have already been enumerated. Dr. Pye Smith observes, "that their notions of the Messiah were sublime, imperfectly understood, and inconsistent; they attributed to him a superior nature, a pre-existent state, and, to say the least, many of the characteristic properties of Deity (*a*)."

When Christ was upon earth, the opinions of the Jews concerning the nature and person of their ardently expected Messiah, were by no means uniform: some affirmed that he would be a mere man, endowed with peculiar powers and assistance from God—others that he would be a man, with whom a special power emanating from God, would be intimately conjoined—others maintained, that he would be superior to their fathers, to all mankind, and to the angels; that he existed before the creation of the world, and was employed by God as an instrument in the formation of the world, and peculiarly in the protection and religious institutions of the Israelitish nation.

Schoetgen, in his second volume, has most amply and most learnedly discussed the subject of the Messiah. His Horæ Hebraicæ are an invaluable treasure to the theological student who desires to understand the New Testament. It is to be regretted that the work is so scarce, and that there is neither an abridgment, nor a translation of it, in our own language.

The Jews seem to have entertained the same indefinite notions with regard to the Messiah, as the Christians of the present age entertain when they converse on the Millenium, or the second advent of our Lord; on the restoration of the Jews, whether it will be temporal or spiritual; or on the other sublime and elevating subjects of the prophecies of our own Scriptures, on which the primitive Church has come to no conclusion. The language of Scripture is so general, that it may be interpreted both literally and metaphorically; and every Christian, who at all reflects on these subjects, anticipates some magnificent events, which he believes will certainly take place; while no two will be found exactly to agree in their opinions and speculations. Lightfoot remarks on this subject:

From Messiah the Jews expected pomp and stateliness, a royal and victorious kingdom—they see Christ appear in a low condition, and contemptible poverty.

Luke ix. 18. And it came to pass, Cæsarea Philippi.
Mat. xvi. 13. when Jesus came into the coasts of Cesarea Philippi,

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From the Messiah they expected an advancing and heightening the rites of Moses—they saw that he began to remove them.

By the Messias they expected to be redeemed and delivered from their subjection to the Roman yoke. He taught them to give Cæsar his due, and to submit to the government God had set over them.

By the Messias they expected that the Gentiles should be subdued, trod under their feet, and destroyed. He taught that they should be called, converted, and become the Church (*b*).

Archdeacon Blomfield, in his admirable dissertation (*c*), has given us, at still greater length, an abstract of the notions entertained by the Jews of the Messiah's kingdom.

1. They expected him to be of a nature far surpassing that of men and angels. One of the Rabbis says, "The Messiah is higher than the ministering angels." To this notion the author of the Epistle to the Hebrews evidently alludes. i. 4.

2. They considered him to be "the Word of God," an emanation from the Supreme Being; the author of all created things.

3. They believed that all the transactions, in which the Deity was related to have had a communication with mankind, were carried on through the medium of his Word, the Messiah; that He delivered the Israelites from Egypt, led them through the wilderness, supported and protected them.

4. They believed that the Spirit of the Lord was to be upon him, and intimately united with him; and that it would manifest itself in exertion of miraculous power. To this our Saviour alludes, Matt. xii. 28. "But if I, in the Spirit of God cast out devils, then is the kingdom of God come upon you."

5. They supposed that the Messiah would appear, not in a real human body, but in the semblance of one; *ἐν δοκήσει.* This notion found its way into the Christian Church, and was the distinguishing dogma of the Decotæ. It is combated by St. John in several parts of his writings; viz. "The word was made flesh, and dwelt amongst us," (John i. 14.) not only seemed to wear a human form, but actually did so. Again, "Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," (1 John iv. 3.) And it is not an improbable supposition of Professor Bertholdt, that the Evangelist had the same heresy in view, when he made particular mention of the blood and water which flowed from the side of Jesus, (John xix. 34.)

6. They expected that the Messiah would not be subject to death, (John xii. 34.) The multitude answered him, "We have heard out of the law, that Christ abideth for ever."

7. Yet they thought that he was to offer in his own person an expiatory sacrifice for their sins, John i. 29.

8. He was to restore the Jews to freedom. Compare Luke i. 68. xxiv. 21. 4 Esdr. xii. 34.

9. And to establish a pure and perfect form of worship, Luke i. 73. John iv. 25.

10. And to give remission of sins, Luke i. 76. Matt. i. 21.

11. And to work miracles, John vii. 31.

12. He was to descend into the receptacle of departed spirits, and to bring back to earth the souls of the Israelites, which were then to be reunited to their glorified bodies: and this was to be the first resurrection.

13. The devil and his angels were to be cast into hell for a thousand years.

Mark viii. 27. by the way, Cæsarea Philippi.
Luke ix. 18. as he was alone praying, his disciples were with him: and
Mat. xvi. 13. he asked his disciples, saying, Whom do men say that I the Son of man, am?
14. And they
Mark viii. 28. answered,
Mat. xvi. 14. and said, Some say that thou art John the Baptist:
Mark viii. 28. but some say Elias;
Mat. xvi. 14. and others Jeremias, or one of the prophets.
Luke ix. 19. and others say, that one of the old prophets is risen again.
Mat. xvi. 15. he saith unto them, But whom say ye that I am?
16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God[18].
17. And Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

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14. Then was to begin the kingdom of heaven, or of God, or of the Christ, which was to last a thousand years.

15. At the end of that period of time, the devil was to be released from confinement, and to excite great troubles and commotions; but he was to be conquered, and again imprisoned for ever.

16. After that was to be the second and general resurrection of the dead, followed by the judgment.

17. The world was to be renewed; new heavens, a new earth, and a new Jerusalem were to appear.

18. At last the Messiah, having fulfilled his office, was to deliver up the kingdom to God, at whose right hand he was to sit for evermore.

(*a*) Scripture Testimony to the Messiah, vol. i. p. 464, and 466. Dr. Pye Smith has compressed into a very short compass the conclusions of Kuinoel (Comment in libros N. T. Hist. p. 84—91.) on the same subject. (*b*) Lightfoot's sermons, Works, fol. vol. ii. p. 1112. (*c*) On the traditional knowledge of a promised Redeemer, Camb. 1810, p. 106. fin. &c.

[18] Our Lord had now, by his miracles and teaching, and conduct so impressed on the minds of his Apostles, the certainty that he was the Messiah, whom they had expected, that St. Peter makes the fullest confession of his faith, in the most energetic language. Our Lord immediately addresses him in that remarkable language, which has been said, by the Church of Rome, to be the immoveable foundation of her undoubted supremacy and her exclusive privileges, as the depositary of truth, and of her consequent infallibility, as the director and instructor of the world. The question therefore is, whether the confession made by St. Peter was the rock on which the Church of Christ was to be founded, or whether the Apostle himself was *that* rock. The most eminent of the ancient Fathers have espoused the former opinion. Chrysostom (*a*) interprets the passage τῇ πέτρᾳ —τουτέστι τῇ πίστει τῆς ὁμολογίας, upon the rock, that is, upon the faith of his profession.

The most probable meaning of the passage appears to be that which shall comprise both of the controverted senses. St. Peter was always the most zealous of the Apostles, and to him was reserved the honour of first preaching the Gospel to the Gentiles. The probable reason why our Lord addressed himself particularly to Peter was, that he happened to be the first who had acknowledged Him as the Christ the Son of the living God. St.

Mat. xvi. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. Cæsarea Philippi.

Peter generally proved himself the chief speaker, and he continued to do so after our Lord's ascension, without, however, assuming the least degree of authority over the rest of the apostles. The occasion of our Lord's addressing Peter was the confession the Apostle had just made; and He may be considered as speaking prophetically, when he said, pointing to or resting his hand upon the Apostle, thou art Peter, and on thee, as the first preacher to the Gentiles, and on this confession, which thou shalt preach to them, I will establish my Church.—Beza, Lightfoot, Bishop Burgess, in his treatise inserted in a collection of tracts lately published, and many others, among whom may be reckoned some of the popes themselves, have espoused this conclusion. Bishop Marsh, however, in his work on the Comparison between the Churches of England and Rome; Grotius, Michaelis, Whitby, with Pere Simon, and the Romanists in general, have adopted the latter opinion.

Among other of the Protestant writers who have strenuously advocated the opinion that Christ and not St. Peter was the founder of the Christian Church, we meet with the venerable name of the late Granville Sharp. The assumption of supremacy over all the Churches of Christ by the Church of Rome, filled him with astonishment. He was induced, in consequence, to pay particular attention to the passage upon which this arrogant claim was supported, and the result of his examination is here annexed. The Greek word *πετρος*, he observes, does not mean a rock, though it has indeed a relative meaning to the word *πετρα*, a rock; for it signifies only a little piece of a rock, or a stone, that has been dug out of a rock; whereby the dignity of the real foundation intended by our Lord, which he expressed by the prophetical figure of Petra (a rock,) must necessarily be understood to bear a proportionable superiority of dignity and importance above the other preceding word petros; as petra, a real rock, is comparatively superior to a mere stone, or particle from the rock; because a rock is the regular figurative expression in Holy Scripture for a Divine Protector; יהוה סלעי, Jehovah (is my rock,) 2 Sam. xxii. 2. and Psa. xviii. 2. Again, אלהי צורי, my God (is) my rock, (2 Sam. xxii. 2. and Psa. xviii. 2.) and again, ומי צור מבלעדי אלהינו and who (is) a rock, except our God? 2 Sam. xxii. 32.

That our Lord really referred to this declaration of Peter, relating to his own divine dignity, as being the true rock, on which he would build his Church, is established beyond contradiction by our Lord himself, in the clear distinction which he maintained between the stone (*πετρος*, petros,) and the rock, (*πετρα*, petra,) by the accurate grammatical terms in which both these words are expressly recorded. For whatsoever may have been the language in which they were really spoken, perhaps in Chaldee or Syriac, yet in this point the Greek record is our only authoritative instructor. The first word, *πετρος*, being a masculine noun, signifies merely a stone; and the second word, *πετρα*, though it is a feminine noun, cannot signify any thing of less magnitude and importance than a rock, or strong mountain of defence.

With respect to the first. The word *πετρος*, petros, in its highest figurative sense of a stone, when applied to Peter, can represent only one true believer, or faithful member of Christ's Church, that is, one out of the great multitude of true be-

Mat. xvi. 19. And I will give unto thee the keys of the kingdom of Cæsarea Philippi.

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lievers in Christ, who, as figurative stones, form altogether the glorious spiritual building of Christ's Church, and not the foundation on which that Church is built; because that figurative character cannot, consistently with truth, be applied to any other person than to God, or to Christ alone. And though even Christ himself is sometimes, in holy Scripture, called a stone, (λιθος, but not πετρος,) yet whenever this figurative expression is applied to him, it is always with such a clear distinction of superiority over all other figurative stones, as will not admit the least idea of any vicarial stone to be substituted in his place; as, for instance, he is called, "the head stone of the corner," (Psa. cxviii. 22.)—"in Zion a precious cornerstone," (Isa. xxviii. 16.) by whom alone the other living stones of the spiritual house are rendered "acceptable to God;" as St. Peter himself (previous to his citation of that text of Isaiah) has clearly declared, in his address to the Churches dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, wherein he manifestly explains that very text of Isaiah, as follows:—"Ye also," says the Apostle, "as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by (or through) Jesus Christ," (1 Pet. ii. 5.) Thus plainly acknowledging the true foundation, on which the other living stones of the primitive Catholic Church were built, in order to render them "acceptable to God," as "a holy priesthood."

From this whole argument of St. Peter, it is manifest that there cannot be any other true head of the Church than Christ himself; so that the pretence for setting up a vicarial head on earth, is not only contrary to St. Peter's instruction to the eastern Churches, long after Christ's ascent into heaven; but also (with respect to the inexpediency and impropriety of acknowledging such a vicar on earth as the Roman pretender, is equally contrary to our Lord's own instruction to his disciples, (and, of course, also contrary to the faith of the true primitive Catholic Church throughout the whole world) when he promised them that, "Where two or three are gathered together in my name, (said our Lord Jesus, the true rock of the Church,) there am I in the midst of them," Mat. xviii. 20.

So that the appointment of any vicar on earth, to represent that rock, or eternal head of the Church, whose continual presence, even with the smallest congregations on earth, is so expressly promised, would be not only superfluous and vain, but must also be deemed a most ungrateful affront to the benevolent Promiser of his continual presence; such as must have been suggested by our spiritual enemies, to promote an apostacy from the only sure foundation, on which the faith, hope, and confidence of the true Catholic Church could be built and supported.

A due consideration also of the second noun, *πετρα*, a rock, will demonstrate that the supreme title of the rock, which, in other texts of Holy Scripture, is applied to Jehovah, or God, alone, most certainly was not intended by our Lord to be understood as applicable to his disciple Peter; but only to that true testimony which St. Peter had just before declared, concerning the divine dignity of the Messiah—"Thou art the Christ, the Son of the living God."

I have already remarked, that *πετρα* (a rock) is a feminine noun; and a clear distinction is maintained between *πετρος*, the masculine noun in this text, and the said feminine noun *πετρα*, Mat. xvi. 19. heaven: and whatsoever thou shalt bind on earth, shall Cæsarea Philippi.

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the rock, by the grammatical terms in which the latter, in its relatives and articles, is expressed, which are all regularly feminine throughout the whole sentence, and thereby they demonstrate that our Lord did not intend that the new appellation, or nominal distinction, which he had just before given to Simon, (viz. *πετρος*, the masculine noun, in the beginning of the sentence) should be constructed as the character of which he spoke in the next part of the sentence; for, if he had really intended that construction, the same masculine noun, *πετρος*, must necessarily have been repeated in the next part of the sentence with a masculine pronoun, viz. *επι τουτῳ τῳ πετρῳ*, instead of *επι ταυτῃ τῃ πετρα*, the present text; wherein, on the contrary, not only the gender is changed from the masculine to the feminine, but also the figurative character itself, which is as much superior in dignity to the apostle Simon, and also to his new appellative *πετρος*, as a rock is superior to a mere stone. For the word *πετρος* cannot signify any thing more than a stone; so that the Popish application to Peter (or *πετρος*) as the foundation of Christ's Church, is not only inconsistent with the real meaning of the appellative, which Christ at that very time conferred upon him, and with the necessary grammatical construction of it, but also with the figurative importance of the other word, *πετρος*, the rock; *επι ταυτῃ τῃ πετρᾳ*, "upon this rock" he declared the foundation of the Church, a title of dignity, which, as I have already shewn by several texts of Scripture, is applicable only to God or to Christ.

And observe farther, that the application of this supreme title (the rock) to Peter, is inconsistent, above all, with the plain reference to the preceding context, made by our Lord in the beginning of this very verse—"And I also say unto thee," which manifestly points out, both by the copulative "and," and the connective adverb "also," the inseparable connection of this verse with the previous declaration of Peter, concerning our Lord's divine dignity in the preceding sentence, "Thou art the Christ the Son of the living God;" and thereby demonstrates that our Lord's immediate reply, ("And I also say unto thee," &c. did necessarily include this declaration of Peter, as being the principal object of the sentence—the true foundation or rock, on which alone the Catholic Church can be properly built, because our faith in Christ (that he is truly "the Son of the living God," is unquestionably the only security, or rock, of our salvation.

And Christ was also the rock, even of the primitive Church of Israel; for St. Paul testifies, that "they (i. e. the hosts of Israel) did all drink of that spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ," 1 Cor. x. 4. And the apostle, in a preceding chapter (1 Cor. iii. 11.) says, "other foundation can no man lay than that is laid, which is Jesus Christ.

It would exceed all due limits to attempt to discuss at full length, the controversies which have divided Christians, when the peculiar passages of Scripture upon which each controversy principally depends, passes under consideration. The observations of Granville Sharp, which I have now extracted, appear to be deserving attention The various points which separate the Catholic and Protestant Church, will soon perhaps compel the more serious attention of the Protestant world, by the general revival and increase of Popery, and the re-action in its favour in a neighbouring country. And it may be considered

Mat. xvi. 19. be bound in heaven: and whatsoever thou shalt loose on Cæsarea
earth, shall be loosed in heaven[19]. Philippi.

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the bounden duty of every theological student to make himself acquainted with the controversy existing between the Churches of England and Rome (*b*).

The political discussions respecting the extent of the privileges which the state may conveniently assign to the members of the Church of Rome, have of late years so entirely absorbed public attention, that they have almost superseded the religious argument, which is by far the most important part of the controversy; insomuch as mistaken religious principle is the root of that system of action, which originally excited the vigilance of the legislature, and still requires a watchful superintendance.

(*a*) Vide Elsley in loc. who quotes Chrys. in Matt. xvi. 18. and Tom. 5. or, 163. (*b*) See on this subject the tracts of the Bishop of St. David's—the tracts against Popery. The ninth volume of Bishop Hall's works. Bishop Bull's reply to the Bishop of Meaux. Barrow's Pope's Supremacy, and many others.

[19] Lightfoot has given us abundant proofs of the manner in which this expression was understood among the Jews, and the manner in which it consequently ought to be understood among Christians. The phrase לאסור ולהתיר "to bind and to loose," in the common language of the Jews, signified to prohibit, and to permit, or to teach what is prohibited or permitted, what is lawful or unlawful. Lightfoot then produces many instances, and goes on to observe—by this sense of the phrase the intention of Christ is easily ascertained, namely, he first confers on the apostles the ministerial power to teach what is to be done, and the contrary; he confers this power on them as ministers, and on all their successors to the end of the world. Their power was more extensive than that of others, because they received authority to prohibit or to allow those things that were ordained in the law of Moses (*a*).

In his Hebrew and Talmudical Exercitations on St. Matthew (*b*), Lightfoot produces many more instances where the words to loose and to bind are applied in this sense; and he shews that these words were first used in doctrine and in judgments; concerning things allowed or not allowed, in the law. Secondly, that to bind is the same with to forbid, or to declare forbidden. To think that Christ, (he continues) when he used the common phrase, was not understood by his hearers, in the common and vulgar sense, shall I call it a matter of laughter, or of madness?

To this, therefore, do these words amount: when the time was come wherein the Mosaic law, as to some part of it, was to be continued and to last for ever, he granted Peter here, and to the rest of the apostles. chap. xviii. 18. a power to abolish or confirm what they thought good; being taught this, and led by the Holy Spirit, as if he should say—whatsoever ye shall bind in the law of Moses that is forbid, it shall be forbidden, the divine authority confirming it; and whatsoever ye shall loose, that is, permit, or shall teach that it is permitted and lawful, shall be lawful and permitted. Hence they bound, that is forbad, circumcision to the believers; eating of things offered to idols, of things strangled, and of blood for a time, to the Gentiles; and that which they bound on earth was confirmed in heaven. They loosed, that is, allowed purification to Paul, and to four other brethren, for the shunning of scandal, Acts xxi. 24. and, in a word, by these words of Christ it was com-

Mat. xvi. 20. Then charged he
Luke ix. 21. he straitly charged

Cæsarea Philippi.

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mitted to them; the Holy Spirit directing, that they should make decrees concerning religion, as to the use and rejection of Mosaic rites and judgments, and that either for a time, or for ever.

Let the words be applied, by way of paraphrase, to the matter that was transacted at present with Peter. "I am about to build a Gentile Church," saith Christ, "and to thee, O Peter, do I give the keys of the kingdom of heaven, that thou mayest first open the door of faith to them: but if thou askest by what rule that Church is to be governed when the Mosaic rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the law of Moses thou shalt forbid them, shall be forbidden; whatsover thou grantest them, shall be granted, and that under a sanction made in heaven." Hence in that instant, when he should use his keys, that is, when he was now ready to open the gate of the Gospel to the Gentiles, Acts x. he was taught from heaven that the consorting of the Jew with the Gentile, which before had been bound, was now loosed; and the eating of any creature convenient for food, was now loosed, which before had been bound; and he in like manner looses both these.

Those words of our Saviour, John xx. 23. Whose sins ye remit, they are remitted to them, for the most part are forced to the same sense with these before us, when they carry quite another sense. Here the business is of doctrine only, not of persons; there of persons, not of doctrine. Here of things lawful or unlawful in religion, to be determined by the apostles; there of persons obstinate, or not obstinate, to be punished by them, or not to be punished.

As to doctrine, the apostles were doubly instructed. 1. So long sitting at the feet of their Master, they had imbibed the evangelical doctrine.

2. The Holy Spirit directing them, they were to determine concerning the legal doctrine and practice, being completely instructed and enabled in both, by the Holy Spirit descending upon them. As to the persons, they were endowed with a peculiar gift, so that the same Spirit directing them if they would retain, and punish the sins of any, a power was delivered into their hands of delivering to Satan, of punishing with diseases, plagues, yea, death itself, which Peter did to Ananias and Sapphira; Paul to Elymas, Hymeneus, and Philetus, &c.

Schoetgen (*c*) adds many instances to those collected by Lightfoot, that to loose and to bind signified to pronounce what was lawful and unlawful; clean and unclean; condemned or permitted in the Mosaical dispensation. From all which he infers, that among the Jews this power of *binding* and *loosing* was given to Rabbis, or Teachers, who were skilled in the law, and appointed to instruct the people, and that our Lord not only claimed to himself the same power which had hitherto been possessed by the Jewish teachers, but bestowed it upon his own disciples, and invested them in his new dispensation with the same authority as that which had been hitherto exerted only by the Jewish teachers.

The power of binding or loosing, of declaring what is lawful and what is unlawful, is evidently the highest power of governing; and of imposing laws for the guidance and direction of the spiritual society of the Church. It was the belief of the primitive Church, that this power was confided to the apostles;

Mat. xvi. 20. his disciples, Cæsarea Philippi.
Luke ix. 21. and commanded them,
Mat. xvi. 20. that they should tell no man that he was Jesus the Christ.

MARK viii. part of ver. 27, 28. and ver. 29, 30.

27 —he asked his disciples, saying unto them, Whom do men say that I am?

28 And they—John the Baptist—and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

LUKE ix. part of ver. 18, 19. ver. 20. and part of ver. 21.

18 —he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias—

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And—them—to tell no man that thing.

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SECTION XVI.

Christ astonishes the Disciples by declaring the necessity of his Death, and Resurrection.

MATT. xvi. 21—28. MARK viii. 31. to the end.
LUKE ix. 22—27. MARK ix. 1.

Mark viii. 31. And
Mat. xvi. 21. from that time forth began Jesus to shew unto his disciples how that he, Galilee.
Mark viii. 31. the Son of Man,
Mat. xvi. 21. must go unto Jerusalem, and suffer many things,
Mark viii. 31. and be rejected of the elders, and of the chief priests, and Scribes, and be killed,
Mat. xvi. 21. and be raised again the third day [30].

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and, as far as the circumstances of the various Churches may require, was continued to their episcopal successors. The power of binding and loosing is generally called the power of the keys; and consists of authority to admit into the Church, and to exclude from it; and it implies, as the words of our Lord decidedly assert, the power to condemn *for* sin, and to absolve *from* sin.

(*a*) Lightfoot's Harmony of the N. T. Works, folio, vol. i. p. 238. (*b*) Vol. ii. p. 205. (*c*) Our Lord only asserts in very general terms, that the apostles had power to decide what was approved or disapproved of God; but the Jews taught (Jalhut Simeoni, part i. fol. 225. 1.) whoever is excommunicated one day on earth, although he be then absolved, is not pardoned in heaven until after seven days—he who is thus condemned on earth for seven days, is absolved in heaven at the end of thirty.—Schoetgen. Hor. Heb. vol. i. p. 145-6. (*d*) See also this subject fully discussed in Potter's Church Government, chap. v. p. 360—361. Scott's Christian Life, folio edit. part ii. chap. vii. p. 402.

[30] Having now, by the force of his miracles, elicited from his disciples the declaration, that he was the Messiah; and having confirmed the truth of that declaration by the authority which he committed to the apostles, our Lord proceeded im-

Mark viii.32. And he spake that saying openly. Galilee.
Mat. xvi.22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

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mediately to reveal more explicitly the real and spiritual nature of his kingdom. At this moment every errroneous opinion that the Apostles, with all the Jewish nation, entertained respecting the nature of the Messiah's kingdom, must have received the fullest confirmation, and have given birth to the highest expectations. Peter was promised the keys of the kingdom of heaven, with authority to bind and to loose, to give laws, to pronounce what was clean and unclean. The temporal power and majesty of their Master, they supposed, were now to be developed, and with it their own honour and aggrandizement. They had seen his miracles; they had confessed their faith; they believed in Him as the long expected Messiah; they anticipated the establishment of his kingdom, and their own immediate elevation to wealth and dignity. (Sect. 15.)

It was under these circumstances (compare Matt. xvi. 20. with v. 21.) that our Lord began to check the rising hopes of his followers, by disclosing to them the object of his incarnation—that He, the Son of Man, who had so abundantly demonstrated his divine power, must go to Jerusalem, there suffer many things, to be rejected by the chief priests and scribes, and, finally, be killed, and raised again the third day. Peter, who on all occasions was the principal speaker, and the most zealous of all the apostles, could neither reconcile this assertion with all that he had so lately seen and heard, nor could repress his surprize and indignation at even the suggestion of such conduct. Our Lord, who knew the thoughts of his heart, and who read there the lurking desire of ambition and power, reproved him before the twelve for his erroneous notions, and for his shrinking from the anticipation of humiliation and misfortune. He then, in allusion to his own sufferings, addressed the apostles and the multitude, in the words of the latter part of the section. He assures his disciples of the absolute necessity of their taking up the cross, and of sacrificing even their lives for his sake and the Gospel's—He blends with these exhortations the assurance that He was the predicted Son of Man; and that though he called upon them now to suffer with him, He would come again in the glory of his Father, the glory of the Shechinah, with his holy angels, as Daniel had foretold; and in his spiritual kingdom he would reward them for their courage and devotion. It is not improbable that our Lord perceived some expression of surprise, or incredulity, upon the countenances of his disciples, for He immediately cautions them against unbelief. He repeats his declaration, that He will again come in his own glory, and in the glory of his Father, and that even the present generation should witness it; for there were some who were present, who should not die till they had seen the Son of Man come in his kingdom. By the term glory, in these passages δοξα, the Jews understood the bright flame, and cloud, the glory of the Shechinah, in which the Angel Jehovah was accustomed to appear to the ancient fathers (*a*).

There is a beautiful passage in Habakkuk in which the prophet describes the appearance of the Shechinah which led the Israelites out of Egypt, into the wilderness of Paran. God came from Teman and the Holy One from Mount Paran. His glory covered the heavens. His brightness was as the light. In

Mark viii. 33. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan; Galilee.
Mat. xvi. 23. thou art an offence unto me: for thou savourest not the things that be of God,
Mark viii. 33. but the things that be of men.
34. And when he had called the people unto him, with his disciples also, he said unto them
Luke ix. 23. all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
24. For whosoever will save his life shall lose it:
Mark viii. 35. but whosoever will lose his life for my sake and the Gospel's, the same shall save it.
Luke ix. 25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
Mark viii. 36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37. Or what shall a man give in exchange for his soul?
Mat. xvi. 27. For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works.
Mark viii. 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh
Luke ix. 26. in his own glory, and
Mark viii. 38. in the glory of his Father, with the holy angels.
Luke ix. 26. and of the holy angels.
Mark ix. 1. And he said unto them, Verily I say unto you, that

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these expressions the prophet seems to anticipate the description of the Evangelists. Bishop Horseley remarks, that the description of Habakkuk in this passage is that of the Shechinah; and he supposes that the expression (Habak. iii. 11.) "at the sight of thine arrows they went, and at the shining of thy glittering spear," refers to the darting forth of the rays of light from the body of the flame of the Shechinah, which might resemble that of the streamers of the Aurora Borealis. The passage "it shall be as" is in the Biblical Criticisms, but I do not recollect the volume and page. Whether the Shechinah in which the Angel Jehovah, the Lord Jesus, shall come to judgment, shall be of this description, or whether it shall be as the self-involving flame which was stationed at the gate of Paradise, or the bright cloud which on the day of the transfiguration overshadowed the disciples and their Lord, we cannot now decide. But of this we may be assured, that we shall all behold this great and wonderful, and divine personage. Like his disciples, we must become his associates, or we shall be banished from that presence as unworthy its sublime contemplation.

(a) See on the identity of the glory in which our Lord appeared, with the glory of the Shechinah, Schoetgen Horæ Hebraicæ, vol. i. p. 324. and particularly p. 542. on Rom. ix. 4. on the words *καὶ ἡ δόξα*—Hâc voce intelligitur Shechina sive majestas divina quæ alias a Græcis *δόξα* vocabatur. See also Dan Heinsius Exercitationes Sacræ, p. 220. and particularly 198 in Johan. where this is proved at great length. Witsius de Glorificatione in Monte, Melet. Leidens. sect. 30.

Mat. xvi. 28. there be some of them that stand here, which shall not Galilee.
Mark ix. 1. taste of death[21], till thay have seen
the Son of man coming in his kingdom.
the kingdom of God come with power.

MATT. xvi. part of ver. 21. 23. and ver. 24, 25, 26. and part of ver. 28.

21 —of the elders and chief priests and scribes, and be killed—

23 But he turned, and said unto Peter, Get thee behind me, Satan—but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

28 Verily I say unto you, There be some standing here which shall not taste of death, till they see—

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[21] Bishop Porteus remarks, that this passage is commonly supposed to refer to the signal manifestation of Christ's power in the destruction of Jerusalem. But, he continues, we know of no one of Christ's disciples that survived this event but St. John; and our Saviour speaks of more than one. In the 27th verse we read, the Son of Man shall come in the glory of his Father, to reward every man according to his works, which undoubtedly relates to Christ's final advent. When, therefore, it immediately follows in the next verse, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom; is it not most natural, is it not almost necessary, to understand these similar expressions as relating to the same great event. Now as Christ could not here mean to say, that some of his disciples should live till the day of judgment, He only meant to intimate that a few of them, before his death, should be favoured with a representation of the glorious appearance of Christ and his saints, as they should be seen in the air, on that awful day. And this promise was fulfilled a few days after, when he was transfigured before them on the mountain.

The whole transaction is described in the same terms, as St. John in the Revelation applies to the Son of Man in his state of glory in heaven, (Rev. i. 13—16.) St. Luke calls his appearance, after being transfigured, his glory. St. John uses the same expression, We beheld his glory, as of the only begotten of the Father; and St. Peter, the other witness, refers to it in a similar manner, 2 Pet. i. 16, 17, 18. Bishop Porteus's Lectures, p. 56.

Whitby reasons at some length against this interpretation of the account of the transfiguration. He would refer it rather to the day of judgment. On considering, however, the parallel passages, as they are placed together in this arrangement, I cannot think his conclusions correct. The manner in which our Lord appeared at his transfiguration, undoubtedly appears to have been the same as that in which he will again descend from heaven. In this sense, his glorifying at the transfiguration may be considered the type of his future glory; and Christ may be said to have come at that time in the glory of his future kingdom.

MARK viii. part of ver. 31, 32, 33, 34, and 35. Galilee.

31 —he began to teach them, that—must suffer many things —and after three days rise again.

32 —And Peter took him, and began to rebuke him.

33 —for thou savourest not the things that be of God—

34 —Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake—

LUKE ix. ver. 22. part of ver. 23. 26. and ver. 27.

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to *them*—the same shall save it.

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come—and *in his* Father's—

27 But I tell you of a truth, There be some standing here which shall not taste of death till they see the kingdom of God.

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SECTION XVII.

The Transfiguration of Christ[22].

MATT. xvii. 1—13. MARK ix. 2—13. LUKE ix. 28—36.

Mat. xvii. 1. And after six days

Luke ix. 28. And it came to pass about eight days after these sayings,

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[22] Having now prepared the minds of his disciples for his approaching sufferings and death, our Lord, for the greater confirmation of their faith in all the predicted trials that awaited them, determines to manifest himself to them in his glorified state: in that state, we may believe, in which He was before the world began, in which He is at present, in which also He will appear to an assembled world. He sets before them, as his custom was, by a significant action, a demonstration of the truth of what he had told them, that some of them should see their king in his glory. The transfiguration of Christ, like his resurrection and ascension, appears as it were to draw back for a moment the veil from the invisible world. The impenetrable barrier is passed; a light seems to dart from heaven to disperse the thick clouds that hang over the valley of the shadow of death, and we are admitted into the presence of the Judge of the world, and see with the eye of faith, the spirits of the just made perfect, before we are called upon to resign this corruptible body to the shroud and to the tomb. Where the spirits of the departed exist, what their condition, or what their laws of consciousness, or means of happiness, man must die before he can ascertain. But it is not improbable that the invisible world is so mysteriously connected with this visible diurnal sphere, that the cessation of our consciousness as to present things, is but the commencement of our consciousness of all those unknown realities of the other world. Who can say, that we are not at this moment surrounded—that we are not at every period of our lives encompassed with a cloud of angelic spirits, the anxious witnesses of our thoughts and actions.

"Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep:

and it is only the fragile veil of *this* body that prevents us

Mark ix. 2. **Jesus taketh with him Peter, and James, and John,** Galilee.
Mat. xvii. 1. **his brother,**

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from distinguishing them; as soon as *that* is dissolved we shall become a spirit among spirits.

Bishop Porteus, in his beautiful and eloquent discourse on this portion of Scripture, observes, that the evident tendency of the whole passage is to prepare the minds of his disciples for the cruel treatment which both he and they were to undergo, and at the same time to raise their drooping spirits, by setting before their eyes his own exaltation, and their glorious rewards in another life. The very mentioning of Christ's death, by such men as Moses and Elias, without any marks of surprise or dissatisfaction, was of itself sufficient to cause a great change in the sentiments of the disciples respecting those sufferings; and to soften those prejudices against them, the removal of which seems to have been one of the more immediate objects of the transfiguration. He continues, by remarking, that the circumstance of Christ's assumption of this splendid and glorious appearance at the very time Moses and Elias were conversing with him on his sufferings, was a *visible* and striking proof to his disciples, that those sufferings were neither a discredit nor disgrace to him, but were perfectly consistent with the dignity of his character, and the highest state of glory to which he could be exalted. The transfiguration of Christ may be considered as a visible and figurative representation of Christ's coming in glory to judge the world, of a general resurrection, and of a day of retribution. For although the resurrection is not expressly mentioned in this transaction, it is evidently and distinctly implied; because Jesus is there represented in his glorified state, consequently the resurrection must be supposed to have taken place. In the preceding section we read that when Christ should come again in glory, he would reward every man according to his works, (v. 27.) and in confirmation of the truths of a resurrection, and a day of retribution, Moses and Elias, two just and righteous men, who had for many centuries before departed out of this world, were brought back to it again in the possession of a state of glory. Elias having been carried up into heaven without seeing death, most aptly represents those children of light who should be found *alive* at the last day; and Moses shadows forth the glorious perfection of those blessed spirits who have died in the Lord, and who in the day of judgment, their body and soul being united and glorified, will receive the reward of their works. The glory of Christ therefore on the mountain was a symbol of his exaltation to be the judge of the earth, and the glory of Moses and Elias was an earnest of a resurrection, and of the rewards and happiness prepared for the righteous in heaven. The other great purpose of the action on the mount, was, to give a figurative signification of the abrogation of the Mosaical law, and the commencement of the Christian dispensation, upon which it was to be established. Moses and Elias, as the representatives of the law and the prophets, who had successively testified of the promised Messiah, it appears to me, were now in their glorified state, permitted to behold on earth the magnificent completion of all their predictions; and by their farewell testimony to the truth of his divinity, afford to man the most powerful evidence that human reason could either receive or require. By their testimony they acknowledged the accomplishment of all their prophecies, and that the commencement of the Messiah's kingdom was established on the law and the prophets; and when the disciples, in an

Luke ix. 28. and went up into a mountain to pray. Galilee.
Mark ix. 2. and he leadeth them up into an high mountain apart by themselves:

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extacy of happiness, desired to erect three tabernacles, God himself proclaimed, This is my beloved Son hear—HEAR YE HIM—Moses and Elias instantly disappear, overshadowed by the bright cloud, and Christ alone remains the undivided object of all their worship. To Him alone are they to build their altars—to Him alone are they to look for happiness and glory, and He shall come again with his holy angels, and ten thousand times ten thousand shall minister before him. The great day which God has appointed for the duration of this earth is rapidly rolling round, with all its successive generations, and He who created man in the morning of that day, shall descend again from heaven in judgment, when its hour of evening closes. His glory then will fill the skies, and those stupendous but inferior manifestations of his Godhead, are but as the morning stars, which shall be lost in the glory of that magnificent sun which shall then beam upon the gathered universe. Inspiration itself seems to labour under the description of that day. Language fails before the glories and overwhelming splendours of the invisible world. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love him."

The best treatise on the important event we are now considering, is that by Witsius, in the Meletemata Leidentia. It is too long to translate, but as the book itself is not often to be met with, I shall subjoin an abstract of the reasoning of the learned author.

The matter of his treatise is arranged under four general heads.

1. The circumstances.
2. The glorifying.
3. The adjuncts.
4. The sequel.

These again are subdivided as follows:

The circumstances.—Time, place, persons.

The glorifying.—Person and apparel; converse with Moses and Elias; attestation from God the Father.

Adjuncts.—Weakness of the Apostles; Indulgence shewn them by Jesus: interruption by St. Peter.

Sequel.—Fear of the beholders on his descent; comfort imparted by Christ; secrecy enjoined, and observed by the Apostles.

The circumstances of the peculiar prophecy of the time in which our Lord was transfigured have been already noticed. The place is uncertain, but is generally supposed to have been Mount Tabor.

The witnesses were few in number, but they were the same as were required by the law to testify the truth of any fact. Peter, James, and John, were selected as the most eminent among the disciples.

The transfiguration took place while Christ was in the act of prayer.

The nature of the change produced in the person, face, and garments of Christ, cannot be comprehended in this state of our existence.

The transfiguration took place on our Lord's account, as well as on our own. The weakness of his human nature might

Luke ix. 29. And as he prayed, the fashion of his countenance was altered, Galilee.

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require such support. But it was principally for our sakes, that we might believe that Christ was the true Messiah.

The reasons why Moses and Elias appeared, were, that Moses was the founder of the Jewish polity, and Elias was the reformer of the Jewish Church, and the most zealous of its prophets. Their presence implied that the ministry of Christ was attested by the law and the prophets.

Witsius then enquires, were these persons really visible, or merely phantoms in their shape? There is no difficulty about Elias, who having been translated in body, may easily be conceived to have come down from heaven to Christ on the mountain. But how did Moses appear, who died and was buried? From the dispute between Michael and the devil about the body of Moses, some imagine that his body was preserved from corruption, for the express purpose of being restored to him on this occasion. But however this be, his body certainly might have been restored to him; and it seems most probable that such was the case. Whether he returned with Elias to heaven, or tarried upon the earth to accompany Christ in his ascent, is a question of curiosity, sect. 15.

But how could the Apostles tell who Moses and Elias were? Most probably either by divine revelation, or by some emblematical tokens, or by the conversation which passed between them and Christ, sect. 16.

They appeared in glory, partly to do honour to their Lord, partly to give the Apostles an idea of glorified bodies, which they themselves should afterwards possess in heaven, sect. 17.

They talked to our Saviour about his impending death, not to point out to him what he had to suffer, but that they might assert the momentous truth, that the salvation of the human race depended entirely on the death of Christ, sect. 19.

Adjuncts—Drowsiness of the Apostles.—This might have happened because it was night, or because they were fatigued with ascending the mountain, or from the length of Christ's prayers, sect. 20.

The proposal of Peter was inconsiderate, but proceeded from a love of his master, and zeal for his service. It must be delightful, he thought, to continue for some time longer in the enjoyment of such celestial society; and, with a view of discovering the will of his Lord, he said, "It is good that we should remain here," sect. 23 and 24.

The bright cloud was a symbol of the divine presence, while it served to shroud God's glory. Its brightness was contrasted with the darkness and terror that accompanied the descent of Jehovah on former occasions, pointing out the mild character of the new dispensation. It also served to prevent the Apostles from looking into mysteries, by observing what became of the glorified bodies of Moses and Elias, sect. 30.

The words that were heard to proceed from the cloud, are extremely emphatical and important—"This is my beloved Son, in whom I am well pleased; hear ye him." These words contain a declaration of the glorious nature of Christ, joined with an injunction to obey him—"Hear ye him:" i.e. Hear him alone; where there is a tacit contrast with Moses and Elias. Christ indeed came to confirm the law and the prophets; but he came in a character so transcendently elevated, that the twinkling sparks of the old covenant were absorbed in the blaze of his Gospel, sect. 33.

Mark ix. 2. and he was transfigured before them. Galilee.
Mat. xvii. 2. and his face did shine as the sun,

The sum and substance of the Gospel is contained in this concise declaration from above. We are herein told who and what He is, whom the Father appointed for the Saviour of the human race; His Only Son; the object of his love; dear beyond all created beings, sect. 34.

A most consoling truth; since the only Son of God for our sakes was consigned to such cruel tortures, and so dreadful a death, sect. 35.

Sequel.—Fear of the Apostles.—This might arise from the awful sound of the voice which they heard; but it was chiefly occasioned by visible symbols of the presence of the Divine Majesty, sect. 39.

They saw no one but Jesus only. It was not fit that Moses and Elias should remain on the earth any longer, as their ministry was not to be confounded and mixed with that of Christ and with the apostolic functions, sect. 42.

The Apostles were commanded by Christ not to divulge what they had seen till after his resurrection. The following reasons are assigned: Christ was at that time in his state of humiliation, and he ever conducted himself with a modesty agreeable to that state; He therefore avoided every kind of display. The Apostles were not yet qualified to publish these things, by power given them from above. If they had done so, they would not have been believed by the Jews, until after a more public demonstration of his glory, in his resurrection and ascension, sect. 43.

The fidelity of the Apostles on this occasion is praise worthy: although they disputed with each other what the resurrection from the dead might mean, yet they scrupulously observed the injunction of secrecy, sect. 45.

Such is the brief outline of Witsius' learned treatise on the transfiguration. He has omitted, however, to notice the peculiar circumstance related Mark ix. 15. that the people who beheld our Saviour coming from the mountain were amazed at his appearance. Doddridge agrees with the conjecture of Whitby, that it is probable our Lord's face shone with rays of glory, as the face of Moses did when he came down from the Mount. Pilkington likewise proposes the same idea, as if it was entirely his own. I hope to be excused, he says, in offering a conjecture to illustrate an expression in this section, which hath generally been passed over by the commentators without any remark. It is here said, that the people were greatly amazed, when they beheld Jesus coming unto them: and no satisfactory account hath been given of their surprize or astonishment; which, I am induced to think, proceeded from some rays of the heavenly glory, which yet rested on our Saviour, and were visible unto them. We cannot well read of the people being now greatly amazed at the sight of him, without recollecting what happened to Moses, when he had been more immediately in the divine presence; that, at his return to the people, the skin of his face shone so, that Aaron, and the children of Israel were afraid to come nigh him, Exod. xxxiv. 30. And the reader may likewise observe, that the word *ἐκθαμβέομαι*, which is here translated, to be greatly amazed, is used by St. Mark, in another place, to signify, particularly, the being astonished and terrified, at a glorious and supernatural appearance, chap. xvi. 5, 6.

Mark ix. 3. And his raiment became shining, Galilee.
Mat. xvii. 2. as the light,
Mark ix. 3. exceeding white,
Luke ix. 29. and glistering.
Mark ix. 3. as snow; so as no fuller on earth can white them.
Luke ix. 30. And, behold, there talked with him two men, which were Moses and Elias:
31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
32. But Peter, and they that were with him, were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.
33. And it came to pass, as they departed from him,
Mat. xvii. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: [and] if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

In addition to these remarks, it must be observed, that there were traditions among the Jews, that Moses and Elias should return to earth during the reign of the Messiah —Schoetgen, to prove this, quotes Debarim rabba, sect. 3. fol. 255. 2. and Tanchuma, fol. 42. 1. Horæ Hebraicæ, vol. 1. p. 148.

It may be remarked here, that one Evangelist, in relating the transfiguration, states that Jesus went up into the mountain six days after the previous conversation, (vide the preceding section,) and by another that it was eight days. This discrepancy is easily reconciled. St. Matthew marks the interval of six complete days; whereas St. Luke takes into calculation the day on which the conversation was held, and *that* likewise on which the transfiguration took place; making thereby eight days.

The sleep of Peter and the Apostles does not appear to be generally understood. Some suppose that as St. Luke has mentioned this circumstance in the midst of his narrative, that the disciples were asleep during the time of the transfiguration, and while Moses and Elias were conversing with our Lord. The passage in St. Luke must be considered as in a parenthesis; and seems to imply that the Apostles had fallen asleep most probably from fatigue, the difficult ascent; or, as others suppose, from the length of time in which our Lord continued in prayer. Whatever might have been the cause, they were certainly awoke from their lethargy by the celestial glory that surrounded them.

Bishop Hall, in his Contemplations, has also many admirable remarks on the subject of the transfiguration. He arranges his matter under the four heads: of Time, Place, Attendants, and Company. His devotional thoughts on the various particulars are eminently beautiful (*a*).

(*a*) Hall's Contemplations, Works, Pratt's London edition, 10 vols. 8vo. vol. ii. p. 374.—See also Porteus's Works, vol. v. lecture 15. Dr. Holmes also, late Dean of Winchester, the Collator of the Septuagint, in a sermon, preached at Oxford, 1777, has expressed the same opinions as those of Bishop Porteus.—Witsius Meletemata Leidensia, Diss. iv. de Glorif. in Monte, p. 215.—Whitby in loc.—Doddridge Fam. Expos. sect. 90 and 91.—Pilkington Evan. Hist. notes, p. 85.—Schoetgen Horæ Hebraicæ, vol. i. p. 148.

Luke ix. 33. not knowing what he said. Galilee.

Mark ix. 6. For he wist not what to say: for they were sore afraid.

Mat. xvii. 5. While he yet spake, behold, a bright cloud overshadowed them:

Luke ix. 34. and they feared as they entered into the cloud.

Mat. xvii. 5. and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

Luke ix. 36. And when the voice was past, Jesus was found alone.

Mat. xvii. 7. And Jesus came and touched them, and said, Arise, and be not afraid.

8. And when they had lifted up their eyes, they saw no man, save Jesus only.

Mark ix. 8. And—looked round about, they saw no man any more, save Jesus only with themselves.

Mat. xvii. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man [23], until the Son of man be risen again from the dead.

Mark ix. 10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Luke ix. 36. And they kept it close, and told no man in those days any of those things which they had seen.

Mat. xvii. 10. And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11. And Jesus answered and said unto them, Elias
Mark ix. 12. verily cometh first, and restoreth all things: and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But I say unto you, that Elias is indeed come,
Mat. xvii. 12. already, and they knew him not, but have done unto him whatsoever they listed.
Mark ix. 13. as it is written of him.

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[23] The transfiguration of Christ was intended to reconcile the minds of the Apostles to the sufferings and death of Christ, and to remove the inveterate prejudices that prevailed among them, and the Jewish converts in general: 1st. with regard to his sufferings, which they conceived to be inconsistent with his dignity. And 2dly. with regard to the ceremonial law, which they were persuaded was not done away with by the Gospel, but that they were to exist together in full force, and to be equally obeyed. This prejudice continued for many years after our Lord's resurrection. St. Paul tells us, Acts xxi. 20. "several thousand Jews believed, and yet were all zealous of the law." And it was the suspicion that St. Paul had forsaken, and taught others to forsake Moses, which brought his life in most imminent danger, and actually occasioned his imprisonment, (Acts xxi. 28 to 36.) No wonder, then, that our Lord should impose silence on his Apostles at this period of his ministry, on the subject of the abolition of the law of Moses.—Bishop Porteus' Lecture, p. 65.

Mat.xvii.12. Likewise shall also the Son of man suffer of them. Galilee.

13. Then the disciples understood that he spake unto them of John the Baptist.

MATT. xvii. part of ver. 1, 2. ver. 3. and part of ver. 11, 12.

1 —Jesus taketh Peter, James, and John—and bringeth them up into an high mountain apart,

2 And was transfigured before them—and his raiment was white—

3 And, behold, there appeared unto them Moses and Elias, talking with him.

11 —truly shall first come, and restore all things.

12 But I say unto you, That Elias is come—

MARK ix. ver. 4, 5. 7. part of ver. 8. ver. 9. 11. and part of ver. 13.

4 And there appeared unto them Elias with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him.

8 And suddenly, when they had—

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

11 And they asked him, saying, Why say the scribes that Elias must first come?

13 —and they have done unto him whatsoever they listed—

LUKE ix. part of ver. 28, 29. 33, 34. and ver. 35.

28 —he took Peter and John and James—

29 —and his raiment *was* white—

33 —Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias—

34 While he thus spake, there came a cloud, and overshadowed them—

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

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SECTION XVIII.

The Deaf and Dumb Spirit cast out.

MATT. xvii. 14—21. MARK ix. 14—29. LUKE ix. 37—42.

Luke ix. 37. And it came to pass that on the next day, when they were come down from the hill, much people met him.

Mark ix. 14. And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16. And he asked the Scribes, What question ye with them?

17. And

Luke ix. 38. behold,

Mat.xvii.14. there came to him a certain man

Luke ix. 38 of the company,

Mark ix. 17. one of the multitude Galilee.
Mat. xvii. 14. and kneeling down to him,
Mark ix. 17. answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
Mat. xvii. 15. Lord,
Luke ix. 38. Master, I beseech thee, look upon my son:
Mat. xvii. 15. have mercy on my son:
Luke ix. 38. for he is my only child.
Mat. xvii. 15. for he is a lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.
Luke ix. 39. And, lo, a spirit taketh him,
Mark ix. 18. And wheresoever he taketh him, he teareth him:
Luke ix. 39. he suddenly crieth out, and it teareth him that he foameth again,
Mark ix. 18. and gnasheth with his teeth, and pineth away:
Luke ix. 39. and bruising him, hardly departeth from him.
Mat. xvii. 16. And I brought him to thy disciples,
Mark ix. 18. and I spake to thy disciples that they should cast him out;
Luke ix. 40. And I besought thy disciples to cast him out;
Mark ix. 18. and they could not.
19. He answereth him, and saith, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him
Luke ix. 41. Bring thy son hither.
Mark ix. 19. unto me.
20. And they brought him unto him:
Luke ix. 42. And as he was yet a coming,
Mark ix. 20. when he saw him, straightway the spirit tare him;
Luke ix. 42. the devil threw him down,
Mark ix. 20. and he fell on the ground, and wallowed, foaming.
21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
22 And ofttimes it has cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
26. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
27. But Jesus took him by the hand, and lifted him up; and he arose.
Mat. xvii. 18. and the child was cured from that very hour:
Luke ix. 42. and he delivered him again to his father.

Luke ix. 43. And they were all amazed at the mighty power of God. Galilee.

Mark ix. 28. And when he was come into the house, the disciples

Mat. xvii. 19. Then came—to Jesus apart,

Mark ix. 28. and asked him privately, Why could not we cast him out?

Mat. xvii. 20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.

Mark ix. 29. And he said unto them, This kind can come forth by nothing but by prayer and fasting.

MATT. xvii. part of ver. 14, 16. ver. 17. part of ver. 18, 19. and ver. 21.

14 And when they were come to the multitude—and saying,
16 —and they could not cure him.
17 Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? bring him hither to me.
18 And Jesus rebuked the devil, and he departed out of him—
19 —the disciples—and said, Why could not we cast *him* out?
21 Howbeit this kind goeth not out, but by prayer and fasting.

LUKE ix. part of ver. 38. 40, 41, 42.

38 And—a man—cried out, saying—
40 —and they could not.
41 And Jesus answering said, O faithless and perverse generation! how long shall I be with you, and suffer you?—
42 —and tare *him*. And Jesus rebuked the unclean spirit, and healed the child—

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SECTION XIX.

Christ again foretels his Death and Resurrection[24].

MATT. xvii. 22. 23. MARK ix. 30—33. LUKE ix. 43—46.

Mark ix. 30. And they departed thence, and passed through Galilee; and he would not that any man should know it.

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[24] The three apostles had now beheld their God, companion, and friend, the Messiah, in his glorified state; in that form and manner in which he had appeared to the patriarchs and prophets of the ancient time, and in which he will again appear when he shall come again to judge the living and the dead. After this sublime disclosure of his celestial dignity, he continually reminded his disciples, and by that means prepared their minds for the approach of his degrading, cruel, and painful death. The saying was hid from them—it was incomprehensible—they understood it not. For the doctrine of the atonement, although prefigured by the types, and taught in the institutions of the law, and still more clearly revealed by the prophets, was not thoroughly understood, till life and immortality were brought to light by the Gospel. This doctrine was to the apostles, as well as to their countrymen, a stumbling block. It was, and it will ever be, foolishness to the Greek, and to all who assimilate to the same speculative, presumptuous, and philosophising character. Human reason must here be submitted to the Gospel. There must be a prostration of the pride of

Mark ix. 31. For Galilee.
Mat. xvii. 22. while they abode in Galilee,
Luke ix. 43. while they wondered every one at all things which Jesus did,
Mark ix. 31. he taught his disciples, and said unto them,
Luke ix. 44. Let these sayings sink down into your ears: for the Son of man shall be
Mat. xvii. 22. betrayed, and
Mark ix. 31. The Son of man is delivered into the hands of men: and they shall kill him: and after that he is killed, he shall rise
Mat. xvii. 23. be raised again,
Mark ix. 31. the third day.
32. But they understood not that saying,
Luke ix. 45. and it was hid from them, that they perceived it not.
Mat. xvii. 23. And they were exceeding sorry.
Mark ix. 32. and they were afraid to ask him
Luke ix. 45. of that saying.
46. Then there arose a reasoning among them, which of them should be the greatest.
Mark ix. 33. And they came to Capernaum.

MATT. xvii. part of ver. 22, 23.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be—into the hands of men:
23 And they shall kill him, and the third day he shall—

LUKE ix. part of ver. 43, 44, 45.

43 —But—he said unto his disciples,
44 —delivered into the hands of men.
45 But they understood not this saying—and they feared to ask him—

◆

SECTION XX.

Christ works a Miracle, to pay the Half Shekel for the Temple Service[25].

MATT. xvii. 24—27.

Mat. xvii. 24. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute? Capernaum.

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human intellect at the foot of the cross, before men with proper humility can believe in the salvation purchased for them through the atonement of a divine Being for the sins of man. He who rejects this doctrine, counts the blood of the covenant an unholy thing, and violently separates the bond of love, which unites a fallen man, to the mercy of his Creator.

[25] It is uncertain whether the tribute demanded of our Lord was the half-shekel for the service of the temple, or the common taxes required by the rulers of the country. Both Lightfoot (*a*) and Whitby (*b*) have adopted the former opinion, which seems to be more consistent with our Lord's reasoning, that he was the son of that King for whose use the tribute was demanded. The conduct of our Lord in this instance affords a striking example

Mat. xvii. 25. He saith, Yes. And when he was come into the house, Capernaum. Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

SECTION XXI.

The Disciples contend for Superiority[26].

MATT. xviii. 1. to the end. MARK ix. 33. to the end.
LUKE ix. 47—50.

Mat. xviii. 1. At the same time
Mark ix. 33. being in the house,

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to all mankind, quietly to submit to all the laws and customs of their country, which are not hostile to Christianity.

Jones (*c*) considers this as another significant action, and remarks on it—"I have a notion of my own, for which I can produce no authority of any commentator, that the three orders of animals, the fowls of the air, the beasts of the earth, and the fishes of the sea, represent three states of *being*; the fowls of the air, the angelic or spiritual nature, both bad and good; the land animals, the present state of man's life; the fish of the sea, the state of the dead, who are silent and invisible. This may appear strange and visionary to those who have not considered it; but if the distinction is founded on the Scripture, then the fish, that *first cometh up*, is he that first cometh up from the dead, as Christ did, the *first fruits of them that slept*: and as he rose for *our justification*, he brought with him our ransom, to be paid for those who have no tribute money of their own to give. With this sense the case was worthy of the divine interposition." I insert this as a curious specimen of Jones' interpretation of Scripture; it is fanciful, but ingenious.

Dr. Owen (apud Bowyer, p. 103.) has justly observed that the omission of our translators to mark the difference between the didrachma, v. 24. and the stater, v. 27. has obscured and enervated the whole account. The stater was equal in value to the didrachma, which was equivalent to the half shekel demanded (*d*) (Exod. xxx. 11—16. and xxxviii. 25—28.) for the service of the temple.

(*a*) Lightfoot, vol. ii. p. 212. (*b*) Whitby in loc. (*c*) Jones' Figurative Language of Scripture. (*d*) See on this subject Elsley in loc. Lightfoot ut supra, and Schoetgen's Remarks on Lightfoot, Horæ Hebraicæ, vol. i. p. 151.

[26] The ambitious dispute of the disciples concerning their precedency in the kingdom of heaven, proves that not even the repeated predictions of our Saviour's sufferings and death could banish from the minds of his followers their preconceived ideas respecting the Messiah's kingdom. To correct this prevailing error, our Saviour now resorts to a different mode of unde-

Mat. xviii. 1. came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Capernaum.

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ceiving them. He places a little child before them, assuring them that unless they were converted; that is, unless they became as unambitious and as humble, as mild, as meek, and as regardless of all temporal powers and distinctions, as a little child, they could not even be admitted into the kingdom of heaven. Humility is the characteristic virtue of Christianity; and the highest rewards of heaven are promised to the most humble and meek—for he that is least among you all, the same shall be great.

The reason, Michaelis observes on this conversation, why apparent contradictions are unavoidable in the deposition of several eye witnesses to the same transaction, is easy to be assigned. They do not all observe every minute circumstance of the transaction, but some pay particular attention to one circumstance, others, to another; this occasions a variation in their accounts, which it is sometimes difficult to reconcile. This happened likewise to the Evangelists, as I will illustrate by the following instance. St. Matthew, ch.xviii. 1—14. and St. Mark, ch. ix. 33—50. relate the same transaction, but in different points of view, and for that reason appear, at first sight, to contradict each other.

St. Matthew says, At that time came the disciples to Jesus, and said, Who is the greatest in the kingdom of heaven?—St. Mark, on the contrary, He came to Capernaum, and having entered into an house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. According to St. Matthew, the disciples themselves lay the subject of their dispute before Jesus, for his decision: but, according to St. Mark, they even refuse to relate the subject of their dispute, though Jesus requested it, because they were conscious to themselves that it would occasion a reproof. The questien is, how these accounts are to be reconciled.

Without entering into the various solutions which have been given by the commentators, I shall only observe, that, as this transaction relates to a matter of dispute among the disciples, it has of course two different sides, and therefore capable of two different representations. Some of the disciples laid claim to the title of the greatest in the kingdom of heaven, among whom we may probably reckon Peter, with the two sons of Zebedee, James and John. These could hardly expect to escape a reproof, and were undoubtedly ashamed, when questioned as to the subject of their dispute. Other disciples, on the contrary, may be considered as the party attacked, who, without claiming the first rank for themselves, might yet think it unjust to be treated as inferiors, since they all appeared to be equal. The latter had less reason to fear a reproof, since the pure morality of Christ, which teaches that every action must be estimated by the motives which gave it birth, was not then fully understood by his disciples. In their outward behaviour, at least, there was nothing unreasonable, and, without being guilty of a breach of propriety, they might lay their complaints before their Master, and request his decision. It is probable that St. Matthew was of this party, since a man, who was by profession a tax-gatherer, and never particularly distinguished himself among the Apostles, would have hardly supposed that he should become the first in the kingdom of God. He relates

Mark ix. 33. and he asked them, What was it that ye disputed among Capernaum.
yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

Luke ix. 47. And Jesus, perceiving the thought of their heart,

Mark ix. 35. sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Mat. xviii. 2. And Jesus called a little child unto him, and set him in the midst of them.

Luke ix. 47. by him,

Mark ix. 36. in the midst of them: and when he had taken him in his arms, he said unto them,

Mat. xviii. 3. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5. And whoso shall receive one such little child in my name receiveth me.

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the transaction, therefore, as one of that party to which he belonged. St. Mark, on the contrary, who derived information from St. Peter, considers the matter from an opposite point of view. Let us suppose the full state of the case to be as follows.

Some of the disciples, who were of the diffident party, and laid no claim to the first rank, bring the matter before Christ, with the same kind of indignation as was displayed by ten of the Apostles on another occasion, Matt. xx. 24. Christ reserves the decision of the dispute till they were entered into the house, where they were accustomed to meet: he then calls his disciples together, and enquires into the subject of their dispute, to which Peter, James, John, and those in general who had claim to pre eminence make no answer. If the transaction was literally as here described, it is by no means impossible that Matthew and Mark might consider it from different points of view, and write what we find in their Gospels, without the least violation of truth. The one relates one part, and the other another part of the transaction, but neither of them relates the whole. If we read a few verses further in St. Mark's Gospel, we find a circumstance recorded of St. John, which St. Matthew passes over in silence, and from which it appears that St. John was more concerned in this dispute than most of the other disciples. He even ventured, when Christ, with a view of introducing a perfect equality among his disciples, said, "Whoever receiveth one of these children in my name, receiveth me," to doubt of the universality of this position, alleging that persons of unexceptionable character might appeal to the name of Jesus, and giving an instance of one who had cast out devils in his name, whom the Apostles had rebuked, Mark ix. 37, 38. This again occasioned replies from Christ; which, though they are mentioned by St. Matthew, have in his Gospel a different appearance, and are attended with less perspicuity than they are in St. Mark's Gospel, because St. Matthew has not related the causes which gave them birth.—Marsh's Michaelis, vol. iii. pt. 1. p. 6—9.

Mark ix. 37. and whosoever shall receive me, receiveth not me, but him that sent me: Capernaum.

Luke ix. 48. for he that is least among you all, the same shall be great.

Mark ix. 38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. For he that is not against us is on our part.

41. For whosoever shall give you a cup of water to drink, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Mat. xviii. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7. Woe unto the world, because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh.

8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee:

Mark ix. 43. if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46. Where their worm dieth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out:

Mat. xviii. 9. and cast it from thee: it is better for thee to enter into life

Mark ix. 47. into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48. Where their worm dieth not, and the fire is not quenched.

49. For every one shall be salted with fire [37], and every sacrifice shall be salted with salt.

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[37] This is one of the most difficult passages in the New Testament. Beza and Mr. Gilpin suppose it to mean, "every Christian is purified by the difficult or fiery trials of life, in the same manner as (καὶ for ὡς, as in John xiv. 20. and Mark x. 12.) every sacrifice is salted with salt.

Macknight would read, "Every Christian is salted and prepared πυρὶ for the fire, (in the dative, as 2 Pet. iii. 7.) i. e. by the apostles for the fire of the altar, i. e. as an holy sacrifice to God.

Whitby would render in this manner, "Every wicked man shall be so seasoned by the fire itself, as to become unconsumable; and shall endure for ever to be tormented."

Mark ix. 50. Salt is good, but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another. Capernaum.

Matt. xviii. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11. For the Son of man is come to save that which was lost.

12. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine that went not astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.

18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

Grotius, "Every wicked man shall be consumed, like the whole burnt sacrifice, yet with unquenchable fire."

Lightfoot and Doddridge, "He that is a true sacrifice to God shall be seasoned with the salt of grace, to the incorruption of glory; and every victim to divine justice shall be salted with fire, to endure for ever."

Clarke, in his Paraphrase, thus interprets this verse, "For as every burnt offering under the law was first salted with salt, and then consumed by fire; so every one who has been instructed in the doctrine of the Gospel, if when he is tried, he shall be found deficient, or not seasoned, he shall be destroyed by the eternal fire of the divine wrath." And he then observes, in a note from Le Clerc, that the emphasis of the comparison lies in the ambiguity of the word ימלח, which signifies both, *shall be salted, and shall be destroyed*. As every sacrifice is salted, ימלח, with salt, so every apostate shall be destroyed, ימלח, (in the other signification of the word) with fire.

Schoetgen supposes that an allusion is made to the salt, or bitumen, with which the sacrifices were sprinkled, that they might burn more easily. He also interprets the passage, that as every sacrifice must be prepared for the altar, by the salt which was set apart for that purpose, so ought Christians to be imbued with the heavenly virtues, to become a living sacrifice to God. He renders the word καὶ, by quemadmodum, on the authority of Noldius.

Schoetgen, Hor. Heb. vol. i. p. 249. Elsley, and Clarke's Paraphrase in loc.

Matt. xviii. 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Capernaum.

20. For where two or three are gathered together in my name, there am I in the midst of them[28].

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto him, I say not unto thee till seven times; but until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their Lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you,

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[28] In this passage also our Lord reasserts his divinity. The Jews were accustomed to say, that the Shechinah was present where ten were assembled to study the law. The Shechinah was considered as the emblem, and the residence of God. It was used also in some instances as the name of God. Our Lord here assumes to himself the powers and honours which the Jews attributed to the Shechinah. Schoetgen, Hor. Heb. vol. i. p. 153. and Gill in loc.

Matt. xviii. 35. if ye from your hearts forgive not every one his brother their trespasses. Capernaum.

MATT. xviii. part of ver. 3. 8. and 9.

3 —and said—

8 —it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out—with one eye, rather than having two eyes to be cast into hell-fire.

MARK ix. part of ver. 37. ver. 42. and part of ver. 43.

37 Whosoever shall receive one of such children in my name, receiveth me:—

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And—

LUKE ix. part of ver. 47, 48. and ver. 49, 50.

47 —took a child, and set him—

48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me:—

49 And John answered and said, Master, we saw one casting out devils in thy name: and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not; for he that is not against us is for us.

CHAPTER V.

From the Mission of the Seventy Disciples, to the triumphal entry of Christ into Jerusalem, six days before the Crucifixion.

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SECTION I.

The Mission of the Seventy Disciples[1].

LUKE x. 1—16.

Luke x. 1. After these things the Lord appointed other seventy[2] also and sent them two and two before his face into every city and place, whither he himself would come. Galilee.

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[1] There is very little difference of opinion between the harmonizers as to the place of this section. Michaelis, indeed, does not attempt to insert it in its probable order, but connects it arbitrarily with the mission of the twelve, as a parallel event. Lightfoot endeavours to prove that our Lord commissioned the Seventy, on his way to Jerusalem, to keep the feast of tabernacles. He supposes, too, that they returned to our Lord within a very short time, even before Christ left Jerusalem. His principal arguments are derived from the expression μετὰ ταῦτα, Luke x. 1. and that in John vii. 10. that he went not up to the feast openly: from whence he concludes that the Seventy had been previously dismissed. Pilkington places this event about the same time, partly on account of the latter argument. Doddridge and Newcome would refer it also to this period: but at a longer interval, before the feast: and Doddridge observes, that the space between the feast of tabernacles and the

Luke x. 2. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Galilee.

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feast of dedication, affords but little time for his proposed circuit round Galilee after the mission of the Seventy. Lightfoot's last argument has considerable weight with all.

[2] Moses, in the Levitical dispensation, directed that six should be returned from each of the twelve tribes (whether as a permanent or temporary council, is disputed,) to assist him in the government of the people; and these seventy-two are generally called the seventy. Lightfoot, Selden, and Whitby, assert that the sanhedrim were rightly called the seventy. Moses himself being the president, and making the seventy first.

The same difference of opinion prevails respecting the number sent forth by our Lord. Origen and Epiphanius make them seventy-two: Tertullian and Jerome seventy; as do also Clemens Alexandrinus and Irenæus. The point is not important. As the names of the seventy are not generally known, I have transcribed them from the Catalogue of Fabricius.

Agabus, the prophet.
Amphias, of Odyssus, sometimes called Amphiatus.
Ananias, who baptized Paul, Bishop of Damascus.
Andronicus, of Pannonia, or Spain.
Apelles, of Smyrna, or Heraclea.
Apollo, of Cæsarea.
Aristarchus, of Apamea.
Aristobulus, of Britain.
Artemas, of Lystra.
Asyncritus, of Hyrcania.
Barnabas, of Milain.
Barnabas, of Heraclea.
Cæsar, of Dyrrhachium.
Caius, of Ephesus.
Carpus, of Berytus, in Thrace.
Cephas, Bishop of Konia.
Clemens, of Sardinia.
Cleophas, of Jerusalem.
Crescens, of Chalcedon, in Galatia.
Demas, a priest of idols.
Epænetus, of Carthage.
Epaphroditus, of Andriace.
Erastus, of Paneas, or of the Philippians.
Evodias, of Antioch.
Hermas, of Philippi, or Philippolis.
Hermes, of Dalmatia.
Hermogenes, who followed Simon Magus.
Hermogenes, Bishop of the Megarenes.
Herodion, of Tarsus.
James, the brother of our Lord, at Jerusalem.
Jason, of Tarsus.
Jesus Justus, Bishop of Eleutheropolis.
Linus, of Rome.
Luke, the Evangelist.
Lucius, of Laodicea, in Syria.
Mark, who is also John, of Biblopolis, or Biblus.
Mark, the Evangelist, Bishop of Alexandria.
Mark, the nephew of Barnabas, Bishop of Apollonia.
Matthias, afterwards the Apostle.
Narcissus, of Athens.
Nicanor, who died when Stephen suffered martyrdom.

Luke x. 2. Lord of the harvest, that he would send forth labourers into his harvest. Galilee.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

Nicolaus, of Samaria.
Olympius, a martyr at Rome.
Onesiphorus, Bishop of Corone.
Parmenas, of the Soli.
Patrobulus, the same with Patrobas, in Rom. xvi. 14. of Puteoli, or as others, of Naples.
Philemon, of Gaza.
Philemon, called in the Acts, Philip, who baptized the eunuch of Candace, of Trallium, of Asia.
Philologus, of Sinope.
Phlegon, Bishop of Marathon.
Phygellus, of Ephesus, who followed Simon Magus.
Prochorus, of Nicomedia, in Bithynia.
Pudens.
Quartus, of Berytus.
Rhodion, a martyr at Rome.
Rufus, of Thebes.
Silas, of Corinth.
Sylvanus, of Thessalonica.
Sosipater, of Iconium.
Sosthenes, of Colophon.
Stachys, of Byzantium.
Stephen, the first martyr.
Tertius, of Iconium.
Thaddæus, who carried the Epistle of Jesus to Edessa, to Abgarus.
Timon, of Bostra, of the Arabians.
Trophimus, who suffered martyrdom with St. Paul.
Tychicus, Bishop of Chalcedon, of Bythinia.
Tychicus, of Colophon.
Urbanus, of Macedonia.
Zenas, of Diospolis.

Fabricii Lex Evangelii, p. 115, &c. ap Gill. The names of the Seventy are inserted in the margins of several ancient MSS. It would be an interesting employment to any theological student to compare the above list with the accounts still extant in ecclesiastical history of the Seventy. Blondel (de Episcopis, et Presbyteris p. 93. ap. Studley Vidal's notes to Mosheim) considers the notices of the Seventy, published by the later Greek writers, and collected by Fabricius, (Lib. de Vita et Morte Mosis a Gilb. Gaulmino illust. p. 474.) to be utterly undeserving of credit.

Luke x. 9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. Galilee.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12. But I say unto you, That it shall be more tolerable in that day for Sodom than for that city.

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

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SECTION II.

Christ goes up to the Feast of Tabernacles[3].

MATT. xix. 1. MARK x. 1. JOHN vii. 2—10.

John vii. 2. Now the Jews' feast of tabernacles was at hand. Jerusalem.

3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself unto the world.

5. For neither did his brethren believe in him[4].

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[3] This section is placed here upon the united authority of Newcome, Pilkington, and Doddridge. Lightfoot inserts John vii. 2 to 10. in his fifty-sixth section, before the mission of the Seventy; and ver. 10. in a separate section, with Luke ix. 51. to the end. He has done this on the supposition that the Seventy were sent forth on the road to Jerusalem, but not in Galilee. The difference between Lightfoot and the other harmonizers, however, is so slight, that it seemed to require but little notice. I have placed Matt. xix. 1. and Mark x. 1. at the end of this section, in their most probable natural order, and on the authority of Pilkington.

[4] The brethren of our Lord had long seen his miracles, and were satisfied, either that he was the Messiah, or a great prophet; and they were desirous that his claims and miraculous powers should be manifested to the world. They could not reconcile the unostentatious and humble life of their Master with his extraordinary display of divine attributes. And perhaps, for a better confirmation of their faith under these doubts, they use every argument to persuade our Saviour to go to Judea, that

John vii. 6. Then Jesus said unto them, My time is not yet come: but your time is always ready. Jerusalem.

7. The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil.

8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9. When he had said these words unto them, he abode still in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Matt. xix. 1. And it came to pass when Jesus had finished these sayings,

Mark x. 1. he arose from thence,

Matt. xix. 1. he departed from Galilee, and came into the coasts of Judea beyond Jordan:

Mark x. 1. by the farther side of Jordan: and the people resort unto him again; and as he was wont, he taught them again.

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SECTION III.

Agitation of the Public Mind at Jerusalem concerning Christ[5],

JOHN vii. 11. to the end. and viii. 1.

John vii. 11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring among the people

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his wonderful works might be generally known and witnessed. But they understood not that his hour was not yet come; and, to avoid giving offence, or attracting attention, he followed his brethren to the feast in the most private manner. This I consider the probable meaning of the passage. Diodati, Clarke in his Paraphrase, and Lightfoot, vary in their interpretation. Diodati supposes his brethren did not believe with sufficient firmness to enable them to undergo danger. Clarke, that his brethren imagined that he wished to become the leader of a party. Lightfoot, the same in effect as that which is here adopted.

This section gives a lively picture of the divisions among the Jews respecting Christ. They saw his miracles—they heard his teaching—they were generally acquainted with his history. Yet they could not reconcile what they saw with their preconceived notions of the Messiah. They rejected his claims, and could not comprehend the spiritual meaning of our Lord's language. The Christian's peculiar happiness and privilege is to see fulfilled, in the person of Jesus of Nazareth, all the various predictions of the ancient prophets, which appear at first sight so inconsistent, and so irreconcileable.

[5] These sections are inserted here on the concurrent testimony of Lightfoot, Newcome, Doddridge, and Pilkington. They are inserted by Michaelis in an Appendix, as belonging to the period which begins with the miracle of the feeding the five thousand, and ends with the request of the mother of Zebedee's children.

John vii. 12. concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Jerusalem.

13. Howbeit no man spake openly of him for fear of the Jews.

14. Now about the midst of the feast Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20. The people answered and said, Thou hast a devil? who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all marvel.

22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath-day?

24. Judge not according to the appearance, but judge righteous judgment.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: I am not come of myself, but he that sent me is true, whom ye know not.

29. But I know him; for I am from him, and he hath sent me.

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32. The Pharisees heard that the people murmured such

John vii. 32. things concerning him; and the Pharisees and the Chief Jerusalem. Priests sent officers to take him.

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)

40. Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was[6]?

43. So there was a division among the people because of him.

44. And some of them would have taken him, but no man laid hands on him.

45. Then came the officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived?

48. Have any of the rulers or of the Pharisees believed on him?

49. But this people who knoweth not the law are cursed[7].

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[6] The Jews, both from their traditions and their prophecies, expected that their Messiah should be born in Bethlehem. As our Lord's mother remained so short a time at Bethlehem after our Saviour's birth, it is not surprising that they should have forgotten this circumstance, after more than thirty years had elapsed.

[7] How beautiful is the contrast between the humility of our Lord, and the half literary, half spiritual pride, of the Jews. Christ, whose knowledge of all things, both in heaven and earth, was superior to that of men and angels, and of which the human intellect cannot form an idea, even when it shall be

John vii. 50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Jerusalem.

51. Doth our law judge any man, before it hear him, and know what he doth?

52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53. And every man went unto his own house.

John viii. 1. Jesus went unto the mount of Olives.

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SECTION IV.

Conduct of Christ to the Adulteress and her Accusers[8].

JOHN viii. 2—11.

John viii. 2. And early in the morning he came again into the temple: and all the people came unto him; and he sat down and taught them.

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elevated and enlarged in the next stage of our existence, condescended to the lowest of the people, and called all who were meek and lowly "his friends." The Pharisees, on the contrary, mistook knowledge for religion, and believed in the future happiness of the learned, and the condemnation of the ignorant. Those who had not devoted themselves to the study of the law were called עם הארץ, the people of the earth: and these were contrasted with the עם קדש, the holy people: they considered the people of the earth as cursed (*a*).

All mankind, like the Pharisees of old, seem to be intent upon despising each other. The learned contemn the ignorant—the gay the sorrowful—the rich the poor—and fashion violently breaks asunder the nearest and dearest ties of relationship, where the deficiency of wealth is felt. In this world pride, rank, and affluence, claim the pre-eminence—in the other the highest rewards of heaven are promised to the most humble and the most meek, whether they be rich or poor.

God prefers the heart to the head; piety to parts and capacity: and is much better pleased with the right use of the will, than the advantage of the understanding (*b*).

(*a*) They had a saying, which is preserved in Pirke Aboth, c. ii. 5. לא עם הארץ חסיד plebeius non est pius. Schoetgen Hor. Heb. vol. i. p. 363. (*b*) Spoken of Edward the Confessor, by Collyer, Eccles. Hist. vol. i. p. 225.

[8] The genuineness of this passage has been much controverted. The arguments on each side of the question may be seen at great length in Kuinoel (*a*), who has decided in favour of its authenticity. Erasmus, Calvin, Beza, Grotius, Le Clerc, Wetstein, Semler, Schulze, Morus, Haenlein, Wegscheider, Paulus, Schmidt, and Titman, have impugned its authenticity; and, on the opposite side of the question, may be ranked Mill, Whitby, Heuman, Michaelis, Storr, Langius, Detmersius, and others, with Lightfoot, Dr. A. Clarke, Mr. Horne, and the learned Mr. Nolan (*b*). This eminent critic has shewn it to be probable, that this passage was omitted for certain reasons by Eusebius, in that edition of the Greek Testament which he was commanded by Constantine to prepare for the public use: and likewise in those subsequent editions which were influenced by

John viii. 3. And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, Jerusalem.

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the name and authority of Eusebius. The subject of this story, says Mr. Nolan, forms as convincing a proof, in support of its genuineness, as it does in subversion of the contrary notion, that it is an interpolation. There could be no possible inducement for fabricating such a passage; while there is an obvious motive for removing it from the canon. It has besides *internal* evidence of authenticity, in the testimony of the Vulgate, in which it is uniformly found; and *external*, in the express acknowledgment of its genuineness by St. Chrysostom, St. Jerome, St. Augustine, and St. Ambrose; and St. Augustine (*c*) has specified the reason of its having been withdrawn from the text of the Evangelist. Eusebius has carefully omitted all reference to this passage in his canons; it is neither discoverable in the copies of the Greek, nor in those of the Vulgate. And, in his Ecclesiastical History (*d*), he has obliquely branded it with some other marks of disapprobation; apparently confounding it with a different story. From these circumstances, it is evident that Eusebius' copies were made to agree with his canons, and that this passage was purposely withdrawn from both, by the authority with which he was entrusted by Constantine.

It is remarkable that Lightfoot (*e*), in his very brief criticism concerning the genuineness of this passage, has quoted the same passage from Eusebius with Mr. Nolan. The account of the woman is found in the harmonies of Ammonius and Tatian, who lived before Eusebius. Lightfoot supposes that Eusebius rejected it from the canon, either because he ascribed its insertion to Papias, or to the spurious Gospel of the Nazarenes.

Dr. Doddridge (*f*) has justly observed, that the Pharisees who brought the woman to Christ, wished to render him obnoxious either to the people or to the Romans. If he condemned the woman to death, it would be considered as intruding upon the judicial authority of the Romans: if he acquitted her altogether, it would be considered as sanctioning a violation of the Jewish law.

On the propriety of our Lord's conduct, in the circumstances here recorded, Bishop Law observes (*g*), when the woman said to be apprehended in adultery is brought before our Lord, merely with a malicious view of drawing him into a difficulty, whatever determination he should give, ver. 6. we find him stooping down, and writing on the ground. Where it is observable, that all that he does, in as exact conformity as the place would admit to the trial of the adulterous wife prescribed by God in Numb. v. 11, &c. where the priest was to stoop down and take some of the dust from the floor of the tabernacle, ver. 17; and likewise write out the curses denounced upon that occasion, ver. 25. By that act, therefore, Christ declares himself willing to take cognizance of this affair, if they were willing to abide the consequence, viz. according to their own traditions, to be involved in the same curse if they proved equally guilty: on which account this way of trial was abolished by the Sanhedrim about that very time—since that sin, say the Jews, grew then so very common. It is likewise probable that Christ might, by his countenance and gesture, show those hypocrites how well he was aware both of their ill design in thus demanding judgment from him, and of their own obnoxiousness to the same punishment which Moses' law

John viii. 4. They say unto him, Master, this woman was taken in adultery, in the very act. Jerusalem.

5. Now Moses in the law commanded that such should be stoned: but what sayest thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7. So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

SECTION V.

Christ declares himself the Son of God.

JOHN viii. 12—20.

John viii. 12. Then spake Jesus again unto them, saying, I am the light of the world[9]; he that followeth me shall not walk in darkness, but shall have the light of life.

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appointed for that crime, and which, through a pretended zeal, they took upon themselves the power of executing, though they were no less guilty of the very same sin, as is most probably implied in his words to them.

(*a*) Comment. in libros Histor. N. T. vol. iii. p. 286. (*b*) On the Integrity of the Greek Vulgate, p. 37. (*c*) Nonnulli modicæ fidei, vel potius inimici veræ fidei, credo, metuentes, peccati impunitatem dari mulieribus suis, illud quod de adulteræ indulgentia Dominus fecit, auferrent de codicibus suis. St. August. de Adult. conjug. lib. ii. cap. vii. tom. vi. c. 299. (*d*) Ἐκτέθειται δὲ [Παπίας] καὶ ἄλλην ἱϛορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τȣ̃ Κυρίȣ̃· ἣν τὸ καθ' Ἑβραίȣς Ἐυαγγέλιον περιέχει—Euseb. Hist. Eccles. lib. iii. cap. xxxix. p. 138, lib. v. (*e*) Lightfoot's Works, vol. ii. p. 562. fol. edit. (*f*) Family Expositor, vol. i. p. 527. (*g*) Reflections on the Life of Christ, 12mo. 1803, London, p. 75, 76, note. The same work is generally printed at the end of the "Theory of Religion."

[9] Our Lord here claims one of the titles given by the Jews to the Deity. Tanchuma. fol. 63. 3. and Banamidbar rabba, sect. 15. fol. 229. 1. The Israelites said to God, Holy, blessed, Lord of the whole world, אתה הוא נרי של עלם. Thou art the light of the world. If our Lord applied the word in this sense, He made himself equal with God. But the expression was sometimes used also as a title of honour to Moses; whom the Jews called אור העלם, the light of the world: if our Lord referred

John viii.13. The Pharisees therefore said unto him, Thou bearest record of thyself: thy record is not true. Jerusalem.

14. Jesus answered, and said unto them, Though I bear record of myself, yet my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh; I judge no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

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SECTION VI.

Christ declares the Manner of his Death.

JOHN viii. 21 to the end.

John viii.21. Then said Jesus again unto them, I go my way: and ye shall seek me, and shall die in your sins: whither I go ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25. Then said they unto him, Who art thou? And Jesus said unto them, Even the same that I said unto you from the beginning.

26. I have many things to say, and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27. They understood not that he spake unto them of the Father.

28. Then said Jesus unto them, When ye have lift up the Son of Man, then shall ye know that I am he; and that I do nothing of myself; but as the Father hath taught me, I speak these things.

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to this custom, He made himself equal to Moses, as the founder of a new dispensation.—Schoetgen, vol. i. p. 366. and Tzerot Hammor, fol. 114, 3. ap. Gill, vol iii. p. 474.

John viii.29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. Jerusalem.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin.

35. And the servant abideth not in the house for ever, but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father; and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our Father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me; a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We were not born of fornication; we have one Father, even God.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God: neither came I of myself, but he sent me.

43. Why do ye not understand my speech? even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

45. And because I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

John viii.50. And I seek not mine own glory: there is one that seeketh and judgeth. Jerusalem.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55. Yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham[10]?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am[11].

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[10] Had our Lord been younger than the age at which the priests asumed their office, the Jews would have charged him with presumption, ignorance, or vanity. His exalted love, his generous compassion, his fervent piety, would have been attributed to inexperience, to the sallies of imagination, or to the youthful ardour of the passions. His virtues would have been associated in their minds with extravagance or romance, with enthusiasm or superstition. His pity and forbearance would have been considered as the effect of mere feeling, or weakness; his austerity as unnatural, presumptuous, and morose.

Had our Lord, on the other hand, been an old man, it would have been said, He had lost all interest or concern in those objects and pursuits, which kindle the most active and extensive desires; that he saw things with different views from human beings in general: that he had outlived the remembrance of the peculiar trials and temptations of early life, and made not proper allowances for the infirmities of others. Some might have reminded him, that the wisdom and experience of age were incompatible with the sprightliness and gaiety of youth; others might have deemed his opposition to the vices and corruption of the times, as proceeding from the love of singularity, or desire of distinction. His patience and forbearance might have been attributed to a deficiency of energy and spirit; and even his resignation in the hour of death, to the want of the power of enjoyment among the living; and, if he had delayed the work of his ministry to a later period, the question would have been asked, why he had deferred so long the reformation of a sinful and degenerate people.—See on this subject, a Sermon by Mr. Hewlett, on the Duties of Middle Life, vol. iii. p. 278.

[11] As the end of our Lord's ministry approaches, He proclaims, in still plainer language, that He possessed the attributes and

John viii.59. Then took they up stones to cast at him: but Jesus Jerusalem.

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characters of the Messiah. John, in the commencement of his Gospel, had asserted the pre-existence of Christ; and our Lord in this passage declares the same truth.

It appears to me, that our Lord here alludes to his eternity, as well as to his pre-existence. The passage may mean, "I not only exist at this moment; but before Abraham was, I exist." I am the self-existent; the same Being which in your Scriptures of the Old Testament is known as the "I am," of your fathers. The schoolmen rightly represent the eternity of God as a punctum stans: or, as Cowley expresses the idea, in his description of heaven—

> Nothing is there to come, and nothing past,
> But an eternal Now, does always last.

And Dr. Watts—

> God fills his own eternal Now,
> And sees our ages waste.

And Archbishop King has well described the Deity, as having neither remembrance of the past, nor foreknowledge of the future, but as being ever existing in all places, and ever enduring throughout all time. Therefore whatever *has*, or *is*, or *can*, or *will* be, form but One present. Sir Isaac Newton, in his Scholium Generale, has expressed his notion of a Deity much in the same manner, but in the most sublime and expressive language. Alike conscious of the past, the present, and the future, our Lord asserts that such is his mode of existence, and claims the attributes of Deity to the same extent as they appertained to his heavenly Father.

The general body of Christians have understood this passage as a plain declaration on the part of our Lord, that He did not begin to exist at the time when he assumed a human body in the form of an infant, but that He existed before the time of Abraham.

It is the belief of the Christian Church, and it was the faith also of the ancient Jews, that the Word of God, their Messiah, existed before his permanent incarnation. He existed before the creation of the world, when He was one with the Father; He existed also after the creation of the world, as the Angel Jehovah.

It will not be possible, in these notes, to discuss the various misinterpretations to which the Socinian writers have resorted, to explain away the grammatical sense of this, and other passages of Scripture, which assert the divinity of Christ. The expression, however, "Before Abraham was, I am," or before Abraham existed, I exist, is so satisfactory and so decisive, that it might have been supposed to have set the question at rest for ever. But the supporters of the Socinian heresy have, at various times, employed all their ingenuity and learning to give another interpretation to these words—and have presented the world with such a selection of absurd and contradictory illustrations, as to draw upon them the undivided censure of their mildest opponent. Dr. Pye Smith, who seems to write every sentence of his reply to Mr. Belsham with a smile, an apology, or a bow, condemns the interpretation of this passage as trifling, and absolute folly. Archbishop Magee, in the higher tone of dignified rebuke, which becomes a champion of the truth, chastises the ignorance, or blasphemy of the Socinian heresy, with more unsparing severity.

Πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι, are the words in the original. This is translated by Socinus: Before Abraham can be

John viii.59. hid himself, and went out of the temple, going through the midst of them, and so passed by. Jerusalem.

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SECTION VII [12].

The Seventy return with Joy [13].

LUKE X. 17—24.

Luke x. 17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. Uncertain.

Abraham, that is, the father of many nations, I must be, the Messiah, or Saviour of the world.—Faustus Socinus, the nephew of the heresiarch, tells us, that his uncle obtained this meaning by divine inspiration—non sine multis precibus ipsius, Jesu nomine invocato, impetravit ipse. This interpretation, however, is relinquished by Socinians of a later age, who consider, with Grotius, that Christ meant only to assert, that He was before Abraham in the decree of God (*a*).

(*a*) Cowley's Davideis, book i.—Watts's Hymns.—Archbishop King's Sermons, published at the end of his 8vo. edit. of the Origin of Evil.—Sir Isaac Newton's Scholium Generale, printed at the end of the Principia.—Allix, on the Judgment of the Jewish Church, against the Unitarians, chap. xv. Oxford edition, p. 187, &c.—Dr. Pye Smith, on the Scripture Testimony to the Messiah, vol. ii. p. 186.—Magee, on the Atonement, particularly the notes to vol. ii. part ii.—Socinus contra Eutrop. tom. ii. p. 678. ap. Smith.—And for a further account of Wakefield's, Priestley's, and Belsham's criticisms, see Archbishop Magee, vol. i. p. 81—88.

[12] These sections, from seven to eighteen inclusive, with the exception of some few passages, which on various authorities are placed elsewhere, are inserted here, on the united testimony of the five harmonizers, by whom I am principally guided. They contain an account of the actions of our Lord from the feast of tabernacles to that of the dedication. Several chapters of St. Luke relate events which are not recorded by the other Evangelists, and these are generally referred to the period which elapsed between the mission of the seventy and Christ's apprehension. This period included both the feast of tabernacles and the dedication, and it is very difficult, perhaps impossible, to ascertain precisely the exact order of the events here mentioned, and to decide at which of these two feasts they took place. The difficulty is further increased by the question, whether St. John's Gospel is to be read with these chapters of St. Luke, continuously from chap. vii. 11. to the conclusion of chap. x. or the eighth be divided from the ninth and tenth; that is, whether the healing of the man who was born blind, was effected by our Lord at the feast of tabernacles, or at the feast of dedication. I have principally observed the order proposed by Lightfoot, excepting that some passages are arbitrarily inserted elsewhere, on the authority of Newcome and others.

Archbishop Newcome places John ix. 10. before these chapters of St. Luke. He then proceeds with the interruptions before alluded to, from Luke x. 17. to Luke xviii. 14.

Doddridge inserts the cure of the blind man, John ix. 10. at the feast of the dedication, as Lightfoot has done, but continues the chapters of St. Luke to chap. xviii. 14. not perceiving sufficient reason to change the order.

Pilkington differs from Lightfoot, and arranges John vii. 11.

Luke x. 18. And he said unto them, I beheld Satan as lightning fall from heaven. Uncertain.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

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SECTION VIII.

Christ directs the Lawyer how he may attain eternal Life.

LUKE X. 25—28.

Luke x. 25. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? Uncertain, probably on a tour.

26. He said unto him, What is written in the law? How readest thou[14]?

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to x. 22. before Luke x. 17. and continuing as far as chap. xiii. 23. he again proceeds to John x. 22. By this means he affixes the cure of the blind man to the feast of tabernacles.

Michaelis seems to have laid aside, in this part of his harmony, every attempt to reconcile difficulties. He inserts these chapters of St. John in one supplement, and those of St. Luke in another.

[13] The Seventy received their commission in Galilee, some time before the feast of tabernacles. The exact period of their going out, and of their return, are uncertain; it is most probable, however, as the Jews were accustomed to go up to the feast, that they were proceeding to Jerusalem, and met our Lord returning from the feast, in consequence of the opposition of the Jewish rulers to his person and teaching.

[14] Ἐν τῷ νόμῳ, τί γέγραπται; πῶς ἀναγινώσκεις. There seems to be some abruptness in this question. Our Saviour, in his reply to the young man, is supposed by Heinsius (*a*), to refer him to the texts (Deut. vi. 5. and Levit. xix. 18.) which were joined together by the Jews, as a compendium of the whole law, and repeated twice every day in the synagogue. Kui-

Luke x. 27. And he answering, said, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Uncertain, probably on a tour.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

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SECTION IX.

The Parable of the good Samaritan.

LUKE X. 29—37.

Luke x. 29. But he, willing to justify himself, said unto Jesus, And who is my neighbour [15]?

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noel (*b*), that the word πῶς must be rendered as τί, what; as, What readest thou in the law? and that he pointed at the same time with his finger to the young man's phylactery, on which the words of his answer were written.

Whenever an opportunity presented itself, our Lord replied to every question proposed to him by the Jews, by an allusion to their established laws and customs.

(*a*) Exerc. Sacr. p. 153. (*b*) Kuinoel in lib. Hist. N. T. comment. vol. ii. p. 459.

[15] In attempting to discover the sense of a parable, we are required to take into consideration the purpose for which it was delivered, and the circumstances that occasioned it. We find here that the young lawyer, wishing to justify himself, and considering that he had observed this law, as far as it related to the Jews, whom he only acknowledges as his neighbours, inquires, "Who is my neighbour?" Our Lord answers the question by a parable, in which the duties we owe to our neighbour are forcibly defined, and the extent of those duties pointedly demonstrated. We are taught that not only our acquaintance, our friends, and countrymen, are included under this term, but that our very enemies, when in distress, are entitled to our sympathy, our mercy, and our best exertions for their relief. The Jews held the Samaritans in utter abhorrence; in order therefore to impress the mind of the enquirer more fully, our Saviour obliges the young man to reply to his own question: for he was compelled to acknowledge that he who showed mercy on him was his neighbour. Our Lord having represented to him the extent of the law, commands him to follow the example of the good Samaritan, and to go and do likewise. The circumstances mentioned in this parable are, by many, considered as real: the road from Jerusalem to Jericho lay through a desert infested by robbers, and which was principally frequented by Priests and Levites, in their journeyings from the latter to the former place. The parable itself has been variously interpreted, and by some commentators it is supposed to relate only to the compassionate love of Christ (who was called by the Jews a Samaritan) to mankind. In whatever way we consider it, the duty it inculcates is most evident, and the parable must be regarded as a beautiful exemplification of the law "of loving our neighbour as ourselves," without any distinction of person, country, or party.

Jones, with other commentators, has given a fanciful illustra-

Luke x. 30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. Uncertain, probably on a tour.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where
he was; and when he saw him, he had compassion on
34. him, and went to him, and bound up his wounds, pouring
in oil and wine, and set him on his own beast, and
brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again I will repay thee.

36. Which of these three thinkest thou was neighbour unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

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SECTION X[16].

Christ in the House of Martha.

LUKE X. 38. to the end.

Luke x. 38. Now it came to pass, as they went, that he entered into

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tion of this parable; and several of the primitive Fathers have adopted similar accommodations. They suppose the *certain man*, to signify Adam—*went down from Jerusalem*, his fall—*thieves*, sin and satan—*half-dead*, dead in the spirit his better part—*the priest*, the moral—the *Levite*, the ceremonial law, which could not afford relief—*a certain Samaritan*, Christ—the *inn*, the Church—*the two-pence*, the law and the Gospel; or, (as others conjecture, the two Sacraments,) the *Host*, the Ministers of the Gospel, with this promise, that whatever they shall spend more in health, or life, or exertion, shall be amply repaid, when Christ, the *good Samaritan*, shall come again in glory.

Lightfoot has given the same interpretation. It is necessary here to remark, by way of caution, on the words of Glassius, in his fifth rule for the interpretation of parables, non est opus nimia cura in singulis verbis anxium esse, neque in singulis partibus adaptatio, et accommodatio ad rem spiritualem nimis ἀκριβῶς quærenda est. Philolog. Sacra. lib. ii. part 1. tr. 2. sect. 5. p. 336, &c. See also, On the Interpretation of Scripture, Van Mildert's Bampton Lectures, with the valuable notes.—Marsh's Lectures, part iii. Lecture 17, 18.—Glassii, Philologia Sacra, lib. ii. part 2. sect. 1. p. 263—288.—Lightfoot's Works.

[16] This section is placed by Archbishop Newcome before the account of the resurrection of Lazarus. As his arguments for so doing do not appear satisfactory, I have followed the autho-

Luke x. 38 a certain village: and a certain woman, named Martha, received him into her house.

Uncertain, probably on a tour.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care, that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42. But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her[17].

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SECTION XI.

Christ teaches his Disciples to pray.

LUKE xi. 1—13.

Luke xi. 1. And it came to pass, that, as he was praying in a cer-

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rity of Lightfoot, Pilkington, Doddridge, and Michaelis, and have preserved the order of St. Luke's Gospel.

[17] The excellence of our Lord's manner of teaching, and the wisdom of his lessons, are so evident, in the present and the following sections, that there can be no necessity for entering into any discussion on this portion of the arrangement. The tenth section affords us a complete picture of the admirable manner in which our Lord deduced the most impressive lessons, from the most common occurrences. In the eleventh, he gives to his disciples the same perfect and beautiful form of prayer which he had previously made known to assembled crowds. And it is probable he was requested to do so at this time, by a new convert. In the twelfth, we hear his severe and just reproof to the Pharisees, who regarded only the externals of religion, and were pleased with the homage of the multitude, and their own outward sanctity. He also encourages his disciples to acknowledge Him, to fear God rather than man, who has no power over the soul; and he warns them, that if they deny him against the witness of their conscience before men, they shall be denied before the angels of God—and that to blaspheme against the Holy Ghost, which was to impute the actions of Christ to an evil spirit, was an unpardonable offence, never to be forgiven. That he might not excite the indignation of the Pharisees, by the exercise of temporal authority, he refuses (sect. 14.) to decide a controversy, when applied to for that purpose; but takes advantage of the opportunity to reprove covetousness, and, by a most beautiful and appropriate parable, proves the vanity and helpless insufficiency of earthly possessions, and the uncertainty of this life, in which alone we can enjoy them. In the 16th section, he especially charges his disciples not to be of uncertain, anxious, wandering, unsettled, distracted, mind; (Luc. xii. 29. μὴ μετεωρίζεσθε, vide Kuinoel in h. v.) but to place their faith and confidence in Him who provides even for the sparrows and lilies of the field. The 16th section is a continuation of the same address, exhorting to the punctual performance of every duty, as we know not when the Son of Man cometh. In the 17th he again reproves the fastidious and absurd manner of keeping the sabbath, when an act of mercy was considered a violation of the law.

Luke xi. 1. tain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. Uncertain, probably on a tour.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves:

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as much as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

SECTION XII.

Christ reproves the Pharisees and Lawyers.

LUKE xi. 37. to the end.

Luke xi. 37. And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled, that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup, and the platter; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without, make that which is within also?

Luke xi. 41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Uncertain, probably on a tour.

42. But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uttermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves, which appear not; and the men that walk over them are not aware of them.

45. Then answered one of the Lawyers, and said unto him, Master, thus saying thou reproachest us also.

46. And he said, Woe unto you also, ye Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52. Woe unto you, Lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

53. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

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SECTION XIII.

Christ cautions his Disciples against Hypocrisy.

LUKE xii. 1—12.

Luke xii. 1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Luke xii. 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Uncertain, probably on a tour.

3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell! yea, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings? and not one of them is forgotten before God.

7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows..

8. Also I say unto unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God:

9. But he that denieth me before men, shall be denied before the angels of God.

10. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

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SECTION XIV.

Christ refuses to act as a Judge.

LUKE xii. 13, 14.

Luke xii. 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge, or a divider among you?

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SECTION XV.

Christ cautions the Multitude against Worldly-mindedness.

LUKE xii. 15—34.

Luke xii. 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

Luke xii.18. And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. Uncertain, probably on a tour.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry.

20. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat: neither for the body, what ye shall put on.

23. The life is more than meat, and the body is more than raiment.

24. Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25. And which of you with taking thought can add to his stature one cubit?

26. If ye then be not able to do that thing which is least, why take ye thought for the rest?

27. Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31. But rather seek ye the kingdom of God; and all these things shall be added unto you.

32. Fear not, little flock: for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

SECTION XVI.

Christ exhorts to Watchfulness, Fidelity, and Repentance.

LUKE xii. 35 to the end, and LUKE xiii. 1—9.

Luke xii.35. Let your loins be girded about, and your lights burning; Uncertain, probably on a tour.

36. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.

41. Then Peter said unto him, Lord speakest thou this parable unto us, or even to all?

42. And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

43. Blessed is that servant, whom his Lord when he cometh, shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken:

46. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more,

49. I am come to send fire on the earth: and what will I, if it be already kindled?

Luke xii. 50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished?

Uncertain, probably on a tour.

51. Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division:

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is.

55. And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

56. Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?

57. Yea, and why even of yourselves judge ye not what is right?

58. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Luke xiii. 1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3. I tell you, Nay: but except ye repent, ye shall all likewise perish.

4. Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem?

5. I tell you, Nay: but except ye repent, ye shall all likewise perish.

6. He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8. And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9. And if it bear fruit well; and if not, then after that thou shalt cut it down.

SECTION XVII.

Christ cures an infirm Woman in the Synagogue.

LUKE xiii. 10—17.

Luke xiii. 10. And he was teaching in one of the synagogues on the sabbath: Uncertain, probably on a tour.

11. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid his hands on her, and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath-day.

15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17. And when he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by him.

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SECTION XVIII.

Christ begins his Journey towards Jerusalem, to be present at the Feast of the Dedication.

LUKE xiii. 22. and 18—21.

Luke xiii. 22. And he went through the cities and villages, teaching, and journeying towards Jerusalem.

Luke xiii. 18. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it[18].

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[18] There seems to be some allusion in this parable to the circumstances in which our Lord was now placed. He was proceeding to Jerusalem, where he intended, as his hour was approaching, to address himself to the rulers of the Jews, with as much boldness as he had hitherto spoken to the people. He foresaw the result of this conduct; that it would lead to his painful death, and the accomplishment of the promises of God. The future was ever present to him. As the seed was committed

Luke xiii. 20. And again he said, Whereunto shall I liken the kingdom of God? Uncertain, probably on a tour.

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

◆

SECTION XIX [19].

Christ restores to Sight a Blind Man, who is summoned before the Sanhedrim.

JOHN ix. 1—34.

John ix. 1. And as Jesus passed by, he saw a man which was blind from his birth. Jerusalem.

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to the ground, and became a great tree, so in the same manner would his kingdom begin from his death, and gradually increase and extend itself over the world.

[19] This section contains an account of the cure of the blind man at Jerusalem. In favour of the opinion that this miracle was effected at the feast of tabernacles, we find Pilkington, Newcome, Macknight, Cradock, Bishop Richardson, Le Clerc, &c. &c. That it was wrought at the feast of the dedication, the principal authorities are Lightfoot and Doddridge, whose opinion is here preferred.

Archbishop Newcome's principal reason is, that the word παράγων, in John ix. 1. seems to refer to the word παρῆγεν, used in chap. viii. 59.

To this it may be replied, that there are most powerful reasons for believing with Wetstein and Griesbach, that the last seven words of this chapter of St. John, and the word παρῆγεν among the number, were not originally part of the sacred text. Lampe, however, is very indignant at this supposition. But the authorities of the two former critics, united to that of Erasmus, Grotius, Mill, Semler, and Kuinoel, are sufficient to justify our replying to Archbishop Newcome's argument in this manner. But, waving this supposition that the last clause of John viii. 59. is spurious, it may be replied, in the words of Doddridge, "it seems much more probable that παράγων might be used without reference to παρῆγεν, than to suppose that when Christ was fleeing out of the temple, in the hasty manner described, his disciples as he passed should stop him, for the purpose of putting so nice a question as that mentioned in John ix. 2. or that he should stand still at such a moment to discourse with them, or to perform such a cure, in a manner so leisurely, as it is plain this was done." Fam. Exp. vol. ii. 71. sect. 130.

The correspondence between παράγων and παρῆγεν, might be mere coincidence: if it was intended by the inspired writer, it would be a most unaccountable deviation from the beautiful simplicity of his usual language.

The great attention excited by this miracle: and its effects, both on the sanhedrim and on the people, appear to be the preludes to that more universal notice which our Lord obtained, when he went up to Jerusalem for the last time. On this supposition, the feast of the dedication would be its more probable period. In "Critical Remarks on detached Passages of the New Testament," by the late French Lawrence, LL.D. M.P. &c. &c. &c. we meet with another argument in favour of the arrangement now adopted. "In John x. 22. several MSS. of

John ix. 2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind [20]? Jerusalem.

3. Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay [21],

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good authority read τοτε, instead of δε It was then at Jerusalem," &c. &c. instead of "and it was." This favours the idea of those harmonists who suppose the meeting with the blind man to have taken place at the feast of the Dedication. After having been obliged to hide himself, that he might escape stoning, it is not likely that Christ should appear again at Jerusalem, till he went thither to attend the next public festival." Such is the remark of a most impartial critic. Even if the reading δε however remain, the 22d verse of chap. x. may still refer to the event related in the preceding, as well as in the subsequent passages.

Michaelis refers the contents of these sections to the general period in which all the harmonizers place them; but he does not enter into any details.

The propriety and wisdom of our Lord's conduct in the various instances recorded in these sections, the excellence of his lessons, and the manner in which he gradually developed his character and claims, seem to be so plainly narrated, that it is not necessary to enlarge upon each incident. For reflections on the character of our Lord as a teacher, perhaps the best work extant is that of Archbishop Newcome, entitled, "Observations on our Lord's conduct"—the best on the elevation and dignity of our Lord's character is Craig's Life of Christ. Besides these, however, there are very many that may be read to the greatest advantage, Bishop Law, Taylor, Stackhouse, &c. &c. &c.

[20] The Jews believed in the doctrine of the revolution of souls—גלגל נפשות. Josephus (*a*) tells us that every soul was incorruptible and immortal, and that the souls of the good passed into another body, while those of the unrighteous were eternally punished. Some suppose that it was in allusion to this opinion that our Lord was imagined to have been either Elias, or Jeremiah, or some one of the prophets. The Cabbalists tell us that the soul of the first man occupied the body of David, and was afterwards preserved to inhabit the body of the Messias: they deduce this important truth from the *certain* evidence afforded them in the letters which compose the name of the Protoplast אדם. These admirable logicians inform us that the first letter א signifies Adam, the second ד David, the third ם the Messias; and therefore the point is proved (*b*).

For an account of the singular opinions of the Jews, alluded to in this verse, see Lightfoot, vol. ii. p. 568-9.

(*a*) Josephus de bell. Judaico, l. xi. c. vii. (*b*) Vide Witsius Ægyptiaca, lib. i. cap. iv. sect. 10, 11.

[21] Jones gives a curious interpretation of this miracle.

John ix. 7. And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way therefore, and washed, and came seeing. Jerusalem.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed; and I received sight.

12. Then said they unto him, Where is he? he said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight: he said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? he said, He is a prophet.

18. But the Jews did not believe concerning him, that he

"That the miracle (he observes) might be more instructive, a very peculiar form was given to it. Christ moulded the dust of the ground into clay, and having spread it upon the eyes of the man, he commanded him to go, and wash off this dirt in the pool of Siloam. Here the reason of the thing speaks for itself. What is this mire and clay upon the eyes, but the power this world has over us in shutting out the truth? Who are the people unto whom the glorious light of the Gospel of Christ cannot shine, but they whose minds the God of this world hath blinded? So long as this world retains its influence, the Gospel is hidden from the eyes of men; they are in a lost condition, and nothing can clear them of this defilement, but the water of the divine spirit sent from above to wash it away. This seems to be the moral sense of the miracle, and a miracle thus understood becomes a sermon, than which none in the world can be more edifying. Our Saviour himself gives the spiritual signification of it in words which cannot be applied to a bodily cure—'As long as I am in the world, I am the light of the world.' The whole world, like this man, is born blind. I am come to give it light, in proof of which I give this man his sight."—Jones on the Figurative Language of Scripture, Works, vol. iii. p. 153. See also Jortin's Remarks on Eccl. Hist. vol. i.

John ix. 18. had been blind, and received his sight, until they called Jerusalem. the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them, and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30. The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins; and dost thou teach us? And they cast him out?

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SECTION XX.

Christ declares that He is the true Shepherd.

JOHN ix. 35. to the end. x. 1—21.

John ix. 35. Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God?

John ix. 36. He answered and said, Who is he, Lord, that I might believe on him? Jerusalem.

37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. And Jesus said, For judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

John x. 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door, is the shepherd of the sheep:

3. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out:

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep:

8. All that ever came before me, are thieves and robbers; but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved; and shall go in and out, and find pasture.

10. The thief cometh not but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd; the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

John x. 16. And other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice: and there shall be one fold, and one shepherd. Jerusalem.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me; but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19. There was a division therefore again among the Jews, for these sayings.

20. And many of them said, He hath a devil, and is mad: why hear ye him?

21. Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

◆

SECTION XXI.

Christ publicly asserts his Divinity.

JOHN X. 22—38.

John x. 22. And it was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30. I and my Father are one.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

35. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

John x. 37. If I do not the works of my Father, believe me not, Jerusalem.

38. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

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SECTION XXII.

In consequence of the opposition of the Jews, Christ retires beyond Jordan.

JOHN x. 39. to the end.

John x. 39. Therefore they sought again to take him: but he escaped out of their hand,

40. And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

◆

SECTION XXIII[22].

Christ, leaving the City, laments over Jerusalem.

LUKE xiii. 23, to the end.

Lu. xiii. 23. Then said one unto him, Lord, are there few that be saved? And he said unto them, Near Jerusalem.

24. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, 'I know you not, whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not, whence ye are; depart from me all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

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[22] Sect. 23 to 29. These sections are referred to the same place by all the harmonizers, excepting that Archbishop Newcome has made various transpositions of some passages, and Doddridge places them all before the feast of dedication, and prior to his arranging John ix. 19; that he may not disturb the order of St. Luke.

Lu. xiii. 30. And, behold, there are last which shall be first, and there are first which shall be last. Near Jerusalem.

31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33. Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as an hen doth gather her brood under her wings, and ye would not!

35. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

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SECTION XXIV.

Christ dines with a Pharisee—Parable of the great Supper.

LUKE xiv. 1—24.

Luke xiv. 1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus answering spake unto the Lawyers and Pharisees saying, Is it lawful to heal on the sabbath day?

4. And they held their peace. And he took him, and healed him, and let him go:

5. And answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8. When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9. And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have

Lu. xiv. 10. worship in the presence of them that sit at meat with thee. Near Jerusalem.

11. For whosoever exalteth himself, shall be abased; and he that humbleth himself shall be exalted.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompenced at the resurrection of the just.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him, A certain man made a great supper, and bade many:

17. And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused:

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

◆

SECTION XXV.

Christ's Disciples must forsake the World.

LUKE xiv. 25. to the end.

Lu. xiv. 25. And there went great multitudes with him: and he turned, and said unto them, On a tour.

26. If any man come to me, and hate not his father and

Lu. xv. 26. mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. On a tour.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

◆

SECTION XXVI.

Parables of the lost Sheep, and of the lost Piece of Silver.

LUKE XV. 1—10.

Luke xv. 1. Then drew near to him all the Publicans and sinners for to hear him.

2. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake this parable unto them, saying,

4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, she calleth her friends and

On a tour.

Luke xv. 9. her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

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SECTION XXVII.

Parable of the Prodigal Son.

LUKE XV. 11. to the end.

Luke xv. 11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare; and I perish with hunger?

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy

Luke xv. 27. father hath killed the fatted calf, because he hath received him safe and sound. On a tour.

28. And he was angry, and would not go in; therefore came his father out, and intreated him.

29. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

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SECTION XXVIII.

Parable of the Unjust Steward.

LUKE xvi. 1—13.

Luke xvi. 1. And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his Lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations.

10. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

Lu. xvi. 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? On a tour.

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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SECTION XXIX.

Christ reproves the Pharisees.

LUKE xvi. 14—17.

Lu. xvi. 14. And the Pharisees also, who were covetous, heard all these things, and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

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SECTION XXX.

Christ answers the Question concerning Divorce and Marriage[23].

MATT. xix. 3—12. MARK x. 2—12. LUKE xvi. 18.

Mat. xix. 3. And the Pharisees also came unto him, and asked him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

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[23] The arguments which induced Pilkington to place this section in its present position, appear to me sufficiently weighty to induce me to reject the authority of the other four, who would insert it elsewhere. Lightfoot places the conversation respecting divorce after Luke xviii. 30. as he will not break in upon the supplementary chapters of St. Luke. Newcome, upon very insufficient grounds, has placed this conversation after the account of the resurrection of Lazarus: separating the passages Matt. xix. 3—12. and Mark x. 2—12. from Luke xvi. 18. Newcome's note. His argument from Matthew xix. 1. and Mark x. 1. proves nothing, as these passages are the connecting links between the former and the latter parts of Christ's life. Doddridge and Michaelis also consider the passages as distinct.

I have adopted Pilkington's arrangement, because the order of the other Evangelists is not thereby disturbed; and a reason is given for the conversation itself; which would otherwise, if confined to the account in Luke xvi. 18. appear to be strangely abrupt. In the present order, says Pilkington, the reason is evident why the Pharisees came and tempted Christ with this question. He had just before declared that it was easier for

Mark x. 3. And he answered and said unto them, What did Moses command you? On a tour.

4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept,

Matt. xix. 4. Have ye not read, that he which made them at the beginning

Mark x. 6. of the creation,

Matt. xix. 4. made them male and female,

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put away?

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Mark x. 10. And in the house his disciples asked him again of the same matter.

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

Mat. xix. 10. His disciples say unto him, If the case of a man be so with his wife, it is not good to marry.

11. But he said unto them, All men cannot receive this saying, save they to whom it is given.

12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

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heaven and earth to pass away than for one tittle of the law to fail. Upon which they put the case of divorces to him; concluding that he would resolve it contrary to the then existing law; or more properly, as Doddridge observes, (note to sect. 136, Family Expositor,) contrary to the received interpretation of the law by the school of Hillel, who had taught the people that divorces might be permitted for comparatively trivial causes.

MARK x. ver. 2. part of ver. 3. 6, 7. and ver. 8, 9. On a tour.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 —And he answered and said unto them—

6 —But from the beginning—God made them male and female—

7 —For this cause shall a man leave—and cleave to his wife;—

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

LUKE xvi. ver. 18.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

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SECTION XXXI[34].

Christ receives and blesses little Children.

MATT. xix. 13—15. MARK x. 13—17. LUKE xviii. 15—17.

Mat. xix. 13. Then were there brought unto him little children, that he should put his hands on them, and pray.
Lu. xviii. 15. But when his disciples saw it, they rebuked
Mark x. 13. those that brought them.
14. But when Jesus saw it, he was much displeased, and
Lu. xviii. 16. called them unto him, and
Mark x. 14. said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
Lu. xviii. 17. in no wise enter therein.
Mark x. 16. And he took them up in his arms, put his hands upon them, and blessed them;
Mat. xix. 15. and departed thence.

MATT. xix. part ver. 13. ver. 14. and part of ver. 15.

13 —Then were there brought unto him little children, that he should put *his* hands on them,—and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15. —And he laid *his* hands on them—

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[34] Pilkington is anxious, on all occasions, to preserve the order of St. Luke, and he has not therefore followed a rule of harmonizing, which in the great majority of instances is a safe guide. The concurrent order of two Evangelists is preferable to the arrangement adopted by one only. Both St. Matthew and St. Mark place this section after their account of the decision of our Lord respecting divorces. I follow their authority therefore in observing the present order. Lightfoot, Newcome, Doddridge, and Michaelis, have arranged the sections on the same plan.

MARK x. part ver. 13.

13 And they brought young children to him, that he should touch them: and *his* disciples rebuked—

LUKE xviii. part of ver. 15, 16, 17.

15 And they brought unto him also infants, that he would touch them:—them.

16—But Jesus—said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall—

SECTION XXXII[25].

Parable of the Rich Man and Lazarus.

LUKE xvi. 19. to the end.

Lu. xvi. 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: On a tour.

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried:

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulph fixed, so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28. For I have five brethren, that he may testify unto them, lest they also come into this place of torment.

29. Abraham saith unto him, They have Moses, and the prophets, let them hear them.

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[25] Section 32, 33. These sections continue the order of the supplementary chapters in St. Luke's Gospel, which had been interrupted by the insertion of the corresponding passages from St. Matthew and St. Mark, in the last two sections. The five harmonizers are unanimous in placing them in their present position.

Lu. xvi. 30. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. On a tour.

31. And he said unto him, If they hear not Moses, and the prophets, neither will they be persuaded, though one rose from the dead.

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SECTION XXXIII.

On forgiveness of Injuries.

LUKE xvii. 1—10.

Luke xvii. 1. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him through whom they come!

2. It were better for him that a millstone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones.

3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

5. And the apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink?

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

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SECTION XXXIV.*

Christ journeys towards Jerusalem.

LUKE ix. 51. to the end. xvii. 11.

Luke ix. 51. And it came to pass, when the time was come that he

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* There is much difference of opinion among the harmonizers, concerning the particular journey in which the conversation related in this section took place. Lightfoot supposes

Luke ix. 51. should be received up, he stedfastly set his face to go to Jerusalem. On a tour.

Lu. xvii. 11. And it came to pass as he went to Jerusalem, that he passed through the midst of Samaria, and Galilee.

Luke ix. 52. And he sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

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that the journey of Christ to Jerusalem, here mentioned by St. Luke, is the same with that in John vii. 10. Archbishop Newcome places it after the feast of the dedication, subsequent to Christ's completion of his last tour round Galilee, and before his triumphant entry into Jerusalem. Newcome's arrangement of this section is here adopted, therefore, in preference to that of Lightfoot. Doddridge has referred this conversation also to the same period. Michaelis does not decide the point; and Pilkington, in his anxiety to preserve the order of St. Luke's Gospel, has not changed its position, but refers it to the same journey. If the word ἀνάληψις, Luke ix. 51. as Schleusner, Doddridge, the ancient versions, and by far the greater majority of critics, assert, signifies the ascension into heaven, it would fix the period of the circumstance in question to this last journey of our Lord to Jerusalem.

SECTION XXXV[27].

Christ heals Ten Lepers.

LUKE xvii. 12—19.

Lu. xvii. 12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: On a tour.

13. And they lifted up their voices and said, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

16. And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where are the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

SECTION XXXVI.

Christ declares the Lowliness of his Kingdom, and the sudden Destruction of Jerusalem.

LUKE xvii. 20. to the end.

Lu. xvii. 20. And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here, or lo there; for behold, the kingdom of God is within you.

22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23. And they shall say to you, See here: or, see there: go not after them, nor follow them.

24. For as the lightning, that lighteneth out of the one part under heaven; so shall also the Son of man be in this day.

25. But first must he suffer many things, and be rejected of this generation.

26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

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[27] Sect. 35—38. These sections, which follow the order of St. Luke's narrative, are placed in their present position on the united authorities of the five harmonizers, whose labours have principally assisted me in this arrangement.

Lu. xvii. 28. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: On a tour.

29. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man is revealed.

31. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32. Remember Lot's wife.

33. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35. Two women shall be grinding together; the one shall be taken, and the other left.

36. Two men shall be in the field; the one shall be taken, and the other left.

37. And they answered, and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

SECTION XXXVII.

Christ teacheth the true nature of Prayer.

LUKE xviii. 1—8.

Lu. xviii. 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint:

2. Saying, There was in a city a judge, which feared not God, neither regarded man:

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust judge saith.

7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

SECTION XXXVIII.

Parable of the Publican and Pharisee.

LUKE xviii. 9—14.

Lu. xviii. 9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Lu. xviii. 10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. On a tour.

11. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican:

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

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SECTION XXXIX.

From the conduct of the young Ruler, Christ cautions his Disciples on the dangers of Wealth[28].

MATT. xix. 16. to the end. MARK x. 17—31.
LUKE xviii. 18—30.

Mat. xix. 16. And
Mark x. 17. when he was gone forth, into the way,
Mat. xix. 16. behold, one came
Lu. xviii. 18. a certain ruler
Mark x. 17. running, and kneeled to him, and asked him,
Mat. xix. 16. and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
17. And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.
18. He saith unto him, Which? Jesus said,
Lu. xviii. 20. Thou knowest the commandments,
Mat. xix. 18. Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness;
Mark x. 19. defraud not;
Mat. xix. 19. Honour thy father and thy mother; and thou shalt love thy neighbour as thyself.
20. The young man
Mark x. 20. answered,
Mat. xix. 20. and saith unto him, All these things have I kept from my youth up: what lack I yet?

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[28] This section resumes the order of St. Matthew and St. Mark, as well as continues that of St. Luke. The event related in it is placed here by Lightfoot, who follows the order of St. Luke; and by Newcome also, who makes the conversation on divorce, and the blessing the children immediately to precede it. Doddridge, Pilkington, and Michaelis, give it also its present place.

On a tour.

Lu. xviii. 22. Now when Jesus heard these things, he
Mark x. 21. beholding him, loved him,
Mat. xix. 21. And Jesus said unto him,
Lu. xviii. 22. Yet lackest thou one thing:
Mat. xix. 21. If thou wilt be perfect,
Mark x. 21. go thy way,
Mat. xix. 21. go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come
Mark x. 21. take up the cross,
Mat. xix. 21. and follow me.
Mat. xix. 22. But when the young man heard that saying,
Lu. xviii. 23. he was very sorrowful:
Mat. xix. 22. he went away sorrowful; for he had great possessions.
Lu. xviii. 24. And when Jesus saw that he was very sorrowful, he
Mark x. 23. looked round about,
Mat. xix. 23. Then said Jesus unto his disciples,
Mark x. 23. How hardly shall they that have riches enter into the kingdom of God!
Mat. xix. 23. Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
Mark x. 24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!
Mat. xix. 24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
25. When his disciples heard it, they were exceedingly amazed,
Mark x. 26. and they were astonished out of measure among themselves,
Mat. xix. 25. saying, Who then can be saved?
26. But Jesus
Mark x. 27. looking upon them,
Mat. xix. 26. beheld them, and said unto them,
Lu. xviii. 27. The things which are impossible with men, are possible with God.
Mat. xix. 26. With men this is impossible;
Mark x. 27. but not with God:
Mat. xix. 26. but with God all things are possible.
27. Then answered Peter,
Mark x. 28. [and] began to say unto him,
Mat. xix. 27. Behold, we have forsaken all, and followed thee: what shall we have therefore?
Mark x. 29. And Jesus answered,
Mat. xix. 28. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration[29], when

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[29] In the new dispensation which I have now begun to establish—Ye which have now followed me in my despised and afflicted state, shall be exalted to glory in the triumphant

Mat.xix.28. the Son of man shall sit in the throne of his glory, ye also On a tour.
shall sit upon twelve thrones, judging the twelve tribes of
Israel.
29. And every one,
Mark x. 29. Verily I say unto you,
Mat.xix.29. that hath forsaken houses, or brethren, or sisters, or
father, or mother, or wife, or children, or lands, for my
name's sake,
Mark x. 29. and the Gospel's,
Lu. xviii.29. and for the kingdom of God's sake,
Mat. xix.29. shall receive an hundred fold,
Lu. xviii.30. more,
Mark x. 30. now,
Lu. xviii.30. in this present time,
Mark x. 30. houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come
Mat.xix.29. shall inherit everlasting life.
30. But many that are first shall be last, and the last shall
be first.

MARK x. part of ver. 17. ver. 18. part of ver. 19, 20, 21. ver. 22. part of ver. 23. ver. 25. part of ver. 26, 27, 28, 29, 30. and ver. 31.

17 —when he was gone forth into the way, there came one —Good Master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.
19 —Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, —Honour thy father and mother.
20 —And he—and said unto him, Master, all these have I observed from my youth.
21 —Then Jesus—and said unto him, One thing thou lackest—sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come—and follow me.
22 And he was sad at that saying, and went away grieved: for he had great possessions.
23 —And Jesus—and saith unto his disciples—
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
26 —saying—Who then can be saved?
27 —And Jesus—saith, With men *it is* impossible—for with God all things are possible.
28 —Then Peter—Lo, we have left all, and have followed thee.
29 —and said—There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake—
30 —But he shall receive an hundred fold,—in this time—eternal life.
31 But many *that are* first shall be last; and the last first.

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reign of the Messiah, which shall be eventually established in the world. See Archdeacon Blomfield on a Knowledge of Jewish Tradition essential, &c. &c. notes—the discussion of Whitby on this point; and the passage in Lightfoot, to which he refers.

LUKE xviii. part of ver. 18. ver. 19. part of ver. 20. ver. 21. part of ver. 22, 23, 24. ver. 25, 26. part of ver. 27. ver. 28. and part of ver. 29, 30. On a tour.

18 —And—asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 —Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said—All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him—sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 —And when he heard this—for he was very rich.

24 And—he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said—

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children—

30 Who shall not receive manifold—and in the world to come life everlasting.

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SECTION XL.

Parable of the Labourers in the Vineyard.

MATT. XX. 1—16.

Matt. xx. 1. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing idle in the market-place,

4. And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8. So when the evening was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

Mat. xx. 10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. On a tour.

11. And when they had received it, they murmured against the good man of the house,

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take that thine is, and go thy way: I will give unto this last, even unto thee.

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last: for many be called, but few chosen[30].

SECTION XLI.

Christ is informed of the Sickness of Lazarus[31].

JOHN xi. 1—16.

John xi. 1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

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[30] The expression here used is supposed to refer to the manner in which the Romans selected men for recruiting their armies. The honour of being chosen to serve their country in a military capacity was esteemed the reward of superiority. The consuls summoned to the capitol, or the Campus Martius, all citizens capable of bearing arms, from the age of seventeen to forty-five. They drew up by tribes, and lots were drawn to determine in what order every tribe should present its soldiers. That which was the first order, chose the four citizens who were judged the most proper to serve in the war; and the six tribunes who commanded the first legion, selected one of these four, whom they liked best. The tribunes of the second and third legions likewise made their choice one after another; and he that remained entered into the fourth legion. A new tribe presented other four soldiers, and the second legion chose first. The third and fourth legions had the same advantage in their turns. In this manner, each tribe successively appointed four soldiers, till the legions were complete. They next proceeded to the creation of subaltern officers, whom the tribunes chose from among the soldiers of the greatest reputation. When the legions were thus completed, the citizens who had been *called*, but not *chosen*, returned to their respective employments, and served their country in other capacities.—See Clarke's Comment. in loc.

[31] The resurrection of Lazarus is placed by Archbishop Newcome after John x. and after the supplementary chapters of St. Luke. Tatian, Gerson, and some others agree in the same arrangement.

After the feast of the dedication our Lord went to Bethabara, beyond Jordan, the place where John baptized, John x. 40. Archbishop Newcome supposes, that as he remained there, and as

John xi. 2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) On a tour.

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7. Then after that saith he to his disciples, Let us go into Judea again.

8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12. Then said his disciples, Lord, if he sleep he shall do well.

St. John proceeds immediately to the resurrection of Lazarus, that Mary and Martha sent to him while he was now at Bethabara. But this gives us no proof that many circumstances did not take place during our Lord's abode at Bethabara, and likewise, as probable, from the 13th to the 18th chapters of St. Luke, that he made another tour through some parts of the country before he went to Bethany to raise Lazarus from the dead. It appears, from Matt. xix. 1. and Mark x. 1. that after our Saviour had performed many miracles, and given those evidences of his divinity which were to precede his last journey to Jerusalem, he went beyond Jordan, and we may reasonably conclude to Bethabara; at which place, according to Lightfoot, he received the message from the sisters of Lazarus.

Lightfoot further observes, that he remained in the place where he was when he heard of Lazarus' sickness, that he might die before he came to him, that God might be the more glorified by his raising, (ver. 15.) so did he make sure to stay long enough after he was dead before he came, that the glory might be the more. Comp. ver. 39. with these sayings of the Jews, Maym. in Gerushin. per. ult. If one look upon a dead man within three days after his death he may know him, but after three days his visage is changed. Again, Lerus. in Moed Katon, fol. 82. col. 2. Three days the soul flies about the body, as if thinking to return to it: but after it sees the visage of the countenance changed, it leaves it, and gets it gone for ever.

Lightfoot's arrangement of the resurrection is the same as that of Bishop Richardson, and it is sanctioned by the learned Archbishop Usher, Lamy, Toinard, and others.

John xi. 13. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. On a tour.

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad, for your sakes, that I was not there, to the intent that ye may believe: nevertheless let us go unto him.

16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

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SECTION XLII.

Julian Period, 4742.
Vulgar Æra, 29.

Christ again predicts his Sufferings and Death[32].

MATT. XX. 17—19. MARK X. 32—34. LUKE xviii. 31—34.

Mark x. 32. And they were in the way going up to Jerusalem;

Mat. xx. 17. And Jesus, going up to Jerusalem,

Lu. xviii. 31. took unto him the twelve, and said unto them, Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man, shall be accomplished.

Mark x. 32. and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve,

Mat. xx. 17. disciples apart in the way,

Mark x. 32. and began to tell them what things should happen unto him,

Mat. xx. 17. and said unto them,

18. Behold, we go up to Jerusalem, and the Son of man shall be betrayed

Mark x. 33. and delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Mat. xx. 19. to mock, and to scourge, and to crucify him:

Lu. xviii. 32. For he shall be delivered to the Gentiles, and shall be mocked, and spitefully intreated, and spitted on:

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[32] During our Lord's final journey to Jerusalem, he forewarns his disciples of his approaching sufferings and death, in the fullest manner. He explicitly unfolds to the twelve disciples the spiritual nature of his kingdom; but their understandings were so blinded by their own preconceived ideas of Messiah's power, that they knew not the things that were spoken. He was now about to perform one of the most convincing and stupendous of his miracles: and he embraces the opportunity to predict all that awaited him to his disciples. He declares that he was going up to Jerusalem, not to assume the pomp and robes of royalty, as they but too fondly expected, but to be betrayed, to be insulted, to be scourged, and to be put to death. His disciples at this very moment, as is evident from the conduct of the sons of Zebedee in the next section, were ambitiously anticipating their temporal honours.

Lu. xviii. 33. And they shall scourge him, and put him to death: and the third day he shall rise again. On a tour.

34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

MATT. XX. part of ver. 17, 18, 19.

17 —took the twelve—

18 —unto the chief priests and unto the scribes, and they shall condemn him to death,

19 —And shall deliver him to the Gentiles—and the third day he shall rise again.

MARK X. part of ver. 33. and ver. 34.

33 —the Son of man shall be—

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

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SECTION XLIII.

Ambition of the Sons of Zebedee.

MATT. XX. 20—28. MARK X. 35—45.

Mat. xx. 20. Then came to him the mother of Zebedee's children, with her sons, On the way to Bethany.

Mark x. 35. James and John, the sons of Zebedee,

Mat. xx. 20. worshipping him, and desiring a certain thing of him.

Mark x. 35. saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

Mat. xx. 21. She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22. But Jesus answered,

Mark x. 38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized:

40. But to sit on my right hand and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared.

Mat. xx. 23. of my Father.

Mark x. 41. And when the ten heard it, they began to be much displeased with James and John.

Mat. xx. 24. and they were moved with indignation against the two brethren. On the way to Bethany.

Mark x. 42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

MATT. XX. part of ver. 21, 22, 23, 24, and ver. 25, 26, 27, 28.

21 —And he said unto her, What wilt thou?—

22 —and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him we are able.

23 —And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared—

24 —when the ten heard *it*—

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whomsoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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SECTION XLIV.

Two Blind Men healed at Jericho[33].

MATT. XX. 29. to the end. MARK X. 46. to the end.
LUKE xviii. 35. to the end.

Lu. xviii. 35. And it came to pass, that as he was come nigh unto Jericho, Jericho.

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[33] Pilkington remarks on this passage. Three Evangelists make mention of Jesus' giving sight to a blind man near Jericho; but there are such different expressions, in their several accounts of this matter, as have induced several harmonists to conclude that different cures are related by them.

1. St. Matthew saith, As they departed from Jericho, two blind men cried out, &c.

2. St. Mark, As he went out of Jericho, blind Bartimæus began to cry out, &c.

3. St. Luke, As he was come nigh unto Jericho, a certain blind man cried out, &c.

The most general conclusion from hence is, that the miracle

Mark x. 46. as he went out of Jericho with his disciples, Jericho.
Mat. xx. 29. a great multitude followed him.

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recorded by St. Luke was different from, and previous to that mentioned by the other two Evangelists (*a*).

Another opinion is, that each Evangelist relates a different fact (*b*) And a third, that St. Mark and St. Luke relate the former miracle, and St. Matthew the latter (*c*).

The accounts of the several Evangelists, relating to this matter, have been connected by the most ancient harmonists, and by some of the moderns (*d*): but they have not given their reasons for so doing. Perhaps they may have been the same as have induced me to think that they have properly connected them, viz.

1. The series of the several circumstances mentioned by all the Evangelists. (1.) The blind man sat by the way-side, near Jericho. (2.) He called Jesus the Son of David. (3.) The multitude rebuked him. (4.) Jesus stopped and called. (5.) The question which Jesus asked, and the answer he received are the same, in all the accounts. And, (6.) they all agree that the blind man followed Jesus.

2. If Jesus had wrought a cure of this sort just before he entered Jericho, for which all the people gave praise unto God; it is not easy to imagine, that the multitude would, immediately after, rebuke another who called upon him in the very same manner. And though the accounts vary in some particulars, yet no where, I think, so much as to make it necessary to suppose that they are relations of different facts. For,

3. Though there were two blind men who received sight, as St. Matthew expresses it, and though St. Mark and St. Luke mention one only, yet the accounts cannot be said to be contradictory, allowing them to allude to the same fact. For the miracle is the same, in the cure of one as in the cure of many. Bartimæus might be the more remarkable person; and therefore the mention of the other be purposely omitted by the two Evangelists (*e*).

St. Matthew and St. Mark say, that this was done at Jesus' departure from Jericho; and St, Luke, that it was, *ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ*, As he was come nigh unto Jericho, according to our translation) which seems to imply, that he was not yet arrived there: and this sense hath been affixed to the words, as far as I can learn, by translators in all times, and all languages; from whence hath arisen the seeming difficulty of reconciling the several accounts. But if the words may be translated at large, When he was nigh unto Jericho; then St. Luke's account is very consistent with the others, because it determines not whether it was before he came to Jericho, or at his departure from that place, that he wrought this miracle. And that the words will bear this construction, we may be easily convinced, by observing another expression of St. Luke, of the very same sort, xix. 29. *καὶ ἐγένετο ὡς ἤγγισεν εἰς Βεθφαγὴ καὶ Βεθανίαν*, translated again, when he was come nigh to Bethphage and Bethany: but it evidently appears that Jesus was gone from Bethany towards Jerusalem, when he sent out the disciples, &c. And all commentators are agreed, that though Jesus was then nigh unto Bethany, yet he was going from it. And understanding the words here in the same sense, St. Luke saith, that Jesus was now nigh unto Jericho, but going from it; agreeable to the account which both St. Matthew and St. Mark give of this matter.

Lightfoot observes, he healeth one blind man as he entereth

Mat. xx. 30. And, behold, two blind men sitting by the way side, Jericho.
Lu. xviii. 35. a certain blind man,
Mark x. 46. blind Bartimæus, the son of Timæus,
Lu. xviii. 35. sat by the way side, begging:
36. And hearing the multitude pass by, he asked what it meant.
37. And they told him, that Jesus of Nazareth passeth by.
Mat. xx. 30. when they heard that Jesus passed by,
Mark x. 47. And when he heard that it was Jesus of Nazareth, he began to cry out,
Lu. xviii. 38. and he cried, saying, Jesus, thou Son of David, have mercy on me.
Mat. xx. 30. Have mercy on me, O Lord, thou Son of David.
31. And the multitude
Lu. xviii. 39. they which went before, rebuked him,
Mat. xx. 31. rebuked them, because they should hold their peace:
Mark x. 48. And many charged him
Lu. xviii. 39. that he should hold his peace: but he cried so much the more,

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into Jericho, of which St. Luke speaketh, and another as he goeth out, of which the other two Evangelists speak. Matthew speaks of two healed as he came out of Jericho, comprehending, it may be, the story of him who was healed on the other side of the town. Mark only mentions one, because he rather aimed at shewing the manner, or kind of the miracle, than the number. Vol. i. p. 250.

Doddridge very justly observes, that this is improbable: for the people would not reprove blind Bartimæus for supplicating our Lord to heal him, if a cure so remarkable had been wrought but a short time before, at the entrance into the town.

I have endeavoured so to harmonize the accounts of the Evangelists, that the scene may be most vividly presented to the reader. I have adopted the opinion that two were healed—at the same time—but one was more known to the people, the most remarkable of the two, and more earnest in the expression of his faith in Jesus, and in the miraculous cure that had been wrought upon him. Doddridge, Fam. Exp. vol. ii. p. 138.

Newcome agrees with Doddridge in this opinion.

In passing through Jericho, Christ heals the blind men, and when he leaves that city is met by Zaccheus, Luke xix. 1. which evidently places this event before the resurrection of Lazarus. Then follows the resurrection of Lazarus—Christ's retirement at Ephraim—the anointing at Bethany, and the entrance into Jerusalem. This is the order I have observed, in preference to that of Newcome, or Pilkington. The principal argument of Newcome is derived from John x. 40. compared with John vi. 11. 3. but this is answered by the supposition above mentioned, that Matt. xix. 1. and Mark x. 1. represent Christ as being in the same place as he is said to have been in John x. 40. and if the Evangelist's narrative is made our guide, it gives us greater space for the various circumstances recorded in St. Luke.

(a) Chemnitius, Richardson, Lamy, Toinard, &c. (b) Molinæus, Garthwait, &c. (c) Ludolphus. (d) Tatian, Ammonius, Calvin, Whiston, Le Clerc, &c. (e) Vide Poli Synop. in loc.

Mat. xx. 31. but they cried the more, Jericho.

Mark x. 48. a great deal,

Mat. xx. 31. saying, Have mercy on me, O Lord, thou Son of David.

Lu. xviii. 39. Thou Son of David, have mercy on me.

40. And Jesus stood,

Mat. xx. 31. Jesus stood still, and called them,

Lu. xviii. 40. and commanded him

Mark x. 49. to be called

Lu. xviii. 40. and to be brought unto him.

Mark x. 49. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

Lu. xviii. 40. and when he was come near, he asked him,

Saying, What wilt thou that I shall do unto thee?

41. And he said,

Mat. xx. 33. Lord, that our eyes may be opened.

Lu. xviii. 41. Lord, that I may receive my sight.

Mat. xx. 34. So Jesus had compassion on them, and touched their eyes:

Lu. xviii. 42. And Jesus said unto him, Receive thy sight; thy faith hath saved thee.

Mark x. 52. Go thy way; thy faith hath made thee whole.

Lu. xviii. 43. And immediately he received his sight, and followed him,

Mark x. 52. And immediately he received his sight, and followed Jesus in the way,

Mat. xx. 33. their eyes received sight, and they followed him.

Lu. xviii. 43. glorifying God: and all the people, when they saw it, gave praise unto God.

MATT. xx. part of ver. 29, 30. 32, 33.

29 —And as they departed from Jericho—
30 —cried out, saying—
32 —And—and said, What will ye that I shall do unto you?
33 They say unto him—and immediately—

MARK x. part of ver. 46, 47, 48, 49. ver. 51. and part of ver. 52.

46 And they came to Jericho: and—and a great number of people—sat by the highway side, begging.
47 —and say, Jesus, *thou* Son of David, have mercy on me.
48 —that he should hold his peace: but he cried the more—*Thou* Son of David, have mercy on me.
49 And Jesus stood still, and commanded him—
51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him Lord, that I might receive my sight.
52 —And Jesus said unto him—

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SECTION XLV.

Conversion of Zacchæus, and the Parable of the Pounds.

LUKE xix. 1—28.

Luke xix. 1. And Jesus entered and passed through Jericho.

Luke xix. 2. And, behold, there was a man named Zacchæus, which was the chief among the Publicans, and he was rich. Jericho.

3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said unto Zacchæus, make haste, and come down; for to day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10. For the Son of man is come to seek and to save that which was lost.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded the servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man:

Lu. xix. 21. thou takest up that thou layedst not down, and reapest that thou didst not sow. Jericho.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant, Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me.

28. And when he had thus spoken, he went before, ascending up to Jerusalem.

SECTION XLVI.

The Resurrection of Lazarus[34].

JOHN xi. 17—46.

John xi. 17. Then when Jesus came, he found that he had lain in the grave four days already. Bethany.

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[34] The noble truth, the resurrection of the body, is so important to man, that it has been confirmed by the most convincing evidence, and the most undeniable facts. Our Lord gave life to the human body from the grave in all its various stages of corruption and decay. The body of the widow's son was restored within one or two days after his decease: for he was recalled to life as they were carrying him to the grave. The resurrection of Lazarus was the third instance, and it was attended with some striking peculiarities. The body had lain four days in the grave. In those warm climates, the terrible process of corruption and decay was always rapid. The flesh would have begun to mingle with its kindred elements. The relations and friends of the departed were so sensible of this, that they attempted to dissuade our Lord from going to the sepulchre. Although they knew that our Lord had raised *one* man from the dead, they did not believe it possible that He could restore life to him, who for so many days had "said to corruption thou art my father, and to the worm thou art my sister and brother." Our Lord, however, proceeded to demonstrate his almighty power, and the great truths he had come down to teach, by the resistless evidence of a public and undeniable fact. No sooner were the words uttered, "Lazarus come forth," than he that was dead came forth. Unable to walk, for he was swaddled, and bound both hand and foot in his grave clothes, according to the Jewish custom. He glided forth from the grave, and appeared among the astonished multitude. His body was unchanged. He was again to dwell with his family and friends, the same as he had ever been. Like the daughter of Jairus, and the widow's son, he was again to re-

John xi. 18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: Bethany.

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sume his place in society, to fulfil the ordinary duties of life, and his body resumed the same functions and properties as it had ever possessed. And we are informed, by the history of the early Church, that Lazarus lived for many years, an unexceptionable witness of the truth of God, and the divinity of Christ.

The next great fact which demonstrated the resurrection of the body at the command of our Lord, took place at the death of Christ, When He bowed his head and gave up the Ghost, the veil of the temple was rent—the ground trembled—the graves were laid open—and, after his resurrection, the bodies of many holy persons arose and went into the city of Jerusalem, and appeared unto many. This attendant miracle is so briefly related, that we cannot safely deduce many conclusions. But that interpretation seems the most satisfactory, which represents the graves as opening at the resurrection of Christ, who is the first-fruits of them that sleep; and that while his body continued in the grave, the same process which is described in the vision of Ezekiel, 37th chapter, took place on the bodies of those holy persons who went into Jerusalem after that Christ rose from the dead. The sinews came up—the flesh revived—the skin covered it again—the bones came together—and the spirit returned—they breathed—they lived—they moved—and they appeared to many.

From this miracle the disciples might have received the comfortable assurance that Death and Corruption had no power to resist the voice of their Lord and Master, it ought to have taught them, that though scourged, persecuted, and crucified, he had power to lay down his life and to take it up again—and the same voice which called the spirit of Lazarus from the invisible world, and bade it reanimate the corrupting body, shall again command the dust to live, and the dead to rise. The Scripture has given us a moral demonstration of the divine power of our Lord, which shall effect this mighty work, whenever the morning of the resurrection shall dawn, all who have been committed to the ground will be included among those whose bodies have entirely decayed, mouldered into dust, or are in various stages of corruption, from the first stiffening of the limbs, to their mingling with their kindred elements. As the earth is covered with the dew of the morning, so says the Scriptures shall it cast forth her dead. The sea shall give up her dead. The elements around us shall restore their borrowed atoms. Over the surface of the whole earth, the dust shall quicken into life; and man from the opening graves shall ascend into the air, and summoned in his body before the tribunal of the Most High, to be judged every man according to his works.

The other Evangelists have omitted the resurrection of Lazarus, because (it is supposed) he was still alive when they wrote, and would have been rendered, by notice, more liable than otherwise to persecution. The question is discussed by Kuinoel, in loc. who comes to the same conclusion. We have hitherto been fortunate enough in this country to have escaped from the contamination of the German theological speculators on the miracles of Christ, &c. &c. Should any student, however, have become in any degree entangled by them, He will find a most admirable antidote in the writings of Kuinoel.—See particularly on the Resurrection of Lazarus.

The resurrection of Lazarus was the last and most solemn appeal of a miraculous nature which he made to the Jewish nation before

John xi. 19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Bethany.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

26. And whosoever liveth and believeth in me shall never die. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

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his apprehension. St. John is the only Evangelist who has related the miracle, and he proceeds to mention the consequences both to Christ himself and to the Jewish nation. Immediately after the bystanders had reported the miracle to the sanhedrim, they decided upon putting Jesus to death. He thereupon retired to Ephraim, about twenty miles from Jerusalem, that he might escape the persecution of the Jews, who were anxiously bent on his destruction, John xi. 55. and remained there with his disciples until six days before the Passover, when he went to Bethany, to sup with Lazarus, and was anointed by Mary. The internal evidence arising from the conversation which the three Evangelists have recorded, seems to be decisive of the propriety of this arrangement. Our Saviour is represented as going up towards Jerusalem, conversing with his disciples, and predicting his sufferings and death. The resurrection of Lazarus was the immediate cause of those sufferings; for the public report of this miracle induced the Sanhedrim to take their most decisive measures against him. The opportunity therefore seemed to be most fit for our Lord to demonstrate to his disciples that he knew before hand the consequences of his actions, and that the time had come when he was to make a free will offering of himself for the sins of the whole world.

John xi. 32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. Bethany.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth!

44. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

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SECTION XLVII.

The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.

JOHN xi. 47, 48.

John xi. 47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. Jerusalem.

48. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation[34].

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[34] There is much difficulty in the reasoning of the Sanhedrim on this occasion. Why should they fear the Romans, even if

SECTION XLVIII.

Caiaphas Prophesies.

JOHN xi. 49—52.

John xi. 49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Jerusalem.

50. Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but, being high priest that year, he prophesied [35], That Jesus should die for that nation;

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they had acknowledged our Lord to be the Messiah? They believed that their Messiah was to be a powerful and mighty King, who would overthrow the dominion of the Romans, and restore the kingdom to Israel.

The cause of their apprehension seems to have been the meek and unostentatious pretensions of our Lord, and his severe reproofs of the pride and hypocrisy of the Pharisees and rulers. They demanded a Messiah who should appear with the insignia, as weil as the reelity of power, and who should not only continue; but even enhance to the utmost the temporal dominion of the Jews. As our Lord did not possess the external proofs of royalty, they would not believe that He would be able to oppose the Roman power, whose vengeance they would certainly bring upon themselves, if they had acknowledged any other political sovereign; but as the resurrection of Lazarus was the cause of this assembling by the Sanhedrim, it is evident that the miraculous powers of our Lord must have been known to that body: and the supposition of Lightfoot, therefore, that they knew him, is not irrational; they probably knew him as a Prophet, but not as the Messiah.

[35] Commentators are divided respecting the meaning of these words. In the former ages of the Jewish Church, the spirit of prophecy rested with the High Priest. As this was the great year in which the object of the Jewish dispensation was attained, and the spirit of prophecy, according to the prediction of Joel, quoted by St. Peter, was abundantly poured forth; it is supposed that the High Priest was now inspired to utter certain words, with the full meaning of which he was unacquainted, as was frequently, and in the opinion of the Jews, uniformly, the case among the ancient prophets. Others interpret the words according to the literal sense in which they were spoken by Caiphas, and suppose that St. John gave them another signification. Hausenius, in his learned dissertation on this subject (*a*), endeavours to prove that the words of St. John must likewise be interpreted literally, and that Caiaphas did actually prophecy; and as High Priest foretell the necessity of Christ's death. The question is admirably summed up by Hausenius, in his 17th section.

Hoc modo et Saulus cum suis inter prophetas relatus, majori violentia spiritus actus est. E quibus constat, modum, quo profano Caiaphæ vaticinium inditum est, omnibus fere, qui impiis obtigerunt, tenuiorem, lenioremque fuisse.

He then proceeds in his last section to shew that though this

John xi. 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Jerusalem.

◆

SECTION XLIX.

The Sanhedrim resolve to put Christ to Death.

JOHN xi. 53.

John xi. 53. Then from that day forth they took counsel together for to put him to death.

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expression of Caiaphas must be considered as a *real* prophecy, yet the High Priest himself was unworthy of the honourable name of prophet. To this purpose he quotes the accurate conclusions of Origen; and thus sums up his remarks—Quamobrem bene horum, de quibus loquimur, congruens in unam sententiam divinatio descripta a Basilio est, catena, a Dan. Heinsio e MS. edita—*πῶς δὲ καὶ Βαλαὰμ προφητεύει καὶ Καϊάφας; ὅτι κακεῖνοι τοὺς πειθομένους εἶχον, ὁ μὲν ὡς αρχιερεὺς, ὁ δὲ ὡς μάντις· οὐ γὰρ ψυχῆς καθαρότης, ὀυδὲ διαύγεια νοῦ ἐνορῶντος ἐις θεὸν, καὶ τὴν ἐκεῖθεν δύναμιν σπῶντος· ἀλλ' ὀικονομικὸς ἐν ἀυτοῖς ὁ λόγος, οὐ κατὰ τὴν ἀξίαν, ἀλλὰ πρὸς τὸν καιρόν.* Idem de Bileamo judicium est R. Isaaci Abarbenelis ad Jos. xiii. 27. כי היה מה שנכבר מנבותו דבר שזכה אליו לצורך שעה לכבוד ישראל וכדי לברכם

Grotius (*b*) quotes several curious opinions of the ancients respecting the communion of their chiefs and superiors with an invisible world. Homer tells us that a dream was only to be depended upon when it occurred to Agamemnon. The Spartans esteemed those dreams only as prophetical which were presented to the Ephori. Oracular responses were given both to Pharaoh and Nebuchadnezzar, to Lamech and Balaam. And in the former dispensation it belonged to the kings, or to the chief magistrate, to consult by Urim and Thummin (*c*).

Dr. Lardner observes on these words, by prophesying—" I understand foretelling the event; which it was in a peculiar manner the office of the priest to do, when he was inquired of, or when God was inquired of by him, concerning any important matters under deliberation."—See 1 Sam. xxii. 11—13. xxiii. 9—11. and 2 Sam. v. 22—25. He thus paraphrases the whole passage—

" Caiaphas, who was the High Priest at that time, when it came to his turn to deliver his opinion, said, You have hitherto talked very weakly and ignorantly; you may proceed in the case before you without hesitation. The taking away the life of this man will be so far from being ruinous to the whole nation in this country, and in other parts, as some of you fear, that it will be much for the advantage of the people of God, every where. This however he said, not merely of himself, but being then High Priest, he foretold the issue and event of their counsels, and of the death of Jesus: and that it would come to pass that Jesus would die for that nation, and not for that nation only; but that through his death he would gather together in one the children of God, which were scattered abroad (*d*)."

The advice of Caiaphas is such, indeed, as might have been expected from an unprincipled and worldly politician. He recommends them to save the state, by sacrificing the author of their supposed danger. One man must die for the people—that is, the life of this Jesus, although he has performed such mighty works, is of no value when compared with the possibi-

SECTION L.

Christ retires to Ephraim, or Ephrata.

JOHN xi. 54.

John xi. 54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. **Ephraim.**

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SECTION LI.

State of the public Mind at Jerusalem, immediately preceding the last Passover, at which Christ attended.

JOHN xi. 55. to the end.

John xi. 55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye, that he will not come to the feast?

57. Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

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SECTION LII.

Christ comes to Bethany, where he is anointed by Mary [36].

MATT. xxvi. 6—13. MARK xiv. 3—9. JOHN xii. 1—11.

John xii. 1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. **Bethany.**

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lity of danger. The Evangelist certainly refers to this speech of Caiaphas, as if it had been spoken under a divine impulse, of which he was totally unconscious.

Diodati, in his Annotations, writes—"God guided the tongue of the High Priest: so that thinking to utter a speech according to his own wicked meaning, he pronounced an oracle according to God's meaning; as the High Priest had oftentimes inspirations from God." Exod. xxviii. 15. Numb. xxvii. 21.

(*a*) Printed in the collection of tracts which compose the 13th volume of the Critici Sacri, p. 528. (*b*) Critici Sacri in loc. vol. vii. p. 221, and Joh. Pricæi Annotata, at the end of vol. vii. p. 356. (*c*) I may here take the opportunity of observing a contradiction in the folio edition of Lightfoot's works. In his gleanings on Exodus, Lightfoot supports the opinion that the High Priest heard a voice, when consulting the Oracle by Urim and Thummim; but in his sermons he advocates the opinion, that he was suddenly inspired by the spirit of prophecy.—Vide Life of Lightfoot, prefixed to his works, folio edition. (*d*) Lardner's Works, vol. i. 4to. edit. p. 211.

[36] Harmonists have been much divided on the proper place of the anointing our Lord at Bethany. Some have supposed that this unction was performed twice, others but once. Lightfoot and Pilkington have advocated the hypothesis of a twofold unc-

Mark xiv. 3. And being in Bethany, in the house of Simon the leper, Bethany.

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tion. Archbishop Newcome supposes there was one only, which he places two days before the passover. Doddridge and Michaelis have concluded that our Lord was anointed once only, and refer the event to the sixth day before the passover.

After an attentive perusal of the several reasons adduced by each harmonist, I have adopted the opinion of Michaelis and Doddridge. The German harmonist, in his chapter on the Rules to be observed in making a Harmony of the Gospels, has selected this event as the example by which to illustrate the position "that two or more relations may be very similar, and yet not the same; and these must be carefully distinguished from each other." The following instance, he observes, may serve to shew the manner in which I apply the rules in question. The Evangelists, St. Matthew (chap. xxvi. 6. 13.) and St. Mark (chap. xiv. 3. 9.) have related that Christ was anointed in the week preceding his death, and all the commentators are agreed that both of them mean the same unction. St. John likewise (chap. xiii. 1. 8) relates that Christ was anointed in the same week, and the unction which he describes, is, in my opinion, the very same with that which St. Matthew and St. Mark have recorded; but, according to others, it was totally different, and happened four days earlier. Now that two different unctions happened twice in the same week, is more than I am able to believe. The two unctions above mentioned, if we consider as two, what I believe to be one, agree in the following circumstances:

1. Both happened at Bethany.

2. In both cases Jesus was anointed, not by his host, but by a woman. However, as Christ was frequently at Bethany, these circumstances are not so very remarkable.

3. Both unctions took place, as I shall prove in the sequel, not in the house of Lazarus, the friend of Jesus, where we might soonest expect him, but at another house.

4. Both happened in the last week before the suffering of Christ.

5. In both cases the ointment was so expensive, that the unction had the appearance of profusion.

6. In both cases we meet with the remarkable circumstance, that the ointment was not purchased for the purpose to which it was applied, but that it had been preserved for some time by the person who used it: for the disciples were offended that the ointment was not sold and given to the poor; and in the account which is given by St. John (chap. xii. 7.) it is expressly said by Jesus, "against the day of my burying hath she *kept* this." One might almost conjecture that it was the remainder of the ointment which Mary and Martha had purchased for the funeral of Lazarus: the thought presents itself at least, on reading St. John's description, as not improbable (*a*).

7. In both cases the unction is censured by the disciples.

8. In both cases the ground of censure is the same.

9. In both cases the unction is defended by Jesus, and the same answer given to the disciples.

10. The expression, νάρδος πιστικὴ, which is not only very unusual, and therefore obscure, but occurs in not a single instance either in the Septuagint, or in the New Testament, except on this occasion, is used both by St Mark and by St. John: the ointment therefore used in both cases was strictly the same.

John xii. 2. There they made him a supper; and Martha served: Bethany. but Lazarus was one of them that sat at the table with him.

These circumstances are too numerous and too particular, to have happened twice: not to mention the improbability that the disciples, after having been rebuked by Jesus six days before Easter, for having censured the unction, should presume to repeat their censure on a similar occasion, on the second day before Easter. For it contained a manifest disregard to Jesus himself, which they must have very sensibly felt, when he answered them, "The poor ye will always have with you, but me ye will not always," John xii. 8. and of which, therefore, they would hardly have been guilty only four days afterwards.

In the two accounts, which are given by St. Matthew and St. John, I perceive not the least variation, except that in some points the one is more copious than the other; but their descriptions are so far from being inconsistent, that they have all the appearance of proceeding from two different eye-witnesses to the same fact.

1. According to St. Matthew and St. Mark, a *woman* anoints Jesus; according to St. John, he is anointed by *Mary*, and, if we may judge from what he says in the second verse, by Mary, the sister of Lazarus. This however is no contradiction, when one historian omits the name of the woman, the other mentions it. Nay, even from the very silence of St. Matthew and St. Mark, with respect to the name, may be deduced an argument in support of the opinion, that the unction described by St. Matthew and St. John is the same. St. Matthew and St. Mark must have had particular reasons for concealing the name of the woman, since, according to their own relation, Jesus declared that what she had done should be preached in the whole world for a memorial of her. Now this cannot have happened unless she was the Mary mentioned by St. John: and it would follow, from the supposition of two different unctions, that the declaration of Jesus had remained unfulfilled. Perhaps the real state of the case is as follows: the two first Evangelists, who have made no mention of the raising of Lazarus from the dead, that they might not expose him to the persecution of the Jewish Sanhedrim, have probably, from the same reason, concealed the name of his sister Mary, who anointed Jesus with the ointment which remained after the interment of Lazarus. St. John, on the contrary, expressly mentions it, because he wrote after the destruction of Jerusalem, and could therefore have no reason for concealing the name either of Lazarus or Mary.

2. According to St. Matthew, the entertainment was given at the house of Simon the leper; according to St. John, Lazarus was one of them who sat at the table with him, (Εις των ανακειμενων,) and his sister Martha served. Some commentators have considered this as a variation in the account, and have concluded, from St. John's description, that the entertainment was given at the house of Lazarus. But this is certainly not true, since no one in speaking of the master of the house would say, "he was one of those who sat at the table." On the contrary, this very expression proves that he was only a guest, and that the entertainment was given at the house of a friend, in which his sister, who was a diligent housewife, (see Luke x. 40.) prepared the table.

3. According to St. Matthew, the woman poured the box of ointment on the head of Jesus; according to St. John she anointed his feet. But even this circumstance is not sufficient to prove two distinct unctions, though among all the variations it is the most considerable. That Mary did not leave the head of Jesus unanointed, we may take for granted, from the general practice of the east; but this is not related by St. John, who mentions only the more extraordinary circumstance omitted by St. Matthew and St. Mark, that the woman anointed his feet. It is agreeable to John's peculiar manner to relate circumstances omitted by his predecessors.

4. According to St. Matthew, the disciples in general, according to St. Mark, only some of them had indignation, and censured the woman. This cannot be considered as a contradiction: for when St. Matthew says, in general terms, "the disciples," it does not necessarily follow that he meant *all* of them, without exception; nor is it probable that *all* of them expressed their opinion. But St. John mentions Judas Iscariot, as the person who censured the action. Still, however, we cannot conclude that the Evangelists have described two different unctions. One of the disciples must have made a beginning, to whom others acceded, though probably not in the same words. This person is particularly named by St. John, who likewise adds the motive which induced him to cast the censure. Perhaps St. Matthew and St. Peter acceded to the opinion of Judas, but not St. John; and hence St. Matthew and St. Mark speak openly in the plural number, that they might not conceal the part which St. Matthew and St. Peter had taken in this unjust censure.

It is further objected, that the clear and certain marks by which the time is determined by the different Evangelists, prove two distinct transactions; that St. John mentions expressly the sixth day before Easter, (John xii. 1.) and St. Matthew as expressly the second day before Easter, (Matt. xxvi. 2.) as the day on which the unction happened. But, as far as my eyes enable me to see, the assertion is really ungrounded. That St. John has determined the date to be the sixth day before the passover, is not to be disputed. But St. Matthew is silent as to the day on which the unction happened; and it is owing only to the modern division of Matthew's text into chapters, that we suppose he has determined the time. The Evangelist has not written, "On the second day before the passover, Jesus was at an entertainment at Bethany," but after having related a discourse which Jesus had made to his disciples, he adds, "And it came to pass, when Jesus had finished all those sayings, he said unto his disciples, ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Immediately afterwards the Evangelist relates the plot which was formed against the life of Jesus, in the following manner: "Then (τότε) assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, not on the feast day, lest there be an uproar among the people." Now the word τότε, which is capable of a very extensive signification, not more determines this consultation to have happened on the same day on which Jesus delivered his discourse to the Apostles, than that it happened in the same hour.

But even if we admit that both of them happened on the same day, it will by no means follow, that the entertainment likewise at Bethany took place on that day; at least the words with which St. Matthew begins his narration of it, "Now when Jesus was in Bethany, in the house of Simon the leper," contain no determination of time, and may as easily refer to a preceding as a present period.

Still, however, it might be objected, that though St. Matthew and St. Mark have not expressly mentioned the day on which the unction took place at Bethany, they have at least assigned to it, a place, in that part of their narrative where they were advanced, to within two days of the passover. Now this objection presupposes that the Evangelists always wrote according to the order of time, which they certainly did not: and if we only make a different division of the chapters, and reckon to the twenty-fifth chapter the two first verses of the twenty-sixth, the unction at Bethany, which is related in the following verses, will have less reference to the time specified in those two verses.

The Jewish Sanhedrim had formed the resolution to put Jesus to death, but not on the feast day: and it was the unction at Bethany which afforded them the means of getting him into their power, though on the day which they had endeavoured to avoid. This may be gathered from St. Matthew's own relation, who, after having described the consultation of the Sanhedrim, immediately relates the unction at Bethany, and then adds, "That one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, what will ye give me, and I will deliver him unto you?" (Matt. xxvi. 14, 15.) The account given by St. Matthew is in some measure obscure, because we do not perceive in what manner the circumstance of the unction, excited in Judas the resolution to betray his master. But this, we clearly learn, from the relation of St. John; from which it appears that Judas was properly the person who censured the unction, under the pretence that the ointment ought to have been sold for the benefit of the poor; and that this specious pretext likewise met with the approbation of other Apostles. The true reason, as St. John expressly declares, was the hope of having a further opportunity of defrauding the money-bag, which was entrusted to his care. The answer therefore of Jesus affected Judas in particular, whose guilty conscience augmented the severity of the rebuke. Under these circumstances, it is by no means extraordinary that Judas resolved to take revenge, especially when we consider that he was already an apostate, (John vi. 67. 71.) and thought perhaps that, if contrary to his belief, Jesus was really the Messiah, the measures concerted against him would be of no avail; but that, on the other hand, if Jesus was an impostor, he would meet with the fate he deserved. It appears, then, that the unction at Bethany, which gave rise to the offer of Judas to the Sanhedrim, to betray Christ, is more properly arranged immediately before the relation of the effect which it produced, than it would have been, if placed at the beginning of the twenty-first chapter, to which it properly belongs, according to the merits of time.

It will be observed, that Michaelis in these observations has

Mark xiv. 3. having an alabaster box of ointment of spikenard, very precious[37]; Bethany.

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replied to the principal objections which have been proposed by Lightfoot, Whiston, Whitby, Macknight, and others. Archbishop Newcome has reviewed these arguments in a long note on the subject.

Bishop Marsh is not satisfied with these arguments of Michaelis. He observes that Matt. xxvi. 2. and Mark xiv. 1. bring their narrative down to the third day, and that the assembly of the Chief Priests was certainly held three days before the Passover, when Judas betrayed Christ; but it does not therefore follow, as Bishop Marsh supposes, that the Unction was on the same day. St. Matthew connects the two events, in order to point out the cause and the effect, without distinguishing the precise time. St. Mark follows St. Matthew's plan, and for the same reason.

The first day of unleavened bread is mentioned in its order, after the parenthetical narration of the causes of the betraying, and has no reference to the Unction. Bishop Marsh justly objects to Archbishop Newcome's order, but proposes the opinion, that the Unction took place on the Wednesday before the Passover. This learned theologian, however, does not rest this opinion upon the arguments generally made use of, but upon a supposed corruption of the original text of St. John. As the testimony, however, of all existing MSS. is against this opinion, Bishop Marsh conjectures that the corruption in question was made at so very early a period, that no manuscript extant has the original reading. It is at all times painful to be compelled to differ from an authority so eminent as Bishop Marsh; but it is impossible to approve of any emendation of the text of the New Testament, which increases instead of lessening difficulties; and is unsupported by the authority of one quotation, version, or MS. extant. The Scriptures must be treated with greater veneration.

Bishop Marsh, in his note (No. 9.) to this section of Michaelis, also endeavours to prove that the day on which Christ was betrayed was the day of the Unction. His arguments do not appear satisfactory. The question principally rests upon the precise meaning of the word *τότε*, which Michaelis would render "very soon after," and his annotator "immediately after."

The authority of Mr. Dick, in his Essay on the Inspiration of the Scriptures, confirms me yet further in the conviction that the Unction at Bethany took place six days before the Passover.—See Dick's Essay, p. 300, 301.

(*a*) Marsh's Michaelis, vol. iii. part i. p. 23. (*b*) Lightfoot has endeavoured to prove the same thing.

[37] It is not exactly known of what this (*νάρδος πιστικὴ*) consisted which was poured upon the head of our Lord. The words occur but twice, Mark xiv. 3. There came a woman having an alabaster box of ointment of spikenard, very precious, *ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς·* and John xii. 3. Then took Mary a pound of ointment of spikenard, very costly, &c. *ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου.* Schleusner derives the word *πιστικὴ* from *πίνω* bibo; and supposes that the ointment could be poured out as a liquid. He quotes, among other authorities, the same passage from Æschylus (*a*) as Heinsius does, to confirm his opinion. Others derive the word from *πίστις*, and suppose that it merely signifies

Mat. xxvi. 7. of very precious ointment, Bethany.
John xii. 3. a pound of ointment of spikenard, very costly,
Mark xiv. 3. and she brake the box, and poured it on his head.
Mat. xxvi. 7. as he sate at meat.
John xii. 3. and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Mat. xxvi. 8. But when his disciples saw it,
Mark xiv. 4. there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
Mat. xxvi. 8. To what purpose is this waste?

John xii. 4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

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that the ointment was pure and unadulterated. With this opinion Heinsius agrees, and defends the interpretation from the Hellenistic interpretation of a verse in Isaiah xxxiii. 16. *ἐι τις εἰς νόσον πέσοι οὐκ ἦν ἀλέξημ' ὀυδὲν, οὐδὲ βρώσιμον οὐ χριστὸν, οὐδὲ πιστὸν* (*b*). Others rejecting both these opinions, suppose that the word is not Greek, but Latin, and that *νάρδος πιστικὴ* is the same as nardus spicata hoc est ex spicus expressa, from *πιέζω* premo, unde *πιεστὴ*, by metathesis *πιστικὴ*, as *φελόνη* for Penula. Scaliger reads the word *πτιστικὴ*, from *πτίσσω* contundo. Nonnus keeps the word, as it is in St. John, and gives no explanation. Lightfoot supposes the word to be derived from the Syriac פיסתקא, and interprets the whole phrase to signify an aromatic confection of nard, maste, or myrobalane. Hartung (*c*) is of opinion that the ointment in question was brought from Opis, a town near Babylon, whence spices and unguents were exported, and that the true reading, therefore, ought to be *ὀπιστικης*. Lampe (*d*) and Cloppenburg, however, reject this interpretation, for the best of all reasons when the language of the New Testament is under consideration, because the word is not to be found in any manuscript or version extant; and the latter derives the word from the name of Pista, a Persian city, mentioned by Æschylus, *Τάδε μὲν περσῶν τῶν οἰχομένων ἐλλάδ' ἐς ἆιαν Πιστὰ καλεῖται*, Persæ, line 1, 2. on which the Scholiast observes, *ἀγνοῦσι δ' ὅτι πόλις ἐστι Περσῶν ἔσωθεν Πιστεῖρα καλουμένη, ἣν συνκόψας ὁ ποιητὴς Πιστὰ ἔφη*—the only objection to this opinion is that nard does not grow in Persia. It might, however, be imported from India, and manufactured there for the use of the merchants. Abulfeda is quoted both by Lampe and Pfeiffer, to prove that Pista was the metropolis of Caramania, a large and flourishing city on the river Indus.

Pfeiffer, after reviewing these various opinions, comes to the same conclusion as Luther and Kuinoel (Com. in Hist. lib. N. T. in Mark xiv. 3.) that it signifies unadulterated, or pure, and is derived from *πίστις*. He quotes Casaubon's observation, that *πιστικὸς* signifies that which can be depended upon, or which deserves confidence. Eusebius (demons. Evang. lib. viii.) calls the wine of the Eucharist, *κρᾶμα πιστικὸν τῆς καινῆς διαθήκης*.

(*a*) Heinsii exercitationes Sacræ, p 218. (*b*) Prom. vinct. Glasgow edit. imputed to Porson, line 478. (*c*) Apud Pfeiffer exoticorum N. T. locus xxii. at the end of the dubia vexata, p. 916. (*d*) Vide Lampe on John xii. 3. vol. ii. p. 825, note.

John xii. 5. Why was not this ointment sold for three hundred pence, and given to the poor? Bethany.

6. This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.

Mark xiv. 6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8. She hath done what she could

John xii. 7. Let her alone: against the day of my burying hath she kept this.

Mt. xxvi. 12. For in that she hath poured this ointment on my body, she did it for my burial.

Mark xiv. 8. she is come aforehand to anoint my body to the burying.

9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

John xii. 9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away and believed on Jesus.

MATT. xxvi. ver. 6. part of ver. 7, 8. and ver. 9, 10, 11. 13.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box—and poured it on his head—

8 —they had indignation, saying,—

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

JOHN xii. part of ver. 7. and ver. 8.

7 Then said Jesus—

8 For the poor always ye have with you; but me ye have not always.

SECTION LIII.

Christ prepares to enter Jerusalem.

MATT. xxi. 1—7. MARK xi. 1—7. LUKE xix. 29—35, part. JOHN xii. 12—18.

Lu. xix. 29. And it came to pass, Near Jerusalem.

John xii. 12. On the next day,

Near Jerusalem.

Mat. xxi. 1. when they drew nigh unto Jerusalem, and were come
Lu. xix. 29. when he was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives,
John xii. 12. much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
13. Took branches of palm-trees, and went forth to meet him, and cried, Hosannah, blessed is the King of Israel, that cometh in the name of the Lord.
Mat. xxi. 1. then sent Jesus
Mark xi. 1. forth two of his disciples,
2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it,
Mat. xxi. 2. straightway ye shall find an ass tied,
Lu. xix. 30. and a colt tied
Mat. xxi. 2. with her,
Lu. xix. 30. whereon yet never man sat: loose him, and bring him hither.
Mat. xxi. 2. unto me.
3. And if any man say ought unto you,
Lu. xix. 31. Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.
Mark xi. 3. and straightway he will send him hither.
Mat. xxi. 4. All this was done, that it might be fulfilled, which was spoken by the prophet, saying,
John xii. 14. as it is written,
15. Fear not, daughter of Sion[38]:

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[38] This prediction of Zechariah, four hundred years before the event, announced to the people of Israel, that the king of Jerusalem, contrary to the universal custom of his own, and of every other nation, should enter into his royal city, without any outward pomp and splendour—that he should ride upon the humblest of animals—Himself the meekest and lowliest of men, yet the Saviour of his people, and, as such, be received by them with the loudest rejoicings and acclamations. We are assured, by the Prophet Malachi also, that the Messiah should certainly visit the second temple at Jerusalem. Let me now, then, appeal to the Jew who receives the Old Testament, and entreat him to search the records of the history of his fathers, and there find if any Prophet, Priest, or King, or Ruler of Israel, before the destruction of the second temple, ever entered into Jerusalem, as Jesus of Nazareth is here represented to have done; and which of all these rulers of Israel united so many of their ancient prophecies in his own person. Of all the long train of Persian, Grecian, Roman, or Jewish rulers, to whom can we apply the prophecy of Zechariah, and assert that he rode into Jerusalem humble, royal, and a Saviour, visiting and appearing in their temple. Ezra was in their city when the prophecy was delivered (*a*). The successor of the Persian conqueror was reposing in his palace. Nehemiah went up to Jerusalem, attended by the captains and cavalry of the king of Persia, (Nehem. ii. 9.) When he arose privately in the night, he was accompanied by few only of his train, and though he rode, it was not in the manner described by the prophet (*b*); and of this his second entrance nothing is recorded (*c*).

Did the governors of Syria, under the Persian sovereigns of

Mat. xxi. 5. Tell ye the daughter of Sion, behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass. Near Jerusalem.

Judea, visit Jerusalem in such lowly state? Was theprophecy fulfilled in Bagoses, when he espoused the cause of the usurper of the high priesthood, and imposed a fine upon the priests for every offering that was brought to the temple? Did any Persian emperor ever enter Jerusalem; or can it be supposed that the prophet alluded to any officer who bore an inferior title (*d*)? If it be imagined that Zechariah predicted the conquest of the Grecian conqueror, when he met the high priest Jaddua, and venerated, amidst the astonishment of his attendants, the name of Jehovah, glittering on his tiara (*e*)—Alexander was at the head of his army, neither meek, nor poor, nor humble (*f*). Do the pages of history unfold any similar event, which occurred in the lives of either of the Ptolemies? whether of Lagus, who entered the city on the sabbath, as an enemy and a conqueror, and took away many thousands of the people as his prisoners? or of Philadelphus, who reversed the decree, and restored them to their own country? or of Ptolemy Philopator, who marked the wretched Jews with the ivy-leaf, in honour of Bacchus, and sacrilegiously attempted to enter the sanctuary? can we trace a similitude between these men and the King of Israel, at whose coming the daughter of Zion was invited to rejoice greatly?

Let us turn our attention to another dynasty, and search among them also for this meek and humble Saviour, and King of Israel. Did Antiochus the great protect the people? It is true that they welcomed, with acclamations, his army and their elephants,—but where do we read that this king entered Jerusalem on a colt, the foal of an ass? Did Seleucus Philopator fulfil the prediction, when he sent Heliodorus to plunder the temple: or was his brother, the cruel oppressor, the savage murderer, and the foulest idolater, of all the enemies of Israel, more meek and humble, when he profaned the temple, and slaughtered the people on the sabbath? If we look to the history of the Maccabean family, we may still proceed in vain to find one among them whose characteristics, as a leader of Israel, correspond with this prediction of the prophet. Mattathias excited the people to resistance in defence of their religion. Judas entered Jerusalem in triumph, purified the temple, and dedicated it again to the worship of Jehovah; as a religious and devout man, he perhaps might be called meek and humble, but where is it recorded that he entered into Jerusalem sitting upon a colt, the foal of an ass? Shall we apply the prediction to the idolatrous Bacchides, who captured the holy city, and murdered the zealous Maccabee? or to any of the sons of the Asmonæan family, the pious Simon—his warlike son—the weak and profligate Aristobulus, who first assumed the diadem, and surnamed himself the king of the Jews; or of his fierce and cruel brother Alexander Jannæus? If it is possible not to turn in disgust from the unnatural contests of this man's sons, we might enquire if either of these were the meek and holy King of Israel, before or after the Romans entered Jerusalem on the sabbath, and assisted the royal Jew to slaughter his countrymen on that holy day? Pompey, who spared the gold of the temple, and Crassus who followed him, and despoiled it: Gabinius, and Cæsar, and Antipater, with all the mingled tribe of Parthian, Roman, and Jewish contenders, who next crowd the scene, may be considered as alike falling

John xii. 16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that Near Jerusalem.

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short of the description of the prophet. We are now brought to the days of Herod the king, the cotemporary of Jesus of Nazareth, the tributary dependent on Rome, the fierce, implacable, and haughty murderer of his wife, his people, and his children? Is this the portrait of the expected king of Israel? Was the destroyer of Mariamne, the flatterer of Augustus, the slaughterer of the innocents at Bethlehem, was he the meek and humble Saviour, who was to ride into the city among the acclamations of the people? Was Herod the king, who died amidst the deep and indignant curses of a suffering people—was he who was smitten of God—hateful to his own family—and abhorred by his subjects—was this the king for whom Zion was to rejoice, and the daughter of Jerusalem to be glad? Surely neither this man, nor his tyrannical son, nor his family of tetrarchs, nor the corrupt and sanguinary governors from imperial Rome, can appear as candidates for the title of the true King of Irael, Jesus of Nazarth. None but the Prophet of Galilee, who worked miracles, who fulfilled every prophecy, who was so poor that he had not where to lay his head; so humble, that he washed the feet of his disciples, whom the people more than once endeavoured to make their king; and who was now received among them with acclamations and Hosannas. None but He accomplished this prediction of Zecharias, and entered into Jerusalem, "just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass."

Brethren of Israel, you acknowlege the miracles of Christ, although you impute them to magic (*g*). Your fathers bore witness to his blameless life, and to the union in his person of many of the characteristics of your expected Messiah. Whenever your promised Shiloh shall appear, he must manifest himself in the same manner as Jesus of Nazareth has already done —He must appear in the second temple, and accomplish in his own person all the predictions of your ancient prophets. That this prophecy of Zechariah related to the King Messiah, you are presented with proofs, not from the writings of the Evangelists, (whom we indeed believe, like your ancient prophets, to be inspired,) but from the writings of your own Talmudists (*h*). For of none other can it be said, out of all the rulers or conquerors of Jerusalem, from the building of the second temple after the Babylonian captivity, to its overthrow by Titus; of none other can it be said, that he entered into the holy city, riding upon an ass, amidst the acclamations of the multitude, and the Hosannas of the children.

(*a*) Vide on the date of this prophecy, &c. &c. Arrangement of the Old Testament, vol. ii. p. 762, and the references in the note. (*b*) אין עמי כי אם־הבהמה אשר אני רכב בה Nehem. ii. 12. whereas the predicted King of Zachariah was to enter the city, רכב על־חמור ועל־עיר, בן־אתנות. (*c*) Vide Arrangement of the Old Testament, vol. ii. p. 795. (*d*) Sub præsidibus alii minorum ordinum magistratus fuere; qui aliquando שרים principes, Ezra ix. 1, 2. alias חורים, nobiles, magnates, patricii, Neh. iv. 14. nonnunquam et שרי אבות principes patrum, seu familiarum, dicuntur, Ezra viii. 29, A quibus distincti fuisse videntur, quos זקנים seniores, aliquando et סגנים secundarios sive subalternos judices, sacra historia nuncupat. Quibus quandoque jungitur civium omnium cœtus קהלה הגדולה congregatio magna. Quorum ordinum diserta mentio Neh. v. 7. contendi cum חורים nobilibus, et cum סגנים secundariis judicibus, Junius vertit antistitibus, et indixi illorum caussa קהלה גדולה congregationem magnam, Ezra x. 8. memoratur עצת השרים

John xii. 16.

these things were written of him, and that they had done these things unto him[30]. Near Jerusalem.

הזקנים senatus principum et seniorum, deinde קהל הגולה congregatio deportatæ multitudinis. Sub auspiciis ducis seu præsidis provincialis erat Hierosolymis secundarius quidam præfectus, seu legatus ipsius præsidis, ex tribu Benjaminis: ut colligi potest ex Neh. xi. 9. Ibi enim dum enumerantur Benjaminitæ Hierosolymis habitantes, laudatur Juda filius Senuæ משנה על העיר Secundarius supra civitatem.—Witsius Historia Herosol. Exerc. Sacræ, p. 11. sect. 23. (e) Alexander enim, ut vidit e longinquo candidatum populum, et sacerdotes in amictu byssino, pontificemque in stola hyacinthina auro distincta, tiaram in capite gestantem cum præfixa lamina aurea insculpta nomine Jehovæ, solus ad eum accedens, nomen illud adoravit, ac salutavit Pontificem. Judæis uno ore Alexandrum consalutantibus, et in orbem cingentibus, Syriæ Reges et reliqui obstupuerunt, vix credentes regem mentis esse compotem.—Witsius ubi sup. sect. 25, p. 562. 12mo. edit. (*f*) Josephus Ant. b. xi. ch. viii. (*g*) See the Toldoth Jesu, in Wagenseil's Tela Ignea. (*h*) R. S. quoted by Munster, in the Critici Sacri, אי אפשר לפותרו אלא על מלך המשיח: Impossibile est ut interpreteris de alio quam de Messiah. So Clarius—and Grotius quotes also Abenezra and Rabbi Saadia Gaon, as referring this passage to the Messiah. Eidem Messiæ qui asino vectus est et humilem se exhibuit, singularem in ipsa humilitate magnificentiam tribuunt. Sohar Numer. fol. 83. col. 332. ubi mystice commentantur ad verba Deut. xxii. 10. Non arabis cum bove, et asino simul. Ille est asinus חמרן מלכא משיחא, למשלט עליה cui insidens Rex Messias dominaturus est. Et hoc quod Scriptum est Zachar. ix. 9. Pauper et insidens asino. Huc pertinet illud R. Josephi in Sanhedrim, fol. 98. 2. Veniet Messias, et ego dignus habebor, qui sub umbra stercoris asini ejus sedeam, &c. &c.—Schoetgen. Hor. Heb. vol. ii. p. 543. Brescith Rabba ad Genes. xlii. 2. apud Raymundum Martini, part iii. distinct iii. 16. 1. כשיבוא מלך המשיח לירושלים להושיע ישראל Quando Messias Hierosolymam veniet ad redimendum Israelitas tunc ligat asinum suum, eique insidet, et Hierosolymam venit, שינהג עצמו בעני״ה ut semet ipsum in humilitate gerat, q. d. Zach. ix. 9. pauper et insidens asino. See Schoetgen. Horæ Hebraicæ, vol. ii. p. 59. De Messiah, lib. ii. continens loca veteris testamenti quæ Judæi, antiquiores potissimum de Messiah interpretati sunt. Schoetgen. vol. ii. p. 64. Schir Naschirim rabba, fol. 7. 3. ad verba Cantic. 1. Sohar. Levit. fol. 28. col. 112. Schoetgen. vol. ii. p. 219. Dr. Gill's references to the Talmudical writers on the application of this passage to our Lord, are—T. Bab. Sanhedrim, fol. 98. and 99. 1. Bereshith Rabba, fol. 66. 2. and 85. 3. Midrash Koheleth, fol. 63. 2. Zohar. in Genes. fol. 127. 3. and in Num. fol. 83. 4. and in Deut. fol. 117. 1. and 118. 3. Raza Mehimna in Zohar. in Lev. fol. 38. 3. and in Num. fol. 97. 2. Modern Testimonies. Sarchi in Isa. xxvi. 6. Baal Haturim in Exod. fol. 88. 2. Abarbinel. Mashmia Jeshua, fol. 15. 4.

[30] If the theological student will refer to the original of Zech. ix. 9. he will observe that the expected King of Israel is called צדיק ונושע. As the word נושע is a passive particle, Grotius would render it salvatus, and expresses his surprise that this should have escaped the attention of the commentators. Drusius, his cotemporary, who was a much more learned man, has anticipated this remark, and replied to it. He also observes, that the word נושע is used as an epithet; but his rule of interpretation, as applied to this form of speaking, is, that where a passive participle is thus taken, it implies action (*a*).

Sebastian Schmidt renders the words, justus, et servatus ille; and in the margin of our authorized translation, "saving himself."

With respect to the reading of the Aldine MS. (*b*) σώζων ἀυτὸς, it is not supported by the original, which reads ונושע הוא; had the reading of the first word been מושיע, as Grotius and Houbigant propose, and the word הוא omitted, and the pronominal affix inserted in its place, מושיעם, the ἀυτὸς might be admitted. In the absence of all authority from manuscripts, however, no conjectural emendation can be admitted (*c*).

Near Jerusalem.

Matt. xxi. 6. And the disciples
Lu. xix. 32. that were sent went their way,
Mat. xxi. 6. and did as Jesus commanded them,
Mark xi. 4. and found the colt
Lu. xix. 32. even as he had said unto them.
Mark xi. 4. tied by the door without, in a place where two ways met; and they loose him.
Lu. xix. 33. And as they were loosing the colt,
Mark xi. 5. certain of them that stood there,
Lu. xix. 33. the owners thereof,
Mark xi. 5. said unto them, What do ye, loosing the colt?
6. And they said unto them,
Lu. xix. 34. The Lord hath need of him.
Mark xi. 6. even as Jesus had commanded: and they let them go.
7. And they brought
Mat. xxi. 7. the ass and the colt
Lu. xix. 35. to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
Mark xi. 7. and he sat upon him.
John xii. 17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
18. For this cause the people also met him: for that they heard that he had done this miracle.

MATT. xxi. part of ver. 1, 2, 3. 6, and 7.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives—two disciples,
2 Saying unto them, Go into the village over against you, and—and a colt—loose *them*, and bring *them*—
3 —ye shall say, The Lord hath need of them; and straightway he will send them.
6 —went—
7 And brought—and put on them their clothes, and they set *him* thereon.

MARK xi. part of ver. 1, 2, 3, 4. and 7.

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth—
2 —ye shall find a colt tied, whereon man never sat; loose him, and bring *him*.

Grotius has committed a singular error in supposing that this prophecy can refer to the entrance of Zerobabel into Jerusalem; as Zerobabel had long been in the city after the return from the captivity, before the prophecy was written.

(*a*) Vide Drusius and Grotius' Annotations in Zech. ix. 9. Critici Sacri, vol. v. (*b*) Juxta LXX. sic legimus, *Χαῖρε σφόδρα, θύγατερ Σιων· κήρυσσε, ϑυγατερ Ἱερουσαλημ· ἰδοὺ ὁ βασιλεύς σου ἔρχετάι σοῒ δίκαιος ϗ σώζων αὐτους, πρᾳῢς, ϗ ἐπιβεβηκως ἐπι ὑποζύγιον, ϗ πῶλον νέον.* Gaude vehementer, filia Sion; prædica, filia Hierusalem; ecce Rex tuus veniet tibi justus et salvans ipsos, manuetus, ascendens super subjugalem, et pullum novum. Interpres legisse videtur *αὐτος*, cum Aldina editio habeat *αὐτους*. Porro quod hic est salvator, Hebrais est נושע, alludens ad nomen Jesu—Unde locum hunc Judæi juxta historiam referunt ad Christum.—Erasmus ap. Crit. Sacri, vol. vii. p. 714. (*c*) Newcome's Minor Prophets, in Zech. ix. 9. (*d*) Vide Grotius in loc. Critici Sacri, vol. v.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him— **Near Jerusalem.**
4 And they went their way—
7 —the colt to Jesus, and cast their garments on him—

LUKE xix. part of ver. 29, 30, 31. 33, 34, and 35.

29 —he sent two of his disciples,
30 Saying, Go ye into the village over against you; in the which, at your entering, ye shall find—
31 And if any man ask you—
33 —said unto them, Why loose ye the colt?
34 And they said—
35 And they brought him—

CHAPTER VI.

From Christ's triumphant entry into Jerusalem, to his Apprehension—Sunday, the fifth Day before the last Passover.

◆

SECTION I.

The People meet Christ with Hosannas—Christ approaches Jerusalem[1].

Julian Period, 4742. Vulgar Æra, 29.

MATT. xxi. 8—10. MARK xi. 8—10. LUKE xix. 36—40. JOHN xii. 19.

Mat. xxi. 8. And
Lu. xix. 36. as they went,
Mat. xxi. 8. a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. **Jerusalem.**
Lu. xix. 37. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples
Mat. xxi. 9. And the multitudes that went before, and that followed,

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[1] The several circumstances mentioned in the sections of this chapter, which relate our Lord's conversations, when for the last time he visited Jerusalem, as well as the nature of the questions proposed, present us with a most lively portrait of the manners and opinions of the Jews at this period. Schoetgen, and the other writers, who have proposed to explain the New Testament from the Talmudical writings, have bestowed much labour on the illustration of some of the phrases, &c. adopted by the Evangelists; but, in general, the discourses and conversations of our Lord are so plain, that none can misunderstand them—so short, none can forget them—so perfect, none can add to the force of their instruction, or the eloquence of their language. To add many notes would be "to throw a perfume on the violet."

The differences between the harmonizers of the Gospels, with respect to the contents of this and the following chapters of this arrangement, are of little importance. In general they are agreed. The principal differences in this chapter refer to the number of times in which the buyers and sellers were driven from the temple—the question whether our Lord ate the Passover the same day as the Jews—and the precise time in which the discourses in St. John were delivered.

Lu. xix. 37. began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; Jerusalem.

Mat. xxi. 9. and cried, saying, Hosannah to the Son of David—Hosannah in the highest[2].

Lu. xix. 38. Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Mark xi. 10. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosannah in the highest[3].

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[2] Ride on because of the word of truth, of righteousness, and of judgment. Enter into thine holy city, thou King of Glory. So amidst the acclamations of angels didst thou return to thy Father. So shall the spirits of the just attend thee, when thou shalt again at the end of the world go up, from the dissolution of nature, to thy Father, and our Father, to thy God, and our God. The hour was approaching when the mysterious sacrifice, reconciling the heaven and the earth, was to be offered; and Jesus knowing that all things were to be accomplished, went on to the scene of his sufferings, among the homage of the people, and appealing to the rulers of Israel, by his fulfilment of the most peculiar of their prophecies, which they had applied to their expected Messiah.

He entered into Jerusalem to fulfil the prophecies—to resign himself to the will of his Father—to become the victim for the sins of man—and no one action, after he entered the city, was inconsistent with the humble yet sublime character which he had assumed, as the powerful deliverer, and the passive sacrifice. That there might be no possibility of a renewal of the former scenes, when the people anxiously desired, by force, to make Him a king, He discontinued the miracles by which He had hitherto demonstrated his authority and power. Every evening He withdrew from the city to solitude, to prayer, or to converse with his disciples on the Mount of Olives. He thus obviated the very possibility of suspicion (a) that he was actuated by the desire of temporal aggrandizement.

(a) That is, among the Jews of his own time. But see the German critics quoted, and we may trust, refuted by Kuinoel, Comment. in lib. Hist. N. T. in Matt. xxi. and by Rosenmuller, in his Scholia on the same chapter.

[3] It was a law among the Jews that if any person, even of the most inferior rank, addressed another in any well known passage from their liturgical services, the person thus accosted was bound to reply. They were particularly accustomed to apply the 118th Psalm to this purpose; the 25th verse of which was used at the feast of tabernacles. The 24th verse is an introduction to the expressions of joy, the Hosannas which the people sung—and it is not improbable, therefore, that the words of both these verses were sung on the occasion of our Lord's entrance into Jerusalem. The people dividing themselves, and, according to the custom which had prevailed among them from the very earliest ages, which was continued by the primitive Churches, and is still preserved in the services of the Church of England, repeating alternately the clauses of the passages they quoted. It is well known that the Evangelists have not been careful to relate minutely every incident which occurred, when they record a fact; and we cannot therefore argue from their silence that no other passage was sung than the Hosanna of the 25th verse. It seems more probable that the introductory verse would have been likewise added, in which case we may conclude that the rhythmical divisions would be preserved,

Lu. xix. 39. And some of the Pharisees, from among the multitude, said unto him, Master, rebuke thy disciples. Jerusalem.

40. And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

John xii. 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

MATT. xxi. 9.

9 —Blessed is he that cometh in the name of the Lord—

MARK xi. ver. 8, 9.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

LUKE xix. part of ver. 36. and 38.

36 And—they spread their clothes in the way.

38 —saying—

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SECTION II.

Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction.

LUKE xix. 41—44.

Lu. xix. 41. And when he was come near, he beheld the city, and wept over it,

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and the burthen, or chorus, or song of triumph, with which our Lord was welcomed, might be thus arranged—

זה־היום עשה יהוה
נגילה ונשמחה בו
אנא יהוה הושיעה נא
אנא יהוה הצליחה נא

This is the day which the Lord hath made,
We will be glad and rejoice in it.

Saying—

We pray thee, O Jehovah, save us, we pray;
We pray thee, O Jehovah, prosper us, we pray.

A rhyming ending of this kind was likely to dwell on the memory of the devout Jews. The ending of the last line but one, however, is the term from which the word is actually derived, הושיעה נא. Save now, we beseech thee. This passage seems to have been the principal acclamation with which our Saviour was saluted; while many of the multitude added the expressions mentioned by St. Luke.

The conduct of the Pharisees, in reproving the people for thus crying out their Hosannas, instead of uniting with them according to their own institutions, must be imputed to their hardness of heart; and a determination to oppose to the utmost the claims and pretensions of the prophet of Nazareth and of Galilee, for—Judæorum, et Pharisæorum fuit, his pueris respondere; idque ex instituto majorum suorum. Verum σκληροκαρδία ipsorum hoc noluit permittere—Schoetgen, Hor. Heb. vol. i. p. 170.

Lu. xix. 42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. Jerusalem.

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

SECTION III.

Christ, on entering the City, casts the Buyers and Sellers out of the Temple[4].

MATT. xxi. 12, 13. MARK xi. part of ver. 11. LUKE xix. 45, 46.

Mark xi. 11. And Jesus entered into Jerusalem, and into the temple:

Mat. xxi. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

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[4] Mann, in his work, On the true Time of Christ's Life, is of opinion that the buyers and sellers were driven once only from the temple. Some harmonizers conclude that they were now, the second time, driven out, on the day of his triumphant entry, others on the day after. I have preferred the arrangement proposed by Pilkington, and adopted by Doddridge; both because the literal interpretation of the narrative appears to support the opinion: and it is probable that the repeated opposition of our Lord to the traffic which so much benefited the priests, by whose permission the merchants sat in the court of the temple, contributed to his apprehension. It is not likely that one repulse from the temple, would have been sufficient to banish them entirely, from so lucrative an employment.

The general opinion is, that the buyers and sellers were three times expelled from the temple. Once at the first passover, and twice at this time.

St. Matthew's account runs thus: on the day of the triumphal entry, Jesus went into the temple of God, and cast out all them that sold and bought, &c.

St. Mark mentions, that Jesus, at his triumphal entry, went into the temple, when he had looked round about upon all things, he went out of the city. Dr. Lightfoot observes, (Horæ. Heb. in loc.) that the word περιϐλεψάμενος, Mark xi. 11. signifies not a bare beholding, or looking upon, but a looking upon with indignation, reproof, and correction. And he supposes the word, so understood, to allude to the casting the buyers and sellers out of the temple, at the time spoken of by St. Matthew. At his return the next morning, he cursed the barren fig-tree, and he again cast the buyers and sellers out of the temple.

It is not improbable, that the traders and money-changers should be returned to the temple again, though they were cast out the day before: and it may well be expected that, if Jesus found them there, he would drive them out again: so far the supposition of there being two facts related is very probable. And besides, we may observe, that St. Mark mentions a restraint, that either was not laid upon the people the day before, Mat. xxi. 11. And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. Jerusalem.

12. And Jesus went into the temple of God, and cast out all them that sold, and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

LUKE xix. ver. 45, 46.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

SECTION IV.

Christ heals the Sick in the Temple, and reproves the Chief Priests.

MATT. xxi. 14—16.

Mat. xxi. 14. And the blind and the lame came to him in the temple; and he healed them.

15. And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased,

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

SECTION V.

Some Greeks at Jerusalem desire to see Christ[5]*—The Bath Col is heard.*

JOHN xii. 20—43.

John xii. 20. And there were certain Greeks among them that came up to worship at the feast:

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or, at least, is not mentioned by St. Matthew, viz. that he would not suffer that any man should carry any vessel through the temple: an additional circumstance, which makes it appear still more probable that Jesus cast them out twice, at the several times mentioned by the two Evangelists.—Pilkington, notes to the Evangelical History, p. 47, 48.

[5] Where, or on what day, these Greeks came to see Jesus, is not particularly recorded. But, as in St. John's present order, this account immediately follows that of the triumphal entry into Jerusalem, we have some reason to conclude that it was on that day, and in that place; and therefore I have thought it necessary to arrange this, and the three following sections, amongst the transactions of that day, and before Jesus departed out of the city, as mentioned Matt. xxi. 17, 18. and Mark xi. 11, 12.

John xii. 21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Jerusalem.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name. Then came there a voice[6]

It may farther be observed, that there are some notations in these sections, which seem to point out the time of their coming, and the place where Jesus was. It is probable He was now in the temple, whither the Greeks, if they were devout strangers, or proselytes of the gate only, could not be permitted to come; they being allowed to go no farther than the court of the Gentiles. They therefore applied to him, to desire him to vouchsafe to come out of the temple to shew himself unto them. But, instead of complying with this request, a greater evidence was vouchsafed them: a voice came from heaven, in their hearing, which said, "I have both glorified my name, and I will glorify it again," referring to the name of God being glorified just before Jesus went into the temple, in the hosannahs of the people. The observation of Dr. Lightfoot is worthy our remark: Christ was thrice attested from heaven, according to his threefold office, king, priest, and prophet. At his baptism, when he was anointed and entered into his ministry, as the great High Priest—at his transfiguration, for the great Prophet to whom all must hearken—and now for the great King, when he had newly fulfilled this prophecy, "Rejoice, O Sion, behold thy king cometh," &c. &c.

Lardner, Vossius, and Salmasius, are of opinion that the Greeks here spoken of were idolatrous Gentiles. Whitby, that they were proselytes of the gate; and Doddridge, proselytes of righteousness. Heuman and Semler suppose that they were Jews, whose constant residence was among the Gentiles. It seems most probable, as they were now at Jerusalem, that they had come up to be present at the feast of the passover, and therefore that they were of that class of persons who are elsewhere called σεϐομένοι. The word here used is Ἕλληνες—et quanquam, says Kuinoel, h. l. non additum legitur σεϐομένοι, ex usu tamen loquendi N. T. quandoque, ut Hieronym. in Matt. xxvi. scribit. mutatâ re pristinum nomen manet; v Glassius Phil. sac. p. 7. Sic quoque qui, Act xiii. 42. τὰ ἔθνη dicuntur, v. 43. nominantur σεϐομένοι προσήλυτοι. Commode ergo. et h. l. Proselyti simpliciter dici potuerunt Ἕλληνες.—Kuinoel, Comment. in lib. Histor, N. T. vol. iii. p. 525.

[6] One of the most ancient tokens of the more immediate or

John xii. 28. from heaven, saying, I have both glorified it, and will glorify it again. Jerusalem.

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more manifested presence of God, was the utterance of an audible voice from heaven, in the manner here described; this voice was called by the Jews the Bath Col, or the daughter of the voice. It was generally attended, as in this instance, and in that of St. Paul's conversion, with thunder. The Jews, who were accustomed to read and to hear, that it was in this manner their fathers were accustomed to hold communion with God, said, an angel spoke; the Greeks, who were not so well instructed, thought that it thundered.

Vitringa (*a*), who has written a treatise expressly on this subject, has endeavoured to prove that the Bath Col was delivered in four various forms. The קול דממה, gentle, low, and as in a whisper. In this manner Job was addressed, when the תמתח לנגר עני דממח וקול אשמע: an image glided rapidly before my eyes, I perceived silence, and a voice. That is, a low and still voice, whispered from the silence.

The second kind of Bath Col, was an articulate but subdued tone: as Moses heard the voice as of a man speaking to him, from the mercy-seat. This also was in a gentle tone, but not so low as in the former instance. Maimonides describes it from the traditions of the Jews, as a low tone of voice, such as that which a man uses when he prays aloud, and is alone.

The third was, the usual tone of a man speaking, as when the Bath Col called to Samuel. He thought that Eli had called to him; and, in the same way, God conversed with Moses, as a man converses with his friend.

The fourth, and principal, and most frequent, was that form of the Bath Col, which was a deep and loud sound, קול עז and קול רם, attended with thunder, and which is described in various passages of Scripture, as well as in the verse now under consideration.

Vitringa produces a number of curious illustrations of this mode of revelation from the ancients; among whom were preserved the wrecks and remnants of the original patriarchism, once the true religion of the assembled sons of Noah, before the corruptions of idolatry had again established vice and error among mankind.

Spencer (*b*) has given the same account. The Bath Col was a voice which proceeded from heaven, by the ministry of an angel: it was so called, because the voice was generally attended with thunder, which demonstrated its supernatural origin; and from which it proceeded as from the womb of its mother. Ex tonitru, tanquam ex utero matris suæ, prodierit, are the wards of Danzius, to his Treatise de Inauguratione Christi, &c. &c. Danzius (*c*) and Harenburgh (*d*) both quote Tosaphoth Cod. Sanhedr. (scil. f. 11. a.) to prove that many suppose that they did not hear a voice coming from heaven, but that one voice seemed to proceed from, or be the echo of another. It sometimes happens that a man heard a voice as from a distance, which appeared as an echo.

Maimonides (*e*) is of opinion, that the Bath Col was merely an imaginary voice, which the individual *seemed* to hear, in consequence of some notion suddenly and vividly impressed upon, or occurring to his imagination. This opinion is common among many of the Jews at present; at least, if I may be allowed to say so, from having heard it strenuously defended in a conversation on the subject with one of the most learned Jews in this country. It is an opinion, however, which is not only contrary to the whole testimony of Scripture, which relates, as facts, the sudden voice to Adam, Moses, Elijah, Sa-

John xii. 29. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jerusalem.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.

33. This he said, signifying what death he should die.

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

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muel, &c. &c. but it is at variance with all the general interpretations of the talmudical writers; and is vehemently objected to by the learned Abarbanel, who asserts the ancient belief, that the Bath Col was of supernatural origin; and he adduces, among other instances, the voice to Samuel, and the law on Sinai, which must be considered as miracles, worked upon the air itself, so as to produce an audible and distinct sound, as of a voice, which cannot possibly be resolved into a deception of the imagination. Abrabanel likewise challenges the Christians to produce in their favour this proof of the truth of their religion.

The *μεταϐαινῶμεν ἐντευθεν*, "let us depart hence," of Josephus, (in Hebrew, נפוק מתמן,) when he describes so eloquently the prodigies at the siege of Jerusalem, appears to me to have been the last sound of the Bath Col in the Jewish dispensation; the last sigh of the spirit of prophecy in the Mosaic Church.

Whether we are justified in giving credence to the relations that Polycarp, Thecla, and St. Augustine, were favoured with this voice from heaven to strengthen their faith, cannot be now discussed.

(*a*) Observ. Sacræ, vol. ii. p. 341, &c. &c. (*b*) De legibus Hebræor. Dissert. vii. de Urim et Thummim, vol. ii. p. 923. (*c*) De inauguratione Christi, &c. &c. (*d*) Joan. Christoph. Harenbug De Miraculo Pentecostali, in the 13th volume of the Critici Sacri, p. 574. He has defined the Bath Col also from the Jerusalem Targum. Bath Col מנו ארעא ואשתמע קלא במרומיא prodiit ex terrâ, et auditum in cœlis. Jerusalem Targum, in Num. xxi. 7. Pirke Tosaphot in Sanhedrim, c. i. art. 29, defines it כשקול יצא מן השמים יצא מתוכו קול אחר quum egrederetur tonitru e cœlo vox alia ex illo prodiens. (*e*) Apud. Vitringam ut supra, p. 342.

John xii. 39. Therefore they could not believe, because that Esaias said again, Jerusalem.

40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41. These things said Esaias, when he saw his glory, and spake of him.

42. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43. For they loved the praise of men more than the praise of God.

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SECTION VI.

Christ again declares the object of his Mission.

JOHN xii. 44. to the end.

John xii. 44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

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SECTION VII.

Christ leaves the City in the evening, and goes to Bethany.

MATT. xxi. 17. MARK xi. 11.

Mark xi. 11. And when he had looked round about upon all things, and now the even-tide was come,
Mat. xxi. 17. he left them, and went out of the city, into Bethany;
Mark xi. 11. unto Bethany, with the twelve.
Mat. xxi. 17. and he lodged there.

SECTION VIII.

Jerusalem.

Monday—Fourth Day before the Passover—Christ entering Jerusalem, again curses the barren Fig Tree[7].

MATT. xxi. 18, 19. MARK xi. 12—14.

Mat.xxi.18. Now,

Mark xi. 12. on the morrow,

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[7] All commentators are agreed in considering this miracle as typical of the destruction of the Jewish nation; and they have endeavoured, in various ways, to reconcile the curse pronounced upon the fig tree with that expression in the parable, "the time of figs was not yet." But if we regard this fig tree as a mere emblem, or type, we shall find a beautiful and perfect harmony throughout the whole. The religion of the Jews had now become merely external, it flourished only in appearance; it possessed the leaves, but not the fruits of holiness. The fig-tree, therefore, became the most apt representation of the state of the Jews at that time, and of their consequent destruction, or withering away. Had it been the season of figs, and the fruit already gathered, the tree would not have been so appropriately the object of a curse, or so expressively a type of the Jewish nation. In this, as in many other instances, our Saviour predicted the future by a significant action, or sign, before he judged it expedient to declare it publicly. The parable of the fruitless fig tree (Luke xiii. 7.) bears the same signification.

Another illustration is given of this parable, in reference to the first establishment of the Levitical Priesthood. When an opposition was made to the divine ordination of Aaron, the Levitical Priesthood was ratified and confirmed by the miracle of a dry rod, which in *one* night budded, blossomed, and brought forth fruits. Now, when it was about to be removed, because it had ceased to flourish, or to yield its appointed produce, its fate was prefigured by a contrary miracle; by an apparently flourishing tree reduced as it were, in *one night*, to a dry rod, for ever barren.

Witsius has discussed the subject of the curse of our Lord upon the fig tree at great length. He supposes that the leaves were emblematical of the vain boastings of the Jewish law—of their temple ceremonies and worship, &c.—that the fruits which it failed in were those of faith, repentance, and holiness.

In answer to the question, how it was that our Lord could be hungry, he justly replies, that his hunger was as natural as his sleep in the ship, or his thirst upon the cross. Witsius, with many others, supposes that the words of St. Mark, οὐ γὰρ ἦν καιρὸς σύκων, the time of figs was not yet, signify, that our Lord came to the tree intentionally, for the sole purpose of performing this significant action. He considers it more probable that our Lord was ignorant of the barrenness of the tree (*a*); but he observes, as a tree could not offend, the act must have been symbolical. Daniel Heinsius reads οὗ γὰρ ἦν, καιρὸς σύκων, "where he now was, it was the time of figs."

Michaelis, who is of the same opinion, has shewn at great length that the accents, breathings, stops, &c. of the Greek Testament, are of no authority; neither did the ancients regard them. This reading of the passage can be supported on no other grounds, and in the absence of other evidence cannot be received (*b*).

Hammond interprets the expression καιρὸς as χρόνος, or ἐνιαυτὸν ἐυκαιρον, not a good year for figs.

Mat. xxi. 18. in the morning, Jerusalem.
Mark xi. 12. when they were come from Bethany.

Lightfoot's opinion is, that Christ expected figs which had stood the winter. Various kinds of this fruit being ripe once in two or three years.

Chrysostom (ap Wits. p. 297.) observes, in reference to the question why the fig-tree was cursed, that Christ wished to shew that a punishment would overtake those who crucified Him; but selected a tree, rather than a man, as the object on which to display his power, because His was the dispensation of mercy.

The choice of this tree, as an emblem, corresponds with other parts of Scripture, Jer. xxiv. 2. Luke xiii. 6. Micah vii. 1. Cant. xi. 11—13.

The Palestine fig tree, according to Dr. Hales, regularly bears two crops a year, and occasionally a third; the boccore, or early fig, (noticed by Isaiah xxviii. 4.) which comes to perfection in the middle or end of June; then the kermez, or summer fig, begins to be formed, though it rarely ripens before August. About the beginning of autumn the same tree not seldom throws out a third crop, of a longer shape, and darker complexion than the kermez, called the winter fig, which hangs upon the tree after the leaves are shed, and ripens, provided the winter proves mild; and is gathered as a delicious morsel in spring. The natural history of the fig tree in Judea, taken from the accurate Shaw's Travels, p. 370. happily removes the ambiguity in our English Bible, of the parable of the fig tree, by the parenthesis judiciously introduced by Archbishop Newcome. Jesus being hungry, and seeing leaves thereon, which shewed that the tree was alive, though it was not a regular fig season, either for early or for summer figs; yet went to it in a reasonable expectation of finding, perhaps, some winter fruit thereon; but when he came he was disappointed, for he found nothing thereon but leaves. Whereupon he doomed it to perpetual barrenness, in the hearing of his disciples. This curse instantly took place; for when they passed by again on Wednesday morning, they saw the fig tree not only stript of its leaves, "but withered from the roots? (*c*)."

Schoetgen professes himself unable to reconcile the accounts respecting the fig-tree, by St. Matthew and St. Mark. He observes, with an admirable honesty, which is well worthy of imitation by all who would venture to explain the apparent difficulties of Scripture, and are unwilling to confess their ignorance—Quod vero Marcus dicit, non fuisse tunc tempus ficuum, illud hactenus interpretari aut conciliare non possum. Malo enim hic ignorantium profiteri, quam nugas effutiendo me aliis deridiculum exhibere (*d*).

(*a*) Quatenus est Mediator, Deitas ipsius, humanitate arctissimo nexu juncta, earum rerum omnium scientiam humanæ etiam naturæ impertiit, quarum cognitio ad tam eximii muneris functionem requirebatur. Atque huc pertinet abundantia illa sapientiæ, intelligentiæ, ac prudentiæ, quam ex unctione Spiritus Sancti consecutus est; adeo que et illa in dignoscendis mentium humanarum arcanis cogitationibus perspicacia, quam ex Deitatis suæ revelatione habebat. Cæterum ad eam classem referendæ non sunt omnes vitæ hujus animalis res, quarum usus Christo ut homini duntaxat fuit. In iis aliquid ignorare, neque Mediatori nocet, et humanæ naturæ, nobis in omnibus, demto peccato, similis, argumentum est.—Witsii Melet. Leiden, Dissert. de ficu Maledicta, sect. iv. p. 204. (*b*) Novam autem lectionem pro arbitrio sibi fingere, quantumvis plausibili pretextu, ab hominis theologi modestia alienum esse arbitror.—Witsii Meletem. Leidens. p. 205. See also Elsley in loc. (*c*) Analysis of Chronology, vol. ii. part ii. p. 885. (*d*) Schoetgen. Hor. Hebraicæ, vol. i. p. 171.

Jerusalem.

Mat. xxi. 18. as he returned into the city, he hungered.
19. And when he saw a fig-tree in the way,
Mark xi. 13. afar off, having leaves,
Mat. xxi. 19. he came to it,
Mark xi. 13. if haply he might find any thing thereon: and when he came to it,
Mat. xxi. 19. and found nothing thereon, but leaves only,
Mark xi. 13. for the time of figs was not yet,
14. Jesus answered and said unto it, No man eat fruit of thee hereafter,
Mat. xxi. 19. and he said unto it, Let no fruit grow on thee henceforwards for ever.
Mark xi. 14. And his disciples heard it.
Mat. xxi. 19. And presently the fig tree withered away.

MARK xi. part of ver. 12, 13, 14.

12 And—he was hungry:
13 And seeing a fig tree—he came—he found nothing but leaves—
14 And—for ever—disciples heard it.

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SECTION IX.

Christ again casts the Buyers and Sellers out of the Temple[8].

MARK xi. 15—17.

Mark xi. 15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought

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[8] Dr. Hales having taken for granted that the temple was cleansed on the Tuesday, and not on the Monday, has preferred the order of St. Mark, and made some minor alterations in the position of these events. The foundation of his reasoning is removed by the arguments of Pilkington, which are inserted in the note to section 3. p. 389.

In Matt. xxi. 13. when our Saviour drove the buyers and sellers out of the temple, he said to them, "It is written, my house shall be called an house (not the house) of prayer, but ye have made it a den of thieves;" or, if it be read with an interrogation, And have ye made it a den of thieves? Ὑμεις δὲ αὐτὸν ἐποιήσατε ΣΠΗΛΑΙΟΝ ΛΗΣΤΩΝ, then the indignation will be increased, from the opposition between God and ye. The same is related by Mark xi. 17. with the same two words, σπήλαιον ληϛῶν, and so by Luke xix. 46. It may be asked, why the temple should be said by our Saviour to be made σπήλαιον ληϛῶν, a cave of robbers; was it because there were some who bought and sold in it? or because the money-changers, or those who sold doves, sat there? None of these persons could be called ληϛαί, latrones, or public robbers: nor did their business lie in σπήλαια, speluncæ, dens or caves, so as to cause the temple, in which they were, to be called σπήλαιον. St. John, however, in his account of this matter, mentions a circumstance, without the knowledge of which, the reason of this expression, σπήλαιον ληϛῶν, in the other three Evangelists, and in Jer. vii. 11. whence it is taken, could not have been understood, and very probably that

Mark xi. 15. in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; Jerusalem.

16. And would not suffer that any man should carry any vessel through the temple.

17. And he taught them, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

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SECTION X.

The Scribes and Chief Priests seek to destroy Jesus.

MARK xi. 18. LUKE xix. 47, 48.

Lu. xix. 47. And he taught daily in the temple.
Mark xi. 18. And the Scribes and the Chief Priests,
Lu. xix. 47. and the chief of the people,
Mark xi. 18. heard it, and sought how they might destroy him:
Lu. xix. 48. And could not find what they might do:
Mark xi. 18. for they feared him, because all the people were astonished at his doctrine.
Lu. xix. 48. and were very attentive to hear him.

LUKE xix. part of ver. 47.

47 —But the chief priests and the scribes—sought to destroy him;—

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is the reason why it is mentioned by him, chap. xi. 14, 15. and (Jesus) found in the temple those who sold oxen and sheep, ΒΟΑΣ *καὶ* ΠΡΟΒΑΤΑ, and doves, &c. and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen. Now it is well known, to those who are moderately versed in antiquity, that the *λῃϛαὶ* were were wont to bring into their *σπήλαια*, or caves in the rocks, the oxen and sheep which they had stolen. Such an one was Cacus in Virgil, Æneid. viii. 193. who stole Hercules's oxen,

Hic spelunca fuit vasto submota recessu, &c.

who is called by Propertius, iv. 10. metuendo Raptor ab antro, i. e. *ληϛὴς ἀπὸ σπηλαιȣ*. Hence *σπήλαιον λῃϛρικὸν* in Heliodorus Æethiopic. v. 2. See Plutarch in Sertor, p. 576. D. Josephus often in Bello Judaico. and in Antiq. xiv. xv. p. 651. ed Huds. where he makes mention of *ληϛῶν τινῶν ἐν σπήλαιοις κατοικȣ́ντων*. So that our Saviour had just reason to resent their profanation of his Father's house; as if he had said, God hath declared in the Scriptures, my temple shall be a place of prayer, have ye (supposing it to be read with an interrogation,) the boldness to convert it to the use which robbers make of their caves, and to turn it into a receptacle and stall for oxen and sheep? But nobody, I imagine, could have known the meaning and propriety of the words *σπήλαιον* and *λήϛῶν*, if St. John had not informed us that oxen and sheep were brought into the temple to be sold; whereby the prophecy of Jer. vii. 11. *Μὴ σπήλαιον λήϛῶν ὁ οἶκος μȣ̃*, (to which our Saviour alludes) was fulfilled; for the temple could not have been called *σπήλαιον λῃϛῶν*, had not oxen and sheep been brought into it. —See Bowyer.

Jerusalem.

SECTION XI.

Christ retires in the evening from the City.

MARK xi. 19.

Mark xi. 19. And when the even was come, he went out of the city.

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SECTION XII.

Tuesday—Third Day before the Passover. The Fig Tree is now withered.

MATT. xxi. 20—22. MARK xi. 20—26.

Mark xi. 20. And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

Mat. xxi. 20. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

Mark xi. 21. And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away!

22. And Jesus answering, saith unto them, Have faith in God.

23. For verily I say unto you.

Mat. xxi. 21. that if ye have faith, and doubt not, ye shall not only do this, which is done to the fig-tree, but also

Mark xi. 23. That whosoever shall say unto this mountain[9], Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;

Mat. xxi. 21. it shall be done.

Mark xi. 23. he shall have whatsoever he saith.

Mat. xxi. 22. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

Mark xi. 24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

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[9] הוא עוקר הרים was the epithet attached by the Jews to any of their learned or eminent men, who excelled in explaining the difficulties of Scripture (*a*).

Peter was told, if he had faith he should be able to remove mountains, &c. &c. It is difficult to perceive the immediate connection between the surprize of Peter, and the exhortation of our Lord. It may possibly refer to the power which was afterwards given to the Apostles to interpret the Scriptures in their spiritual sense, and to change the religion of the world. Such is the supposition of Witsius, that St. Peter understood that Christ, by the withering away of the fig-tree, intended to signify the destruction of the Jewish Church; and that Christ alluded, in Mark xi. 23. to that Apostle becoming the means of throwing the mountain (the temple,) into the sea (the world:) that is, that St. Peter should be chosen to open the doors of the Church to the Gentile world (*b*).

(*a*) See Lightfoot, 8vo. edit. vol. iii. p. 135. Mr. Pitman has conferred a great service upon the public by his accurate edition of Lightfoot. (*b*) Witsii Melet. Leidens. de ficu Maled. sect. xv.

Mark xi. 25. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven, may forgive your trespasses. Jerusalem.

26. But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses.

MATT. xxi. part of ver. 21.

21 Jesus answered and said unto them, Verily I say unto you—if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea—

◆

SECTION XIII.

Christ answers the Chief Priests, who inquire concerning the Authority by which he acted—Parables of the Vineyard and Marriage Feast.

MATT. xxi. 23. to the end, and xxii. 1—14. MARK xi. 27. to the end, and xii. 1—12. LUKE xx. 1—19.

Luke xx. 1. And it came to pass, that on one of those days,

Mark xi. 27. they come again to Jerusalem:

Mat. xxi. 23. And when he was come into the temple,

Luke xx. 1. as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes,

Mat. xxi. 23. and the elders of the people came unto him, as he was teaching,

Mark xi. 27. and as he was walking in the temple,

Luke xx. 2. And spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority?

Mark xi. 28. to do these things?

29. And Jesus answered, and said unto them,

Mat. xxi. 24. I also will ask you one thing, which if you tell me, I in likewise will tell you by what authority I do these things.

25. The baptism of John, whence was it?

Mark xi. 30. was it from heaven, or of men? answer me.

31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say,

Mat. xxi. 25. unto us, Why did ye not then believe him?

26. But if we shall say, Of men; we fear the people;

Luke xx. 6. all the people will stone us: for they be persuaded that John was a prophet.

Mark xi. 32. they feared the people: for all men counted John, that he was a prophet indeed.

33. And they answered, and said unto Jesus, We cannot tell.

Luke xx. 7. whence it was.

Mark xi. 33. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

Mat. xxi. 28. But what think you? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29. He answered, and said, I will not: but afterward he repented, and went.

Mat. xxi. 30. And he came to the second, and said likewise. And he answered, and said, I go, Sir; and went not. Jerusalem.

31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterwards that ye might believe him.

Luke xx. 9. Then began he to speak to the people this parable;

Mat. xxi. 33. Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about,

Mark xii. 1. and set an hedge about it, and digged a place for the wine-fat,

Mat. xxi. 33. and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34. And

Luke xx. 9. for a long time.

10. And at the season

Mat. xxi. 34. when the time of the fruit drew near,

Lu. xx. 10. he sent a servant to the husbandmen,

Mark xii. 2. that he might receive from the husbandmen of the fruit of the vineyard.

Lu. xx. 10. but the husbandmen

Mark xii. 3. caught him, and beat him, and sent him away empty.

4. And again he sent unto them another servant; and at him they cast stones,

Lu. xx. 11. and they beat him also,

Mark xii. 4. and wounded him in the head,

Lu. xx. 11. and intreated him shamefully, and sent him away empty.

Mark xii. 4. shamefully handled.

Lu. xx. 12. And again he sent a third: and they wounded him also, and cast him out.

Mark xii. 5. And again he sent another; and him they killed, and many others; beating some, and killing some.

Lu. xx. 13. Then said the lord of the vineyard, What shall I do? I will send my beloved Son: it may be they will reverence him when they see him.

Mark xii. 6. Having yet therefore one Son, his well-beloved, he sent him also last

Mat. xxi. 37. last of all

Mark xii. 6. unto them, saying, They will reverence my son.

Mat. xxi. 38. But when the husbandmen saw the son,

Lu. xx. 14. they reasoned among themselves,

Mat. xxi. 38. they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And they caught him, and cast him out of the vineyard, and slew him.

Mat. xxi. 40. When therefore the lord of the vineyard cometh, what will he do unto those husbandmen? Jerusalem.

41. They say unto him,

Mark xii. 9. he will come

Mat. xxi. 41. He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42. Jesus saith unto them,

43. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Lu. xx. 16. And when they heard it, they said, God forbid.

17. And he beheld them, and said, What is this then that is written?

Mat. xxi. 42. Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner[10]: this is the Lord's doing, and it is marvellous in our eyes.

44. And whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45. And when the Chief Priests

Lu. xx. 19. and the Scribes

Mat. xxi. 45. and Pharisees had heard his parables, they sought to lay hands on him the same hour, for they perceived that he spake of them.

Lu. xx. 19. had spoken this parable against them.

Mat. xxi. 46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Mark xii. 12. and they left him, and went their way.

Mat. xxii. 1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, and another to his merchandize:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

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[10] To prove that the Jews refer this passage to the Messiah, Schoetgen quotes Rasche ad Micah v. 1. and Abarbanel ad Zachar. iv. 13.—Schoetgen Hor. Heb. vol. i. p. 174.

Mt. xxii. 8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Jerusalem.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

MATT. xxi. part of ver. 23, 24, 25, 26. ver. 27. part of ver. 34. ver. 35, 36. and part of ver. 37.

23 —the chief priests—and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them—

25 —from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say—

26 —for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

34 —he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But—he sent unto them his son, saying, They will reverence my son.

MARK xi. part of ver. 27, 28, 29, 30, 31, 32. xii. part of ver. 1, 2, 3, 4. ver. 7, 8. part of ver. 9. ver. 10, 11. and part of ver. 12.

27 —there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority—

29 —I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John—

31 —Why then did ye not believe him?

32 But if we shall say, Of men—

1 And he began to speak unto them by parables, A *certain* man planted a vineyard—and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant—

3 And they—

4 —and sent *him* away—

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

2 What shall therefore the lord of the vineyard do—and

Luke xx. 27. certain of the Sadducees, which deny that there is any resurrection[11]; and they asked him, Jerusalem.
28. Saying, Master, Moses wrote unto us, If any man's brother die,
Mar. xii. 19. and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
Mat. xxii. 25. Now there were with us
Luke xx. 29. therefore, seven brethren: and the first
Mat. xxii. 25. when he had married a wife, deceased, and having no issue, left his wife unto his brother.
Luke xx. 30. And the second took her to wife, and he died childless.
31. And the third
Mark xii. 21. likewise
Luke xx. 31. took her, and in like manner the seven also
Mark xii. 22. had her,
Luke xx. 31. and they left no children, and died.
32. Last of all, the woman died also.
Mark xii. 23. In the resurrection therefore, when they shall rise, whose wife shall she be
Mat. xxii. 28 of the seven? for they all had her
Mark xii. 23. to wife.
24. And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?
Luke xx. 34. The children of this world marry, and are given in marriage.
Mt. xxii. 30. In the resurrection they neither marry, nor are given in marriage.

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[11] Bishop Warburton endeavoured to show that the doctrine of the resurrection could not be proved from the law of Moses; he omitted, in this paradoxical attempt, to confute the argument which may be derived from the traditional interpretation of their Scriptures, by the Jews. The Sadducees, like sects in all Churches, became a party, by rejecting the common faith of their countrymen, and by affecting a singularity of opinion. The Jews were accustomed to censure all who denied that the resurrection could be proved from the law: Hi sunt qui partem non habent in seculo futuro: qui dicunt, legem non esse de cælo, אין תחיית המתים מן התורה, et resurrectionem non probari posse ex lege (*a*).

The Sadducees asked the question that follows, for the purpose of ridiculing the doctrine of the resurrection. In our Lord's answer, he not only rectified their opinions, but so explained the doctrine, as to overthrow the erroneous decision of the Pharisees on the same point; who had decided that if two brothers married one woman, she should be restored at the resurrection to the elder, or to him to whom she had been first married (*b*).

(*a*) Avoda Sara, fol. 18. 1. Sanhedrim, fol. 90. 1. Ap Schoetgen, Horæ Heb. vol. i. p. 176. (*b*) The same idea, that in the resurrection, &c. Matt. xxii. 30. is found in Massechath Derech Erez, in Jalkut Rubeni, fol. 134. 1. אין ישיבה למעלה in cœlo non sedent (ad mensam) ולא אכילה ושתייה neque edunt aut bibunt; ולא ספרב״יה neque liberos generant. It likewise occurs in Berachoth, fol. 171. and in Sohar. Exod. fol. 48. col. 190. and Jalkut Rubeni, fol. 178. 2.

Luke xx. 35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, Jerusalem.
Mark xii. 25. when they shall rise from the dead, they
Luke xx. 35. neither marry, nor are given in marriage:
Mat. xxii. 30. but are as the angels of God
Mark xii. 25. which are in heaven.
Luke xx. 36. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.
Mat. xxii. 31. But as touching the resurrection of the dead,
Luke xx. 37. now that the dead are raised, even Moses shewed:
Mark xii. 26. have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
Mat. xxii. 32. God is not the God of the dead, but of the living.
Luke xx. 38. for all live unto him.
Mark xii. 27. ye therefore do greatly err.
Luke xx. 39. Then certain of the Scribes answering, said, Master, thou hast well said.
40. And after that, they durst not ask him any question at all.
Mat. xxii. 33. And when the multitude heard this, they were astonished at his doctrine.

MATT. xxii. part of ver. 23. ver. 24. part of ver. 25. ver. 26, 27, 28, 29. and part of ver. 30, 31, 32.

23 —came to him the Sadducees, which say that there is no resurrection, and asked him,
24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
25 —seven brethren: and the first—
26 Likewise the second also, and the third, unto the seventh.
27 And last of all the woman died also.
28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
30 For in heaven—
31 —have ye not read that which was spoken unto you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?—

MARK xii. ver. 18. part of ver. 19. ver. 20. and part of ver. 21, 22, 23. 25, 26, 27.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
19 Master, Moses wrote unto us, If a man's brother die—
20 Now there were seven brethren: and the first took a wife, and dying left no seed.
21 And the second took her, and died; neither left he any seed: and the third—
22 And the seven—and left no seed: last of all the woman died also.
23 —of them? for the seven had her—

25 For—neither marry, nor are given in marriage; but are as the angels— Jerusalem.
26 And as touching the dead, that they rise—
27 He is not the God of the dead, but the God of the living:—

LUKE xx. part of ver. 27, 28, 29. 31. ver. 33. part of ver. 34. 37. and 38.

27 Then came to him certain of the Sadducees, which deny that there—
28 —having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
29 There were—took a wife, and died without children.
31 And the third took her; and in like manner the seven also—
33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
34 And Jesus answering said unto them—
37 Now that the dead are raised—at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
38 For he is not a God of the dead, but of the living—

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SECTION XVI.

Christ replies to the Pharisees.

MATT. xxii. 34—40. MARK xii. 28—34.

Mat.xxii.34. But when the Pharisees had heard that he had put the Sadducees to silence, they also were gathered together.
35. Then one of them, which was a lawyer,
Mark xii.28. one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well,
Mat.xxii,35. asked him a question, tempting him, and saying,
36. Master,
Mark xii.28. which is the first commandment of all?
Mat.xxii.36. which is the great commandment in the law?
Mark xii.29. And Jesus answered
Mat.xxii.37. and said unto him,
Mark xii.29. The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:
30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first
Mat.xxii.38. and great commandment.
39. And the second is like unto it,
Mark xii.31. namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
Mat.xxii.40. On these two commandments hang all the law and the prophets.
Mark xii.32. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he:
33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the

Mark xii.33. strength, is more than all whole-burnt offerings and sacrifices. Jerusalem.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

MATT. xxii. ver. 37. and part of ver. 38, 39.

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first—
39 —Thou shalt love thy neighbour as thyself.

MARK xii. part of ver. 28. 30, 31.

28 —and—asked him—
30 —commandment.
31 And the second is like—

◆

SECTION XVII.

Christ inquires of the Pharisees concerning the Messiah.

MATT. xxii. 41. to the end. MARK xii. 35—37.
LUKE xx. 41—44.

Mat.xxii.41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David[12].

Mark xii.35. And Jesus answered, and said

Luke xx.31. unto them,

Mark xii.35. while he taught in the temple, How say the Scribes that Christ is the Son of David?

Mat.xxii.43. He saith unto them, How then doth David, in spirit, call him Lord?

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[12] That the expected Messiah should be the son of David, was a thing well known among the Jews, and universally acknowledged: see John vii. 42. and is a most powerful proof against them, that the Messiah is come. Their families are now so perfectly confounded, that they cannot trace back their genealogies with any degree of certainty: nor have they been capable of ascertaining the different families of their tribes, for more than sixteen hundred years. Why then should the spirit of prophecy assert so often, and in such express terms, that Jesus was to come from the family of David; if he were to make his appearance when the public registers were all demolished? Is it not evident that God designed that the Messiah should come at a time when the public genealogies might be inspected, to prove that it was He who was prophesied of, and that no other was to be expected. The Evangelists, Matthew and Luke, were so fully convinced of the conclusiveness of this proof, that they appealed to the public registers; and thus proved to the Jews, from their own records, that Jesus was born of the family mentioned by the prophets. Nor do we find that a Scribe, Pharisee, or any other, ever attempted to invalidate this proof, though it would have essentially served their cause, could they have done it. But, as this has not been done, we may fairly conclude it was impossible to do it.—Clarke in loc.

Mark xii.36. For David himself said by the Holy Ghost, Jerusalem.
Luke xx.42. in the Book of Psalms,
Mat.xxii.43. saying,
44. The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
Mark xii.37. David therefore himself calleth him Lord;
Mat.xxii.45. If David then call him Lord, how is he his son?
46. And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.
Mark xii.37. And the common people heard him gladly.

MARK xii. part of ver. 36, 37.

36 —The Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool.
37 —and whence is he *then* his son?—

LUKE xx. part of ver. 41, 42. and ver. 43, 44.

41 And he said—How say they that Christ is David's son?
42 And David himself saith—The Lord said unto my Lord, Sit thou on my right hand.
43 Till I make thine enemies thy footstool.
44 David therefore calleth him Lord; how is he then his son?

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SECTION XVIII.

Christ severely reproves the Pharisees.

MATT. xxiii. 1. to the end. MARK xii. 38—40,
LUKE xx. 45. to the end.

Luke xx.45. Then, in the audience of all the people,
Mat.xxiii.1. spake Jesus to the multitude, and to his disciples,
Mark xii.38. And he said unto them in his doctrine,
Mat.xxiii.2. The Scribes and the Pharisees sit in Moses' seat:
3. All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not.
Mark xii.38. Beware of the Scribes,
Mat.xxiii.4. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not touch them with one of their fingers.
5. But all their works they do for to be seen of men: they
Mark xii.38. love to go in long clothing,
Mat.xxiii.5. they make broad their philacteries, and enlarge the borders of their garments,
6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,
7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.
Luke xx.47. Which devour widows' houses, and for a shew
Mark xii.40. for a pretence,
Luke xx.47. make long prayers; the same shall receive greater damnation.

Mat. xxiii. 8. But be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren. Jerusalem.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called Masters: for one is your Master, even Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted.

13. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor!

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

25. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26. Thou blind Pharisee[13], cleanse first that which is within

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[13] Our Lord, no longer under restraint from fear of apprehension, as he was now on the point of offering Himself a willing victim, reproached the Pharisees in the strongest terms, in

Mt.xxiii.26 the cup and platter, that the outside of them may be clean Jerusalem.
27. also.
Woe unto you, Scribes and Pharisees, hypocrites! for
ye are like unto whited sepulchres, which indeed appear
beautiful outward, but are within full of dead men's bones,
28. and of all uncleanness.
Even so ye also outwardly appear righteous unto men,
29. but within ye are full of hypocrisy and iniquity.
Woe unto you, Scribes and Pharisees, hypocrites! be-
cause ye build the tombs of the prophets, and garnish the
30. sepulchres of the righteous,
And say, If we had been in the days of our fathers, we
would not have been partakers with them in the blood of
31. the prophets.
Wherefore ye be witnesses unto yourselves, that ye
32. are the children of them which killed the prophets.
33. Fill ye up then the measure of your fathers.
Ye serpents, ye generation of vipers, how can ye escape
34. the damnation of hell?
Wherefore, behold, I send unto you prophets, and
wise men, and Scribes: and some of them ye shall kill

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the presence of all the people, for their shameful pride and hypocrisy, and for their wilful misapprehension of the spirit and intent of the law of Moses. In this passage he seems particularly to allude to the custom prevalent among the more ostentatious of them, but condemned by others; of covering their head and eyes, lest they should even look upon the wickedness of the world, upon wicked men, or upon any thing which might incite them to evil. In consequence of this practice, they would sometimes strike against a wall, and cover themselves with blood. The Talmudist, who describes it, תלא לשם שמים אלא לרמות בני אדם: eos hoc non fecisse ad gloriam Dei, sed ut homines deciperent. Vides (Schoetgen adds) ergo Judæos *αὐτοκατακρίτους*. et veritatem servatoris etiam inimicorum ipsius testimonio comprobatam (*a*). It must, however, be remembered, that the Pharisees did but disguise the traditional truth received from their ancestors. Archdeacon Blomfield has admirably discussed this subject, with great skill and learning. His conclusions may be expressed in that of Schoetgen.

Quamvis vero Christus Pharisæos tantopere refutat, non tamen existimandum est, ipsum omnes Judæorum doctrinas absolute rejecisse. Credibile quippe est in antiquiore Judæorum Ecclesia circa et post Esræ tempora multa viguisse Veritatis antiquæ ac nondum depravatæ vestigia. Veritatis, inquam, illiusque tum quod ad dogmata, tum quod ad mores spectat consideratæ. Quæcunque ergo cum œconomiâ novâ et perfectione, quam a nobis Christus requirit, conveniebant, illa omnia retinuit. Unde non mirum, multa a Lightfoot et nobis ex Pandectis Judæorum adferri potuisse, quæ cum doctrinâ Salvatoris omnino conveniunt. Fermentum Pharasaicum omnia polluerat. Schoetgen, vol. i. p. 27.

(*a*) Anich, fol. 127. 4. ap Schoetgen, Horæ Hebraicæ, &c. vol. i. p. 205. Archdeacon Blomfield's tract, Knowledge of Jewish Traditions essential to an Interpretation of the New Testament.

Mt.xxiii.34. and crucify; and some of them ye shall scourge in your Jerusalem.
synagogues, and persecute them from city to city.

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you, All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings[14], and ye would not!

38. Behold, your house[15] is left unto you desolate.

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[14] When a Gentile was converted to Judaism, he was said to have come תחת כנפי השכינה, under the wings of the Shechinah. In using this expression, therefore, our Lord again asserted his divinity, and reminded the Jews of the doctrine he had before taught Nicodemus, that the people of Israel themselves were required to enter into his kingdom as new creatures, as proselytes to a new dispensation. See many instances in Schoetgen. Hor. Heb. vol. i. p. 208.

The remark of Dr. Hales on this passage, appears to me to be too refined and hypercritical, and censures unjustly the translation in the authorized version. He observes, "the word in the original is ὄρνις, which is generic; and surely more applicable to that noblest of birds, the eagle and his brood, than to the 'hen and chickens' of the English Bible." And he supposes that our Lord, "as the tutelar God of Israel, alludes to his former comparison, in the divine ode of the parent eagle, training his young brood, after he had brought them on eagles wings to himself, to Mount Sinai(a)." This learned writer, however, has not taken into consideration, that the comparison of the hen and chickens was known from the earliest times to the Jews, and was frequent and familiar among them; and that this humble metaphor was much more suited to the genius and nature of the Christian religion. When the tribes of Israel, under the guidance of the God of their fathers, departed from the wilderness, with the fierceness and fearlessness of youthful and impetuous warriors; when they seized upon their divinely-conquered provinces, and triumphed in the spoil of their enemies, they were as justly, as they were sublimely, compared to the young eagles soaring from their inaccessible heights at the call of their parent, and darting like lightning upon their ignoble prey. The comparison of our Lord is consistent with the nature and design of his more perfect dispensation of reconciliation and love. His disciples, like their Master, were to be meek and lowly in spirit, and they were to be sheltered and nourished under the saving wings of their kind and merciful Protector.

(a) Hales's Analysis of Chronology, vol. ii. part 2.

[15] The ancient Jews were accustomed to call the temple הבית, the House, to shew its great superiority to any other building. They called it likewise domus sanctuarii, בית המקדש, and בית עולמים, domus æterna (a). And this house, or temple, which has now, for near eighteen centuries, continued desolate, in fulfilment of the prophecy in the next verse, shall be again rebuilt, and on the mountains of Israel the tribes shall again plant the

Mt.xxiii.39. For I say unto you, Ye shall not see me henceforth, Jerusalem.
till ye shall say, Blessed is he that cometh in the name of
the Lord.

MARK xii. part of ver. 38. and ver. 39, 40.

38 —which—and love salutations in the market-place,
39 And the chief seats in the synagogues, and the uppermost rooms at feasts;
40 Which devour widows' houses, and—make long prayers: these shall receive greater damnation.

LUKE xx. part of ver. 45. and ver. 46.

45 —he said unto his disciples,
46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

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SECTION XIX.

Christ applauds the Liberality of the poor Widow.

MARK xii. 41. to the end. LUKE xxi. 1—4.

Mark xii.41. And Jesus sat over against the treasury,
Luke xxi. 1. And he looked up,
Mark xii.41. and beheld how the people cast money into the treasury:
and many that were rich cast in much.
42. And there came
Luke xxi. 2. also a certain poor widow,
Mark xii.42. and she threw in two mites[16], which make a farthing.
43. And he called unto him his disciples, and saith unto
them, Verily I say unto you, That this poor widow hath
cast more in, than all they which have cast into the
treasury.
Luke xxi.4. For all these have of their abundance cast in unto the
offerings of God: but she of her penury hath cast in
Mark xii.44. all that she had, even all her living.

MARK xii. part of ver. 44.

44 For all *they* did cast in of their abundance; but she of her want did cast in—

LUKE xxi. part of ver. 1, 2. ver. 3. and part of ver. 4.

1 —and saw the rich men casting their gifts into the treasury.
2 And he saw also—casting in thither two mites.
3 And he said, Of a truth I say unto you, That this poor widow hath cast in more than they all:
4 —all the living that she had.

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olive and the vine, and offer up their praises and thanksgiving in a more glorious temple than that of Solomon. Glorious things shall be spoken of thee, thou city of God.

(a) Schoetgen. Hor. Heb. vol. i. p. 211.

[16] A curious law, which prevailed among the Jews at that time, prohibited *one* mite, as we translate the word λεπτὸν, to be put into the treasury. The poor widow, therefore, in casting *two* mites, her little all, into the treasury, gave the smallest sum permitted by the law. לא יתן אדם פרוטה לארנקי של צדקה:, non ponat homo λεπτὸν in cistam eleemosynarum.—Bava Bathra, fol. x. 2. ap Schoetgen, Hor. Heb. vol. i. p. 250.

SECTION XX.

Christ foretells the Destruction of Jerusalem—the End of the Jewish Dispensation, and of the World[17].

MATT. xxiv. 1—35. MARK xiii. 1—31. LUKE xxi. 5—33.

Mat. xxiv. 1. And Jesus went out, and departed from the temple. **Jerusalem.**
Mark xiii. 1. And as he went out of the temple, one of his disciples

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[17] In the ancient times of the world, when all mankind began to apostatize from the faith of their fathers, it pleased the true God to select the illustrious ancestor of the now scattered sons of Israel, to maintain and perpetuate the true religion. Thus for a long series of ages, the God of Nature demonstrated to the whole world that He was the God of the Church also, by the most stupendous miracles in favour of the chosen family of Abraham. For them the sea was divided, the tides of rivers were stopped, and the waters rose up in heaps. Fountains broke forth in the desert; decay approached not their garments, nor fatigue their limbs. The God of the idolaters stood still in the temple of Heaven, and the moon paused in her course at the voice of a mortal. For them the fire descended from heaven. God himself reigned over them, enthroned in a pillar of fire at night, and a cloud by day. He was their king —He was their deliverer. Whatever were their wanderings or deviations from his institutions; continued miracles, and the spirit of prophecy, demonstrated the perpetual superintendence of a presiding Providence. The records, handed down from their fathers, have been faithfully preserved; and we are there assured that the same power which ordained these wonders for the family of Abraham in the olden times, will never leave them, nor forsake them: "Can a woman forget her sucking child? yea, they may forget, yet will I not forget thee."

Is God unchangeable. Is He a man that He should lie, or the son of man that he should repent? To what condition are his people reduced? Nearly two thousand years have elapsed since their holy city was burnt with fire, and their nation scattered among their insulting Gentile brethren. To the intolerable sufferings of the sons of Israel during this long period, it is not necessary to make further allusion. They are stamped on every page of history. The Jews are still dispersed over every part of the known world. "Among us, but not of us," they wander over the earth, banished from their holy city—from that city which was the joy of the whole earth—the residence of their prophets—the seat of the greatness of their kings—the home, and the capital, as they fondly believed, of their expected Messiah. From the contemplation of the former splendour, and present depression of the house of Israel, I would request the modern Jew, who believes in the truth of those sacred books which have been transmitted to him from his illustrious ancestors, to propose to himself this question, "Whether it is probable that the God of their fathers should thus consign the peculiarly favoured family of Abraham to exile and misery the most intolerable, for so long a space of time, without some adequate cause?" Is it probable that Jerusalem, the holy city, the city of the great king, should be burnt with fire, and be trodden under foot of the Gentiles, and no warning voice be given, either by miracle, or by prophecy? When the Chaldeans polluted the sacred territority, and destroyed the carved work of the first temple, Ezekiel denounced the coming ven-

Mat. xxiv. 1. (his disciples) came to him for to shew him the buildings of the temple ; Jerusalem.

geance; and Jeremiah wept night and day for the transgression of the daughter of his people. When a greater and more lasting punishment was about to be inflicted, was it not to be expected that a prophet should arise among the people of God, to appeal to them, with the stern dignity of Ezekiel, or the tender, yet majestic, eloquence of Jeremiah? The books of the Christian Scriptures alone, solve this difficulty, and assure them that this expectation was not unreasonable. They tell them that the greatest of all prophets appealed to them—the son of David addressed them, but they would none of his reproof—He foretold, in his very last prediction, with sympathizing energy, the fearful destruction that awaited their beloved city, and its unbelieving inhabitants; offering at the same time the means of salvation to the faithful few.

At this time the Jews, through all ranks and classes, were zealous for the law of their fathers, and persecuted to death every one, even of their own nation, who spoke but with indifference of its sanctions. Must not, then, some *unacknowledged* and *proportionate* crime have been committed, which could thus call down the just judgment of the God of their fathers? The Christian Scriptures alone can solve the mystery, and vindicate the unchangeableness of the God of Israel. Here is related the hitherto unrepented and proportionate crime. They rejected their long promised Messiah—they crucified the Lord of life; they nailed him to the cross; they clamoured for his blood. For this their holy city is left unto them desolate; for this they have been for so many centuries the scorn, and outcasts of mankind. The fall of Jerusalem, the miseries of its inhabitants, and the evils that have so long pursued the sons of Israel, have been uniformly regarded as monuments of the truth of Christianity, and the most undeniable and solemn appeal to the Jewish nation. And as this prediction of our Lord is the most remarkable in the New Testament; so also are the destruction it predicts, and the present condition of the Jews, without any exception whatever, the most calamitous, and the most striking, and, on all known principles of action, the most unlooked for, unaccountable events, in history.

Let us now consider the occasion on which the predictions were spoken. When our Saviour pronounced his pathetic lamentation over Jerusalem, he was in the temple, surrounded by the multitude and his own disciples; when he left it, "his disciples came to him for to show him the buildings of the temple, how it was adorned with goodly stones and gifts." They seemed, by this action, to infer that such a magnificent edifice could not be destroyed. But, as our Saviour had prophesied its total ruin and desolation, they were anxious to know more of these things, and, as soon as he had disengaged himself from the multitude, they come unto him privately, as he was sitting on the Mount of Olives; and entreat Him to tell them, when will these things be, and what the sign of thy coming, and τῆς συντελείας τοῦ αἰῶνος) of the end of the world? From this question, it appears evident that the disciples viewed the coming of Christ and the end of the world or age, as events nearly related, and which would indisputably take place together: they had no idea of the dissolution of the Jewish polity, with its attendant miseries, as really signified, or in-

Luke xxi. 5. how it was adorned with goodly stones and gifts, Jerusalem.
Mark xiii.1. and saith unto him, Master, see what manner of stones and what buildings are here!

cluded in, either of those events. They imagined, perhaps, a great and awful change in the physical constitution of the universe, which they probably expected would occur within the term of their own lives; but they could have no conception of what was really meant by the expression which they employed, the coming of Christ. "From their very childhood," says a judicious and penetrating commentator, "they imagined that the temple would stand to the end of time: and this notion was so deeply fixed in their minds, that they regarded it as impossible for the temple to be overthrown, while the structure of the universe remained. As soon therefore as Christ told them that the temple would be destroyed, their thoughts instantly ran to the consummation of all things. Thus they connect with the destruction of the temple, as things inseparable, the coming of Christ and the end of the world." Rosenmüller observes on this passage, "it is certain that the phrase ἡ συντέλεια τοῦ αἰῶνος, is understood in the New Testament (Matt. xiii. 39, 40. 49. xxviii. 20.) of the end of the world. The disciples spoke according to the opinions of their countrymen, and believed that the end of this world, and the beginning of a new one, would follow immediately upon the destruction of the temple(*b*)."

The coming of Christ, and the end of the world, being therefore only different expressions to denote the same period as the destruction of Jerusalem, the purport of the disciples question plainly is, When shall the destruction of Jerusalem be—and what shall be the signs of it? The latter part of the question is the first answered, and our Saviour foretells, in the clearest manner, the *signs* of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the *time* of his coming. History is the only certain interpreter of prophecy, and by a comparison of the two, we shall see with what stupendous accuracy the latter has been accomplished. Our blessed Saviour foretells, as the *first* sign of his coming, that there should be false prophets, (Matt. xxiv. 4, 5.) adding (Luke xxi. 8.) the time draweth near; and we find, in a very short time after, this prophecy began to be realized. Very soon after our Lord's decease, Simon Magus appeared, and bewitched the people of Samaria, &c. (Acts viii. 9, 10.) See also Acts xxi. 38.

Of the same stamp and character was also Dositheus, the Samaritan, who pretended that he was the Christ foretold by Moses.

About twelve years after the death of our Lord, when Cuspius Fadus was procurator of Judea, arose an impostor of the name of Theudas, who said he was a prophet, and persuaded a great multitude to follow him with their best effects to the river Jordan, which he promised to divide for their passage; and saying these things, says Josephus, he deceived many: almost the very words of our Lord.

A few years afterwards, under the reign of Nero, while Felix was procurator of Judea, impostors of this stamp were so frequent, that some were taken and killed almost every day. Jos. Ant. b. xx. c. 4. and 7. It was a just judgment for God to deliver up that people into the hands of *false* Christs, who had so wilfully rejected the *true* one.

The next signs given by our Lord, are, Wars and rumours

Mark xiii. 2. And Jesus answering, said unto them, Seest thou these great buildings? Jerusalem.

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of wars, &c. These may be seen in Josephus, (b. xviii. c. 9. War. b. xi. c. 10.) especially as to the rumours of wars, when Caligula ordered his statue to be set up in the temple of God, which the Jews having refused, had every reason to expect a war with the Romans; and were in such consternation on the occasion, that they even neglected to till the ground: but their fears were soon dissipated by the timely death of that emperor.

"Nation shall rise against nation." This portended greater disturbances than those which took place under Caligula, in the latter times of Claudius, and in the reign of Nero. It foretold the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at Cesarea, where the Jews and Syrians contended about the right of the city, which ended in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation being exasperated at this, flew to arms, and burnt and plundered the neighbouring cities and villages of the Syrians, making an immense slaughter of the people. The Syrians, in return, destroyed not a less number of the Jews. At Scythopolis they murdered upwards of 13,000; at Ascalon they killed 2500; at Ptolemais they slew 2000, and made many prisoners. The Tyrians also put many Jews to death, and imprisoned more: the people of Gadara did likewise, and all the other cities of Syria in proportion, as they hated or feared the Jews. At Alexandria the Jews and Heathens fought, and 50,000 of the former were slain. The people of Damascus conspired against the Jews of that city, and assaulting them unarmed, killed 10,000 of them.

"Kingdom against kingdom." This portended the open wars of different tetrarchies and provinces against each other. That of Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast of Jerusalem, while Cumanus was procurator. That of the whole nation of Jews against the Romans and Agrippa, and other allies of the Roman empire; which began when Gessius Florus was procurator; and that of the civil war in Italy, while Otho and Vitellius were contending for the empire. It is worthy of remark, that the Jews themselves say, "In the time of the Messiah, wars shall be stirred up in the world; nation shall rise against nation, and city against city." Sohar Kadash. Again, Rab. Eleasar, the son of Abina, said, "When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah." Berashith Rabba, sect. 42.

"There shall be famines and pestilences, and earthquakes in divers places." And we find a famine foretold by Agabus, (Acts xi. 28.) which is mentioned by Suetonius, Tacitus, and Eusebius, which came to pass in the days of Claudius Cesar; and was so severe at Jerusalem, that Jospephus says, (Ant. b. xx. c. 2.) many died for lack of food. Pestilences are the usual attendants of famines; as the scarcity and badness of provisions generally produce epidemic disorders. There were several earthquakes likewise in those times to which our Lord refers; particularly one at Crete, in the reign of Claudius; one at Smyrna, Miletus, Chios, and Samos. See Grotius; one at Rome, mentioned by Tacitus; and one at Laodicea, in the reign of Nero, in which the city was overthrown, as were likewise Hierapolis and Colosse. See Tacit. Annal. lib. xii. and lib. xiv. one; at Campania, mentioned by Seneca; and one at Rome, in the reign of Galba, mentioned by Suetonius, in the

Mat. xxiv.2. See ye not all these things?
Luke xxi. 6. As for these things which ye behold,

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life of that emperor. Add to all these a dreadful one in Judea, mentioned by Josephus, (War, b. iv. c. 4.) accompanied by a dreadful tempest, violent winds, vehement showers, and continual lightnings and thunders; which led many to believe that these things portended some uncommon calamity.

"That there shall be fearful sights and great signs from heaven," (chap. xxi. 11.) Josephus, in his preface to the Jewish war mentions that a star hung over the city like a sword; and a comet continued a whole year. The people being assembled at the feast of unleavened bread, at the ninth hour of the night, a great light shone about the altar and the temple, and this continued for half an hour. The eastern gate of the temple, which was of solid brass, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! Before sunsetting there was seen, over all the country, chariots and armies fighting in the clouds, and besieging cities. At the feast of Pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice as of a multitude, saying, "Let us depart hence." What Josephus reckons one of the most terrible signs of all was; that one Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night: "A voice from the East, a voice from the West! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegroom and the bride! and a voice against all the people!" Though the magistrates endeavoured, by stripes and tortures, to interrogate him, they could obtain no answer but the mournful cry of, "Woe, woe to Jerusalem!" and this he continued to do for several years together, going about the walls, and crying with a loud voice, "Woe, woe to the city, and to the people, and to the temple!" and, as he added, "Woe, woe to myself," a stone from some sling or engine struck him dead on the spot!

These were indeed fearful signs and wonders; and there is not a more credible historian than the one who relates them, who appeals to the testimony of those who saw and heard them. But an additional evidence is given to his relation by the Roman historian Tacitus, who presents us with a summary account of the same occurrences; and as "the testimonies of Josephus and Tacitus confirm the predictions of Christ, so the predictions of Christ confirm the wonders recorded by these historians (*c*)." But these were only the beginnings of sorrows, (Matt. xxiv. 8.) and from the calamities of the nation in general, Christ passes to those of the Christians in particular, (xxiv. 9. Mark xiii. 9, 11. Luke xxi. 13, 14. 15.) We need look no further than the Acts of the Apostles for a melancholy proof of the truth of their predictions. But although the followers of Christ's religion were persecuted beyond measure, it is a remarkable fact, and a signal act of Divine Providence, that none of the Christians perished in the destruction of Jerusalem. So literally was that assertion fulfilled, "There shall not an hair of your head perish." And, notwithstanding the persecutions and calamities of the Christians, it was prophesied, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." And accordingly we find, from the writers of the history of the

Church, that before the destruction of Jerusalem the Gospel was not only preached in the Lesser Asia, and Greece, and Italy, but as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, and as far westward as Spain and Britain. Agreeably to this, Eusebius (*d*) informs us, that the Apostles preached the Gospel in all the world, and some of them (probably either St. Simon or St. Paul,) passed beyond the ocean to the Britannic Isles. Theodoret likewise affirms, that the Apostles had induced every nation and kind of men to embrace the Gospel, among whom he reckons particularly the Britons; and St. Paul himself declares, the Gospel "is come into all the world, and preached to every creature under heaven;" and (in Rom. x. 18.) he elegantly applies to the lights of the Church these words of the Psalmist, "Their sound went into all the earth, and their words unto the ends of the world." And all this was fulfilled to convince every nation of the crying sin of the Jews, in crucifying the Lord of glory, and of the justice of God's judgment upon them. And then came the end, the time of the destruction of Jerusalem, and of the Jewish polity, when the abomination of desolation stood in the holy place. The verses (15 and 16 of Matt. xxiv.) are explained by the parallel passage in Luke xxi. 20, 21. The Roman army, is the desolation of abomination spoken of by Daniel the prophet, chap. ix. and xi. and it is so called, from its ensigns and images, which were abominations to the Jews; and Josephus informs (*e*) us, that after the city was taken the Romans brought these ensigns into the temple, placed them over against the eastern gate, and there sacrificed to them.

"Then let them which be in Judea flee into the mountains." This counsel was remembered, and wisely followed by the Christians afterwards. And we find it accordingly most providentially ordered, that Jerusalem should be encompassed with armies, and yet that the Christians should have favourable opportunities of making their escape. Josephus (sect. iv. p. 1102. edit. Hudson) tells us that Cestius Gallus, in the 12th year of Nero, if "he had been inclined to break through the walls of the city by force, he instantly would have taken it, and put an end to the war;" but, contrary to the expectation of all, and without any just cause, he departed. Vespasian was deputed in his place, as governor of Syria, and to carry on the wars against the Jews; and when he had subdued all the country, and was preparing to besiege Jerusalem, the death of Nero, and soon afterwards that of Galba, compelled him, from the disturbances and civil wars that ensued in his own country, to defer for some time his plan of operations against Jerusalem. These *apparently* incidental delays enabled the Christians to provide for their safety; and Eusebius and Epiphanius inform us, that all who believed in Christ left Jerusalem, and fled to Perea, and other places beyond the river Jordan. Josephus also remarks, after the retreat of Cestius Gallus, "Many of the illustrious Jews departed from the city, as from a sinking ship." After this period, when Vespasian was confirmed in the empire, Titus surrounded the city with a wall, thirty-nine furlongs in dimensions, strengthened with thirteen forts, so that, Josephus says, "with all means of escaping, all hope of safety was cut off from the Jews." So marvellously did our blessed Saviour ensure, by his prophecy, deliverance to those who believed on him, and had faith in his promises: and so always "The Lord knoweth how to deliver the godly out of temptations," 2 Pet. ii. 9. The houses of the Jews, as well as those of the Greeks and Romans, were flat upon the top, forming continued terraces from one end of the city to the other, which generally terminated at the gates. Our Saviour makes use of the expressions in Mark xiii. 15. and Matt. xxiv. 18. to signify that the departure of the Christians must be as sudden and hasty as Lot's from the destruction of Sodom.

"For then shall be great tribulation." No history can furnish us with a parallel to the calamities and miseries of the Jews: Rapine, Murder, Famine, and Pestilence within; Fire and sword, and all the horrors of war without. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus, without weeping also. St. Luke, chap. xxi. 22. calls these the days of vengeance, that all things which were written might be fulfilled. These were the days in which all the calamities predicted by Moses, Joel, Daniel, and other prophets, as well as those foretold by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. These were the days of vengeance in another sense, as if God's judgments had certain periods and revolutions; for it is remarkable, that the temple was burnt by the Romans on the same month, and on the same day of the month, on which it had been burned by the Babylonians. See Josephus, War, b. vi. c. 4. Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places, War, b. vi. c. 9.; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been entirely extirpated: but, for the sake of the elect, (the Jews,) that they might not be entirely destroyed, and, for the Christians particularly, the days were shortened.

Josephus relates, that the Jews themselves first set fire to the porticos of the temple, and then the Romans; when one of the soldiers, neither waiting for the word of command, nor fearing to perpetuate such an action, but hurried on by a divine impulse, threw a burning brand in at the golden window, and thereby set fire to the buildings of the temple itself. But Titus was still for preserving the holy place, but the anger and hatred of his soldiers against the Jews overcame their reverence for their general; a soldier in the dark set fire to the doors, and thus, as Josephus says, "the temple was burnt, contrary to the will of Cesar." The Romans burnt the extremest parts of the city, and dug up the foundations of the walls, reserving only three towers, and a part of the wall, as a memorial of their own valour, and for the better encampment of the soldiers. Afterwards, we read in the Jewish Talmud, and in Maimonides, that Terentius Rufus, who was left to command the army, did with a ploughshare tear up the foundation of the temple; thereby signally fulfilling the prophecy of Micah iii. 12. Eusebius too, affirms, that it was ploughed up by the Romans, and that he saw it lying in ruins. So literally were our Saviour's words accomplished in the ruin, and desolation of the city and of the temple. Josephus further asserts, that there was no part of Judea which did not partake of the calamities of the capital city. The Romans pursued, and took, and slew the Jews every where, fulfilling again that prediction, Wheresoever the carcase is (the Jewish nation, morally and judicially dead,) there will the eagles (the Romans, whose ensign was an eagle) be gathered together.

Jerusalem also, according to the prediction of our Lord, was to be trodden down by the Gentiles. Accordingly it has never

Mat. xxiv. 2. there shall not be left here one stone upon another that shall not be thrown down. Jerusalem.

Mark xiii. 3. And as he sat upon the mount of Olives over against the temple,

Mat. xxiv. 3. the disciples,

Mark xiii. 3. Peter, and James, and John, and Andrew,

Mat. xxiv. 3. came unto him privately,

Mark xiii. 3. asked him privately,

Luke xxi. 7. And they asked him, saying, Master, but

Mat. xxiv. 3. Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Mark xiii. 4. when all these things shall be fulfilled?

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since been in the possession of the Jews. It was first in subjection to the Saracens, afterwards to the Romans, then to the Franks, after to the Mamalukes, and now to the Turks. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved, as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion (*f*).

We have hitherto considered this passage as relating to the destruction of Jerusalem only, which was its primary application; but, like every other prophecy, it had its literal and typical signification. Our Saviour loses sight, as it were, of his former subject, in the contemplation of the end of the world, and the general judgment. "It appears," says Bishop Newton, "next to impossible, that any man should duly consider these prophecies, and their exact completion, and, if he is a believer, not be confirmed in his faith, or if he is an infidel, not be converted." As soon as the Gospel is preached to every creature now under heaven, and the fulness of the Gentiles be accomplished, then shall the Son of Man come in the clouds of heaven, to take vengeance on his enemies; and with great power and glory bring deliverance, as in the days of the destruction of Jerusalem, to those who believe in Him, and trust in his promises for salvation and mercy (*g*).

(*a*) Dr. P. Smith's Scripture Testimony, vol. ii. p. 205, &c. &c. (*b*) Discipuli communi Judeorum occupati errore arbitrabantur, Messiam præsentem Gentium victorem extiturum, atque triumphorum suorum celebritate universum, qua patet, orbem esse, impleturum; porro ex ejus victoriis profundissimam pacem regni ejus esse extituram, in qua felicissima futura esset eorum, qui in partes regni ejus venirent, apostolorum et discipulorum conditio; tum denique unam veram religionem, sublato omni dissensu, idololatria et falsâ prophetiâ submotâ, orbem terrarum esse occupaturum. Hanc vero παρυσίαν illustratura esse signa quædam luculenta, vel extraordinarios quosdam eventus, quibus adesse jam eum ad regnum ejusmodi capessendum constet, recepta tum fuit, et hodie ad huc est Judæorum opinio, &c.—Rosenmuller Scholia. in Matt. vol. i. p. 469-70. Rosenmuller refers in this last sentence to the custom said to be observed among the Jews of opening their windows in a thunder storm, in expectation of their Messiah. (*c*) Jortin. (*d*) Demonst. Evang. lib. iii. cap. 5. sect. 112. edit. Paris, 1628. and Theodor. serm. ix. tom. iv. p. 610. edit. Paris, 1642. ap Jortin. (*e*) Antiq. lib. xviii. cap. 6. sect. 3. ed. Hudson. (*f*) Bishop Newton on the Prophecies. (*g*) For a further comparison of this great prophecy, and its primary fulfilment, see Archbishop Newcome's Life of Christ, who endeavours to explain away many of the prodigies related by Josephus.—Jortin's Ecclesiastical History.—Mr. Gisborne's work lately published.—Bishop Horsley's Sermons, on the application of the Prophecy to the end of the world.—The various Commentators; and Dr. Adam Clarke's notes to the chapters in St. Matthew.—Dr. Hales on the four Hypotheses of the various Interpreters of these Prophecies.—Analysis, vol. ii. part 2. p. 1270.

Mark xiii.5. And Jesus answering them, began to say
Mat. xxiv.4. unto them, Take heed that no man deceive you.
5. For many shall come in my name, saying, I am Christ, and shall deceive many.
Luke xxi. 8. and the time draweth nigh; go ye not therefore after them.
Mat. xxiv.6. And ye shall hear of wars and rumours of wars:
Luke xxi. 9. But when ye shall hear of wars,
Mark xiii.6. and rumours of wars,
Luke xxi.9. and commotions, be not terrified:
Mat. xxiv.6. see that ye be not troubled, for all these things
Mark xiii.7. must needs
Luke xxi. 9. first come to pass,
Mark xiii.7. but the end shall not be yet.
Lu. xxi. 10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom,
11. And great earthquakes shall be in divers places;
Mat. xxiv.7. and there shall be famines and pestilences,
Mark xiii.8. and troubles,
Lu. xxi. 11. and fearful sights, and great signs shall there be from heaven.
Mat. xxiv.8. All these are the beginning of sorrows.
Mark xiii.9. But take heed to yourselves: for
Lu. xxi. 12. before all these, they shall lay their hands on you, and persecute you, delivering you up
Mark xiii.9. they shall deliver you up to the councils,
Lu. xxi. 12. to the synagogues,
Mark xiii.9. (and in the synagogues ye shall be beaten:)
Lu. xxi. 12. and into prisons,
Mat. xxiv.9. to be afflicted,
Mark xiii.9. and ye shall he brought before rulers and kings for my sake, for a testimony
Lu. xxi. 12. for my name's sake.
13. And it shall turn to you for a testimony
Mark xiii.9. against them.
10. And the Gospel must first be published among all nations.
11. But when they shall lead you, and deliver you up, take no thought beforehand, what ye shall speak, neither do ye premeditate:
Lu. xxi. 14. Settle it therefore in your hearts, not to meditate before what ye shall answer:
Mar. xiii. 11. but whatsoever shall be given you in that hour, that speak ye:
Lu. xxi. 15. For I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay or resist:
Mar. xiii. 11. for it is not ye that speak, but the Holy Ghost.
12. Now the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death.
Lu. xxi. 16. And ye shall be betrayed both by parents, and bre-

thren, and kinsfolks, and friends; and some of you shall they cause to be put to death; Jerusalem.

Mat.xxiv.9. and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

Lu. xxi. 18. But there shall not an hair of your head perish.

19. In your patience possess ye your souls.

Mt.xxiv.11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

Mar.xiii.14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not,

Mt.xxiv.15. in the holy place, (whoso readeth, let him understand.)

Lu. xxi. 20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Mar. xiii.15. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

Mt.xxiv.18. Neither let him which is in the field return back to take his clothes.

Lu. xxi. 22. For these be the days of vengeance, that all things which are written may be fulfilled.

23. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled.

Mt.xxiv.20. But pray ye that your flight be not in the winter, neither on the sabbath day:

Mar. xiii.19. For in those days

Mt.xxiv.21. shall be great tribulation,

Mar.xiii.19. shall be affliction, such as was not from the beginning of the creation

Mt.xxiv.21. of the world

Mar.xiii.19. which God created unto this time, neither shall be

Mt.xxiv.21. no, nor ever shall be.

Mar.xiii.20. And except that the Lord had shortened those days,

Mt.xxiv.22. there should no flesh be saved:

Mar. xiii. 20. but for the elect's sake, whom he hath chosen, he hath shortened the days. Jerusalem.

21. And then if any man shall say unto you, Lo here is Christ; or, lo, he is there; believe him not:

Mt. xxiv. 24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall seduce the very elect.

Mar. xiii. 23. But take ye heed: behold I have foretold you all things.

Mt. xxiv. 26. Wherefore, if they shall say unto you, Behold he is in the desert, go not forth; behold, he is in the secret chambers; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be.

28. For where the carcase is, there will the eagles be gathered together.

Mar. xiii. 24. But
Mt. xxiv. 29. Immediately after the tribulation of those days
Lu. xxi. 25. there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for
Mar. xiii. 24. the sun shall be darkened, and the moon shall not give her light,
Mt. xxiv. 29. and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn,

Mar. xiii. 26. And then they shall see the Son of man
Mt. xxiv. 30. coming in the clouds of heaven, with power and great glory.

Mar. xiii. 27. And then shall he send his angels,
Mt. xxiv. 31. with a great sound of a trumpet, and they shall gather together his elect from the four winds,
Mar. xiii. 27. from the uttermost part of the earth, to the uttermost part of heaven,
Mt. xxiv. 31. from the one end of heaven to the other.

Lu. xxi. 28. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

29. And he spake unto them a parable,

Mt. xxiv. 32. Now learn a parable of the fig tree:
Lu. xxi. 29. Behold the fig tree, and all the trees;
Mar. xiii. 29. When her branch is yet tender, and putteth forth leaves,

Lu. xxi. 30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand,

31. So likewise ye,
Mt. xxiv. 33. when ye shall see all these things
Mar. xiii. 29. come to pass,

Lu. xxi. 31. know ye that the kingdom of God is nigh at hand, Jerusalem.
Mar. xiii. 29. even at the doors.
30. Verily I say unto you, that this generation shall not pass,
Lu. xxi. 32. away,
Mt. xxiv. 34. till all these things be fulfilled.
35. Heaven and earth shall pass away, but my words shall not pass away.

MATT. xxiv. part of ver 2, 3, 4. 7. 9. 15. ver. 16, 17. 19. part of ver. 21, 22. ver. 23. 25. and part of ver. 29. 31, 32, 33, 34.

2 And Jesus said unto them—

3 And as he sat upon the Mount of Olives—saying, Tell us, when shall these things be—

4 And Jesus answered and said—must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom—and earthquakes in divers places.

9 Then shall they deliver you up—and shall kill you—

15 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet—

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

19 And woe unto them that are with child, and to them that give suck, in those days!

21 For then—such as was not since the beginning—to this time—

22 And except those days should be shortened—but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

25 Behold, I have told you before.

29 —shall the sun be darkened, and the moon shall not give her light—

31 And he shall send his angels—

32 —When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye—

34 Verily I say unto you, This generation shall not pass, till—

MARK xiii. part of ver. 2. 4. ver. 6. part of ver. 7, 8, 9. ver. 10, 11. part of ver. 12. ver. 13. part of ver. 14. ver. 16, 17, 18. 22. part of ver. 24. ver. 25. part of ver. 26, 27, 28, 29, 30. and ver. 31.

2 —there shall not be left one stone upon another, that shall not be thrown down.

4 Tell us, when shall these things be? and what *shall be* the sign—Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars—be ye not troubled: *for such things*—be—

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines—these *are* the beginnings of sorrows.

9 —and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the

father the son; and children shall rise up against *their* parents, and shall cause them to— Jerusalem.

13 And ye shall be hated of all *men* for my Name's sake: but he that shall endure unto the end, the same shall be saved.

14 —(let him that readeth understand,) then let them that be in Judea flee to the mountains:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck, in those days!

18 And pray ye that your flight be not in the winter.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

24 —in those days, after that tribulation—

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 —coming in the clouds, with great power and glory.

27 —and shall gather together his elect from the four winds—

28 Now learn a parable of the fig-tree—ye know that summer is near:

29 So ye in like manner, when ye shall see these things—know that it is nigh—

30 —till all these things be done.

31 Heaven and earth shall pass away; but my words shall not pass away.

LUKE xxi. part of ver. 5, 6, 7, 8, 9. 11, 12, 17. 26. ver. 27. part of ver. 31, 32. and ver. 33.

5 And as some spake of the temple—

6 —there shall not be left one stone upon another, that shall not be thrown down.

7 —when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*—

9 —for these things must first come to pass; but the end is not by and by.

11 —and famines and pestilences—

12 —being brought before kings and rulers—

17 —And ye shall be hated of all men for my name's sake.

26 —the powers of the heavens shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

31 —when ye see these things come to pass—

32 Verily I say unto you, This generation shall not pass—till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

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SECTION XXI.

Christ compares the suddenness of his Second Advent, to the coming of the Deluge.

MATT. xxiv. 36. to the end. MARK xiii. 32. to the end. LUKE xxi. 34—36.

Mar. xiii. 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;

Mt. xxiv. 36. but my Father only[18].

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[18] Even upon the Unitarian hypothesis, our Lord was the

Mt. xxiv. 37. But as the days of Noe were, so shall also the coming of the Son of man be. Jerusalem.

38. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field: the one shall be taken, and the other left.

41. Two women shall be grinding at the mill, the one shall be taken, and the other left.

Mar. xiii. 33. Take ye heed, watch and pray: for ye know not when the time is.

Mt. xxiv. 42. Watch, therefore: for ye know not what hour your Lord doth come.

43. But know this, that if the good man of the house had known in what watch the thief would have come[19], he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, that he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming;

49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

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greatest of Prophets: and as Daniel had been able to fix the time of the first advent, it must naturally excite surprise, that the Messiah did not know the time of his own second advent. The best mode of resolving the difficulty appears to me to be that, which makes *οἶδεν* equivalent to the causative of ידע; in which case the verse may be thus rendered—"But the hour of the second advent, neither man, nor angels, nor I the Messiah, have made known to the world: my Father only shall reveal it, by the suddenness of that day of judgment, in which He has appointed the Son, to manifest himself in the glory of the Father."

[19] In this and the two following parables, our Saviour insists upon his unexpected and sudden judgment. It is here described as a thief ready to break into the house, if not constantly guarded. This comparison is frequent—Luke xii. 39. 2 Pet. iii. 10. Rev. iii. 3. and xvi. 15. As these parables were at the time exclusively addressed to the disciples, they must be supposed to refer primarily to their ministry. They are however equally applicable to all Christians—"What I say unto you I say unto all. Watch."—Mark xiii. 35—37. Luke xii. 41.

Mt.xxiv.51. And shall cut him asunder, and appoint him a portion with the hypocrites: there shall be weeping and gnashing of teeth. Jerusalem.

Mar.xiii.34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye, therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

Lu. xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

SECTION XXII.

The Parable of the Wise and Foolish Virgins.

MATT. XXV. 1—13.

Mat. xxv. 1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

SECTION XXIII.

Parable of the Servants and the Talents.

MATT. XXV. 14—30.

Mat.xxv.14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. Jerusalem.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

25. And I was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Mat.xxv.30. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. Jerusalem.

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SECTION XXIV.

Christ declares the Proceedings at the Day of Judgment.

MATT. XXV. 31. to the end.

Mat.xxv.31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world[20]:

35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

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[20] This is one of the passages on which many excellent men have endeavoured to establish the doctrine of a personal election to eternal life. Whereas the expression is a mere Hebraism. The Jews believed that there was a temple in heaven prepared for their nation before the foundation of the world; and in allusion to this received opinion this expression is here used, ἡτοιμασμένην, Heb. מתוקן—Tanchuma, fol. 61. 4. Templum superius, sc. cœleste, :שהוא מתוקן עד שלא השלם, quod præparatum est, antequam mundus crearetur. The whole parable abounds with Hebraisms.—Schoetgen, Hor. Heb. vol. i. p. 219.

Mat.xxv.44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Jerusalem.

45. Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment; but the righteous into life eternal.

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SECTION XXV.

Christ retires from the City to the Mount of Olives.

LUKE xxi. 37, 38.

Lu. xxi. 37. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38. And all the people came early in the morning to him in the temple, for to hear him.

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SECTION XXVI.

Wednesday, second Day before the Crucifixion—Christ foretells his approaching Death.

MATT. xxvi. 1, 2. MARK xiv. 1.

Mark xiv. 1. After two days was the feast of the Passover, and of unleavened bread.

Mat.xxvi.1. And it came to pass when Jesus had finished all these sayings, he said unto his disciples,

2. Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

SECTION XXVII.

The Rulers consult how they may take Christ.

MATT. xxvi. 3—5. MARK xiv. part of 1. and ver. 2.
LUKE xxii. 1, 2.

Lu. xxii. 1. Now the feast of unleavened bread drew nigh, which is called the Passover.

Mat.xxvi.3. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas,

4. And consulted

Mark xiv.1. [and] sought how they might take

Mat.xxvi.4. Jesus by subtilty,

Mark xiv.2. by craft, and put him to death.

5. But they said, Not on the feast day, lest there be an uproar

Mat.xxvi.5. among the people:

Lu. xxii. 2. for they feared the people[21]. Jerusalem.

MATT. xxvi. part of ver. 4, 5.

4 —that they might take—and kill him.

5 But they said, Not on the feast day, lest there be an uproar—

MARK xiv. part of ver. 1, 2.

1 and the Chief Priests and the Scribes—him—

2 —of the people.

LUKE xxii. part of ver. 2.

2 And the Chief Priests and Scribes sought how they might kill him.

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SECTION XXVIII.

Judas agrees with the Chief Priests to betray Christ[22].

MATT. xxvi. 14—16. MARK xiv. 10, 11. LUKE xxii. 3—6.

Lu. xxii. 3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

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[21] The Jews in this instance feared the people, and therefore delivered our Lord to the Roman Governor, whose power and authority would prevent the possibility of a rescue. Such is the opinion of Schoetgen, who quotes Sanhedrim, fol. 89. 1. Hor. Heb. vol. i. p. 225.

[22] The question concerning the unction at Bethany has been already discussed. I have placed the account of Judas going to the Chief Priests to betray Christ in this section, on the authority of Michaelis and Doddridge, who suppose that several days elapsed between the unction at Bethany, and Judas' betrayal. Bishop Marsh, on the contrary, supposes that the assembling of the Chief Priests, the unction at Bethany, and the betrayal by Judas, were simultaneous, or more properly continuous actions.

That the rebuke, he observes, which Judas Iscariot received from Christ at the unction in Bethany, determined him in his resolution to betray his Master, that Christ's rebuke, therefore, and Judas's revenge, were cause and effect, and that the account of the one is very properly joined by St. Matthew (and also by St. Mark,) to the account of the other, I readily admit with Michaelis, in opposition to Dr. Priestley, who says, in his observations on the Harmony of the Evangelists, p. 100. that the verses of Matt. xxvi. 6—13. which contain an account of the unction, 'stand very awkwardly in their present situation.' But I cannot agree with him in the opinion that several days elapsed between the unction at Bethany, and Judas going to the assembly of the Chief Priests with an offer to betray Christ; and consequently that the account of the unction at Bethany belongs to Matt. xxi. according to the order of time. For whoever reads in connection Matt. xxvi. 1—11. must perceive that these three facts—1st, Assembling the Chief Priests and Elders at the house of Caiaphas: 2ndly, The unction of Christ at Bethany: and 3dly, Judas's departure from Bethany, to go to the assembly of the Chief Priests, are represented by the Evangelists as facts immediately connected one with another; and not as facts which were separated from each other by the intervention of all those transactions, which had been recorded in several preceding chapters. St. Matthew having mentioned in ver. 2. that "after two days was the passover," immediately adds, in ver. 3. τότε συνήχθησαν οἱ ἀρχιερεῖς, κ. τ. λ. And St. Mark says,

Lu. xxii. 4. And he went his way, Jerusalem.
Mark xiv. 10. unto the chief priests, to betray him unto them.

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ver. 1. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτȣν οἱ ἀρχιερεῖς κ. τ. λ. Both St. Matthew and St. Mark, therefore, represent the assembly of the Chief Priests as held on the third day before the passover; and though Michaelis will not allow any determinate meaning to *τότε* in St. Matthew's account, we cannot explain away what is said by St. Mark. St. Matthew then proceeds in ver. 6. *τȣ͂ δὲ Ἰησόυ γενομένȣ ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τȣ λεπρᾶ, κ. τ. λ.* And St. Mark, ver. 3. *καὶ ὄντος αὐτȣ͂ ἐν Βηθανία ἐν τῇ οἰκία Σίμωνος, τοῦ λεπροῦ κ. τ. λ.* They then relate the unction with Christ's conversation on it, which being ended, St. Matthew continues in ver. 14. *Τότε πορευθεὶς εἷς τῶν δώδεκα ὁ λεγόμενος Ἰȣ́δας Ἰσκαριώτης πρός τȣ̀ς ἀρχιερεῖς, εἶπε κ. τ. λ.* And in St. Mark, in ver 10, *καὶ ὁ Ἰȣ́δας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα ἀπῆλθε πρὸς τȣ̀ς ἀρχιερεῖς κ. τ. λ.* Then again it is evident that both St. Matthew and St. Mark represent Judas as going immediately from the unction of Bethany (a village not more than two miles from Jerusalem,) to the assembly of the Chief Priests and Elders, which was held during the unction, and which did not break up before the arrival of Judas.—Michaelis, vol. iii. part iv. p. 24.

In reply to this argument, I would suggest the total absence of proof from the words of St. Matthew, that the Evangelist intended, as the Bishop supposes, to represent these events as continuous. Three circumstances are recorded—the meeting of the priests, the unction, and the betrayal; and the point in dispute must be decided by the meaning of the words which are thought to connect them as three several events which took place at the same time. The two first verses of Matt. xxvi. ought to have concluded the preceding chapter. The expression which ends ver. 2. is the sentence which completed our Saviour's predictions concerning Jerusalem, and the illustrative parables which followed them. From narrating the discourse of our Lord, the Evangelist proceeds to his actions, using the word *τότε*, a word of very indefinite signification, which may not improperly be translated, "about that time." He relates the fact, that about the time when our Lord finished his predictions, the Chief Priests *συνήχθησαν* were assembled together. He then somewhat abruptly proceeds to give an account of the cause of our Saviour's betrayal by Judas to this assembly of the Priests, which he imputes to our Lord's reproof of his Apostles' disguised covetousness. In ver. 14, the Evangelist introduces the effect of this reproof by the same word *τότε*; and it seems intended to imply, not that Judas went that moment to the Priests, but that he went about that time, or as soon as possible, to the council of the Chief Priests; and by introducing the consequence of our Lord's reproof thus abruptly, St. Matthew seems to hint that the assembly of Priests, to whom Judas applied, was now sitting at the very time when our Lord had finished his predictions. Bishop Barrington apud Bowyer, would insert Matt. xxvi. 6—13. as a parenthesis.

But Bishop Marsh observes, with reference to the argument from the word *τότε*, that even if this be insufficient to prove that Michaelis is mistaken, yet we cannot explain away what is said by St. Mark—*ἦν δὲ τὸ πάσχα, καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας*, &c. &c. who, as well as St. Matthew, represents the assembly of Priests as meeting three days before the Passover. In reply to which it may be answered, that it is acknowledged a meeting of

Lu. xxii. 4. and communed with the chief priests and captains, how he might betray him unto them. Jerusalem.

Mt.xxvi.15. And said unto them, What will ye give me, and I will deliver him unto you?

Markxiv.11. And when they heard it, they were glad, and promised to give him money.

Mt.xxvi.15. And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

Markxiv.11. And he sought how he might conveniently betray him.

Lu. xxii. 6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

MATT. xxvi. ver. 14.

14 Then one of the twelve, called Judas Iscariot, went unto the Chief Priests.

MARK xiv. 10.

10 And Judas Iscariot, one of the twelve, went—

LUKE xxii, ver. 5.

5 And they were glad, and covenanted to give him money.

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SECTION XXIX.

Thursday—The Day before the Crucifixion. Christ directs two of his Disciples to prepare the Passover.

MATT. XXVI. 17—19. MARK xiv. 12—16. LUKE xxii. 7—13.

Markxiv.12. And the first day of unleavened bread, when they killed the Passover, his disciples

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the Priests was then held, but the question is whether the unction took place at that time; and here we are again brought to the word *τότε*, Matt. xxvi. 14. and to an expression in St. Mark xiv. 13. which does not even allude to the exact period at which the betrayal took place. 'Ιοῦδας——*ἀπῆλθε πρὸς τοὺς* 'Αρχιερεῖς, &c. The Evangelist appears to relate the reproval at Bethany as the cause of the treason of Judas, without referring to the time that this offence should be committed.

Τότε—non proprie videtur adverbium esse, sed accusativus neutrius generis, elliptice positus. ut plene dicatur *περὶ τότε τὸ μέρος χρόνου*, id quod colligi potest ex loco Lysiæ, orat. vi. cap. 2. *οὐ θαυμαστὸν, εἰ τότε τὰς μορίας ἐξέκοπτον, ἐν ᾧ οὐδὲ τὰ ἡμέτερα αὐτῶν φυλάττειν ἐδυνάμεθα*. It is true it is generally used in the New Testament adverbially, but as frequently in its general, as it is in its more definite signification. The word occurs one hundred and fifty-six times in the New Testament, and if we refer to any passages taken in their consecutive order, we shall find that this preceding remark is correct. Thus we meet it in Matt. ii. 7. ii. 16. ii. 17. iii. 5. In the two first and last of these it is used in the more general sense, and many would interpret the third passage in the same way; and so it must be interpreted in the great majority of the passages in which it occurs. If we refer to the Septuagint, which is generally supposed to use the Greek words, in precisely the same sense as the New Testament, we shall find that the remark of Michaelis is amply justified. Thus the Septuagint render the Hebrew בעת ההיא, Isaiah xx. 2. by the word *τότε*.

Mt. xxvi.17. came to Jesus, Jerusalem.
Mar. xiv.12. [and] said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?
13. And he sendeth forth two of his disciples,
Lu. xxii. 8. Peter and John, saying, Go and prepare us the passover, that we may eat.
9. And they said unto him, Where wilt thou that we prepare?
Mar. xiv.13. And saith unto them, Go ye into the city,
Lu. xxii. 10. and behold, when ye are entered into the city, there shall
Mar. xiv.13. meet you a man, bearing a pitcher of water, follow him,
Lu. xxii.10. into the house where he entereth in.
Mar. xiv.14. And wheresoever ye shall go in, say ye to the good man of the house, The Master saith
Lu. xxii.11. unto thee,
Mt. xxvi.18. My time is at hand; I will keep the passover at thy house with my disciples.
Mar. xiv.14. Where is the guest-chamber, where I shall eat the passover with my disciples.
15. And he will shew you a large upper room, furnished and prepared; there make ready for us.
16. And his disciples went forth, and came into the city,
Mt. xxvi.19. and did as Jesus had appointed them,
Mar. xiv.16. and found as he had said unto them: and they made ready the passover.

MATT. xxvi. part of ver. 17, 18, 19.

17 Now the first *day* of the *feast of* unleavened bread the disciples—saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith—

19 —the disciples—and they made ready the passover.

LUKE xxii. ver. 7. part of ver. 8. 10, 11. and ver. 12, 13.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent—

10 And he said unto them—a man meet you, bearing a pitcher of water: follow him—

11 And ye shall say unto the good man of the house, The Master saith—Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished; there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

SECTION XXX.

Christ partakes of his last Passover[23].

MATT. xxvi. 20. MARK xiv. 17. LUKE xxii. 14—18.
JOHN xiii. 1.

John xiii. 1. Now before the feast of the passover, when Jesus

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[23] Before we enter upon the discussion of the difficult question, whether our Lord ate the last passover with his disciples,

John xiii. 1. knew that his hour was come that he should depart out of Jerusalem.

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before the institution of the holy Eucharist, it will be useful to consider the manner in which the Jews were accustomed to commemorate their deliverance from Egypt, by the celebration of the passover. Lightfoot has collected a variety of passages from Maimonides, and the Jewish writers, describing the manner in which this feast was observed. In reference to the reclining attitude in which the evangelists represent our Lord at the last supper, he has collected, among others, the following illustrative passages:—אפיל עני שבישראל לא יאכל עד שיסב. Pisach, cap. x. hal. 1. and again, R. Levi saith, it is the manner of slaves to eat standing; but now let them eat lying along, that it may be known that they are gone out of bondage to liberty. We are obliged, says Maimonides, to lie down when we eat, that we may eat after the manner of kings and nobles.

Lightfoot then proceeds to give an account of the manner in which the paschal supper was conducted. It began, 1st, with presenting a cup of wine mingled with water to each assembled guest, over which the master of the family, or some one deputed for that purpose, pronounces a benediction: "Blessed be He that created the fruit of the vine;" and then he repeats the consecration of the day; that is, they give thanks, and drink up the wine. 2ndly, They washed their hands, after which the table was crowned with two cakes of unleavened bread, bitter herbs, and the paschal lamb roasted whole; which three things were appointed by the law. To these were added the remains of the chagigah, or peace offerings of the preceding day, and other meats, with the sour sauce, called חרוסת, or charoseth, which was thick, and intended to represent the bricks their ancestors made in Egypt. Then the person presiding takes a small piece of lettuce, which he eats, and those with him, blessing God for the fruits of the earth; and afterwards a piece of unleavened bread, dipped in the bitter herbs. 3dly, All the dishes were removed from the table, and the children were instructed in the nature and intention of the feast, the signification of the bitter herbs, unleavened bread, &c. generally from Exod. xii. 25, 26. and Deut. xxvi. 5—11. and this explanation was called the Hagannah, 1 Cor. xi. 36. 4thly, After this preparation the supper was again set before them, when each person lifted up in his hands, first the bitter herbs, and then the unleavened bread, and joined in declaring that they ate them in commemoration of the bondage, and great deliverance of their fathers in Egypt; and end by calling on all to sing praises to God, in the 113th to the 114th Psalm, and, having blessed the Lord, they drink off the second cup. 5thly. The hands are again washed, and the master of the house, or the officiating person, takes the two unleavened cakes, breaks one, and places that which is broken on the other. He then blesses it; and putting some bread and bitter herbs together, they dip them in the same sauce, and again bless God. After the same manner they first give thanks over the flesh of the Chagigah of the fourteenth day, and partake of it; and then over the lamb, and eat of it: after which they may lengthen out the supper, and partake of what they please, taking care only to conclude with a small piece of the paschal lamb; as much, at least, as an olive: after which they were not allowed to take any more food that night. 6thly, They again wash their hands, and the master of the family says the blessing of the meat, over the third cup of wine, which they then drank; and this cup was commonly called the cup of blessing, אכסא דברכתא, to which allusion is made 1 Cor. x. 16. A fourth cup of wine is mingled, John xiii. 1. this world unto the Father, having loved his own which Jerusalem. were in the world, he loved them unto the end.

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over which they continue the Hallel, (or hymn of five Psalms,) beginning where they left off, at the 115th to the 118th Psalm; and finish with a prayer. After the destruction of Jerusalem, a small piece of unleavened bread was substituted as the Aphicomen, or last morsel, instead of the paschal lamb; for which purpose a piece of the broken cake was reserved under a napkin; probably because there was no temple in which the appointed victim could be sacrificed. It is impossible for us now to ascertain, whether our Saviour made use of this fourth cup or not, we are only informed, by the Evangelists, that our Lord and his disciples sang a hymn, (Matt. xxvi. 30. Mark xiv. 26.) before they went to the Mount of Olives.

We are now brought to the consideration of that most difficult and perplexing question, "Whether our Lord ate of this passover with his disciples, on the evening preceding his crucifixion." The Evangelists, in relating this part of our Saviour's life, use some expressions which at first sight appear contradictory to each other. St. John, for instance, seems to differ with the other three, as to the time that the Jews partook of the passover, and supposes that they did not eat it on the same evening as our Saviour and his disciples, while they all agree that the night of the day in which Christ eat the passover (or what is called the passover) was Thursday. Our Lord is further said to command his disciples to prepare for eating the passover, and that he had earnestly desired to eat this passover with them. Yet we read that on the day after that on which our Lord and his disciples had thus celebrated the passover, the Jews refused to go into the judgment-hall, lest they should be defiled, but that they might eat the passover. Now it was appointed by the law that all the people should eat of the passover on the same day. There appears therefore to be some contradiction or difficulty, which requires explanation; and the particular attention of the harmonizers and commentators has been consequently directed to this point.

The latest theologians who have devoted the greatest attention to this subject, are Dr. Clarke, in his treatise on the Eucharist, and Mr. Benson, in his work on the Chronology of the life of our Lord. They have so thoroughly investigated the subject, that little more will be necessary than to take advantage of their labours.

Four opinions have been advocated by various theologians, the last of which seems to be most consistent with the accounts of the Evangelists, and to reconcile all the difficulties and apparent contradictions.

The first is, that Christ did *not* eat the passover on the last year of his ministry.

The second, that he *did* eat it that year, *and at the same* time with the Jews.

The third, that he *did* eat *a* passover; but one of his own institution, very different from that eaten by the Jews.

The fourth, that he did eat the passover that year, but *not* at the same time with the Jews.

The arguments in support of these four different opinions, are clearly and briefly summed up by Dr. A. Clarke, in his introduction to his Discourse on the Eucharist. In favour of the first opinion, that Christ did not eat the passover, it is observed, "The Jews ate their passover on the next day."

St. John does not call the supper which Christ ate with his disciples a passover supper, but on the contrary says it was before the feast of the passover—*πρὸ τῆς ἑορτῆς τοῦ πάσχα*, by which Dr. Wall thinks he means the day before the passover, or, as we should say, the passover eve.

Now this was the same night and same supper, says Dr. Wall, which the three do call "the passover," and "Christ's eating the passover," I mean, it was the night on which Christ was (a few hours after supper) apprehended, as is plain by the last verse of that thirteenth chapter. But the next day (Friday, on which Christ was crucified,) St. John makes to be the passover-day. He says (ch. xviii. 28.) the Jews would not go into the Judgment-hall on Friday morning, lest they should be defiled, but that they might eat the passover, viz. that evening. And ch. xix. 14. speaking of Friday noon, he says, it was the preparation of the passover. Upon the whole, John speaks not of eating the passover at all; nor indeed do the three speak of his eating any lamb. Among all the expressions which they use, of "making ready the passover; prepare for me to eat the passover; with desire have I desired to eat this passover with you," &c. there is no mention of any lamb carried to the Temple to be slain by the Levites, and then brought to the house and roasted: there is no mention of any food at the supper besides bread and wine; perhaps there might be some bitter herbs. So that this seems to have been a commemorative supper, used by our Saviour instead of the proper paschal supper, the eating of a lamb, which should have been the next night; but that he himself was to be sacrificed before that time would come. And the difference between St. John and the others, is only a difference in words and in the names of things. They call that the passover which Christ used instead of it. If you say, why then does Mark xiv. 12. call Thursday the first day of unleavened bread, when the passover must be killed, we must note their day (or *νυχθήμερον*,) was from evening to evening. This Thursday evening was the beginning of that natural day of twenty-four hours, towards the end of which the lamb was to be killed; so it is proper, in the Jews' way of calling days, to call it that day.

The second opinion is, that he *did* eat the passover that year, *and at the* same time with the Jews.

The late Dr. Newcome, Archbishop of Armagh, is of a very different opinion from Dr. Wall; and, from a careful collation of the passages in the Evangelists, concludes, "that our Lord did not anticipate this feast, but partook of it with the Jews, on the usual and national day."

"It appears," says he, "from the Gospel history, (see Mark xv. 42. xvi. 9.) that our Lord was crucified on Friday. But the night before his crucifixion, on which he was betrayed, 1 Cor. xi. 23. he kept the Passover, and that he kept it at the legal time is thus determined. In Matt. xxvi. 2. and in Mark xvi. 1. it is said that the Passover, *καὶ τὰ ἄζυμα*, were after two days; or on the day following that on which Jesus foretold his sufferings and resurrection to his disciples, Matt. xvi. 21, &c. Mark viii. 31, &c. and Luke ix. 22, &c.

"The Evangelists, proceeding regularly in their history, Matt. xxvi. 17. and in the parallel places, Mark xiv. 12, &c. Luke xxii. 7, &c. mention is made of this day, and it is called the first day of unleavened bread, when they killed the passover, i. e. by general custom: and St. Luke says, that the day came, which, ver. 1. was approaching, when the passover must be killed; i. e. by the law of Moses. The 14th of Nisan is therefore meant; which is called *πρωτὴ ἄζυμων*, the first of unleavened bread.

" During the week, therefore, of our Lord's passion, the law of Moses required that the passover should be slain on Thursday afternoon; but our Lord partook of it on the night immediately succeeding; Matt. xxvi. 19, 20; and the parallel places, Luke xxii. 14, 15.; and therefore he partook of it at the legal time.

" Mark xiv. 12. Luke xxii. 7. equally prove that the Jews kept the passover at the same time with Jesus.

" To the objection, John xviii. 22. that the Jews avoided defilement, that they might eat the passover, the bishop answers, that they meant the paschal sacrifices offered for seven days; and they spoke particularly in reference to the 15th of Nisan, which was a day of holy convocation.

" To the objection taken from John xix. 14. that the day on which our Lord was crucified, is called *παρασκευὴ τοῦ πάσχα*, the preparation of the passover, he replies, that in Mark xv. 42. *παρασκευὴ*, preparation, is the same as *προσάββατον*, the day before the sabbath; and so in Luke xxiii. 54.; therefore by *παρασκευὴ τοῦ πάσχα*, we may understand the preparation before that sabbath which happened during the paschal festival." This is the substance of Archbishop Newcome's reasoning, in his Harmony and Notes. See the latter, p. 42—45.

To this it is answered that the opinion, which states that our Lord ate the passover the same day and hour with the Jews, seems scarcely supportable. If he ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening;—if he did not, he must have been crucified on Saturday, the Jewish sabbath, and could not have risen again on the first day of the week, as all the Evangelists testify, but on the second, or Monday, which I suppose few will attempt to support. On this, and other considerations, I think this point should be given up. But others argue thus:

" That Christ intended to eat a passover with his disciples on this occasion; and that he intensely desired it too, we have the fullest proof from the three first Evangelists. See Matt. xxvi. 1—3. 17—20. Mark xiv. 1. 12—16. Luke xxii. 1. 7—13. And that he actually did eat one with them must appear most evidently to those who shall carefully collate the preceding Scriptures, and especially what St. Luke says, ch. xxii. 7—18; for when Peter and John had received their Lord's command to go and prepare the passover, it is said, ver. 13, 'they went and found as he had said unto them; and they made ready the passover, i. e. got a lamb, and prepared it for the purpose, according to the law. Ver. 14. 'And when the hour was come (to eat it) he sat down, *ἀνέπεσε*, and the twelve Apostles with him.' Ver. 15. 'And he said unto them, With desire have I desired to eat this passover with you before I suffer;' where, it is to be noted, that they had now sat down to eat that passover which had been before prepared, and that every word which is spoken is peculiarly proper to the occasion. 'With desire (says our Lord) have I desired *τοῦτο τὸ πάσχα φαγεῖν*, to eat this very passover; not *ἐσθίειν τὸ πάσχα*, to eat the passover, or something commemorative of it, but *τοῦτο τὸ πάσχα*, this very passover: and it is no mean proof that they were then in the act of eating the flesh of the paschal lamb, from the use of the verb *φαγεῖν*, which is most proper to the eating of flesh; as *ἐσθίειν*, signifies eating in general, or eating bread, pulse, &c. The same word, in reference to the same act of eating the passover, not to the bread and wine of the holy supper, is used, ver. 16. 'For I say unto you, I will not any more eat thereof, *οὐ μὴ φάγω ἐξ αὐτοῦ*, I will

Mt. xxvi. 20. when the even was come, Jerusalem.

not eat of him or it,' viz. the paschal lamb, until it be fulfilled in the kingdom of God; i. e. this shall be the last passover I shall celebrate on earth, as I am now about to suffer, and the kingdom of God, the plenitude of the gospel dispensation, shall immediately take place. And then, according to this Evangelist, having finished the eating of the paschal lamb, he instituted the bread of the Holy Supper, ver. 19. and afterwards the cup, ver. 20. though he and they had partaken of the cup of blessing (usual on such occasions,) with the paschal lamb, immediately before.—See ver. 17. Whoever carefully considers the whole of this account, must be convinced that, whatever may come of the question concerning the time of eating the passover, that our Lord did actually eat one with his disciples before he suffered."

The third opinion which we have to examine is this—Our Lord *did* eat a passover of his own instituting, but widely different from that eaten by the Jews.

Mr. Toinard, in his Greek harmony of the Gospels, strongly contends, that our Lord did *not* eat what is *commonly* called the passover this year, but another of a mystical kind. His chief arguments are the following:

It is indubitably evident, from the text of St. John, that the night on the beginning of which our Lord supped with his disciples, and instituted the holy sacrament, was not that on which the Jews celebrated the passover! but the preceding evening, on which the passover could not be legally offered. The conclusion is evident from the following passages. John xiii. 1. "Now before the feast of the passover, Jesus knowing," &c. Ver. 21. "And supper (not the paschal, but an ordinary supper) being ended," &c. Ver. 27. "That thou doest, do quickly." Ver. 28. "Now no one at the table knew for what intent he spake this." Ver. 29. "For some thought, because Judas had the bag, that Jesus had said unto him, Buy what we have need of against the feast," &c. Chap. xviii. 28. "Then led they Jesus from Caiaphas to the hall of judgment, and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover." Chap. xix. 14. "And it was the preparation of the passover, and about the sixth hour." Now, as it appears, that at this time the disciples thought our Lord had ordered Judas to go and bring what was necessary for the passover, and they were then supping together, it is evident that it was not the paschal lamb on which they were supping; and it is as evident, from the unwillingness of the Jews to go into the hall of judgment, that they had not as yet eaten the passover. These words are plain, and can be taken in no other sense, without offering them the greatest violence.

Mr. Toinard having found that our Lord was crucified on the sixth day of the week (Friday,) during the paschal solemnity, in the thirty-third year of the vulgar æra, and that the paschal moon of that year was not in conjunction with the sun till the afternoon of Thursday, the 19th of March, and that the new moon could not be seen in Judea until the following day (Friday,) concluded that the intelligence of the φάσις, or appearance of the new moon, could not be made by the witnesses to the beth din, or senate, sooner than Saturday morning, the 21st of March.

Mr. Toinard therefore supposes, that our Lord substituted *a* passover, for *the* passover; and instituted the Holy Eucharist, in place of the paschal lamb; and thus it will appear, he ate a passover with his disciples the evening before his death, the mysti-

Lu. xxii. 14. he sat down, and the twelve apostles with him. Jerusalem.

cal passover or sacrament of his body and blood: and that this was the passover mentioned by St. Luke, which he so ardently longed to eat with his disciples before he suffered. On this hypothesis, the preparation of the passover must be considered as implying no more than 1st, providing a convenient room; 2ndly, bringing water for the baking on the following day, which would not have been then lawful; 3rdly, making diligent search for the leaven, that none might remain in the house, according ing to the strict law of God. Exod. xii. 15—20. xxiii. 15. and xxiv. 15. These it is probable were the acts of preparation the disciples were commanded to perform, Matt. xxvi. 18. Mark xiv. 13, 14. Luke xxii. 8—11. and which, on their arrival at the city, they punctually executed, Matt. xxvi. 19. Mark xiv. 16. Luke xxii. 13. Thus every thing was prepared, and our Saviour was offered up—the sacrifice of the real paschal lamb was attended in every respect with the very same ceremonies as had been appointed in the old covenant to precede the sacrifice of the typical victim, thereby fulfilling every tittle of the law, and bringing in a new and more perfect dispensation, wherein should be no more shedding of blood. Lightfoot agrees with Toinard in his hypothesis—his words are, speaking of the third cup, or the cup of blessing—"And now was the time, when Christ taking bread, instituted the Eucharist; but whether was it after eating those farewell morsels, as I may call them, of the lamb, or instead of them? It seems to be in their stead, because it is said by St. Matthew and St. Mark, *ἐσθιοντων αὐτῶν*, &c. As they were eating, Jesus took bread. Now, without doubt, they speak according to the known and common custom of that supper, that they might be understood by their own people. For all Jews know well enough, that after the eating of those morsels of the lamb it cannot be said, *as they were eating*, for the eating ended with those morsels. It seems therefore more likely, that Christ, when they were now ready to take those morsels, changed the custom, and gave about morsels of bread in their stead, and instituted the Sacrament."

The fourth opinion is, that our Lord did eat the passover this year, but not at the same time with the Jews. This opinion appears to be that which is most consistent with Scripture. I may only say, with Mr. Benson, "I have with great care examined the arguments produced on both sides in this controversy, and my ultimate conviction is, that whilst the words of St. Matthew, St. Mark, and St. Luke necessarily compel us to believe that the majority of the Jews sacrificed the paschal lamb on the same day with our Saviour, the expressions of St. John lead us irresistibly to the conclusion, that many of the Scribes and Pharisees, and other leading characters amongst them, did not sacrifice it until the evening of the following day—until after our Saviour himself had been crucified. Two passages produced from this Evangelist may, and perhaps ought, to be otherwise interpreted; but a third is, I think, quite conclusive. I allow that the phrase *πρὸ τῆς ἐορτῆς τȣ̃ πάσχα*, in chap. xiii. 1. means that it was the preparation of the paschal Sabbath, or that Sabbath which occurred in the paschal week. But no critical distortion appears to me capable of giving to chap. xviii. 28. *καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ ἵνα φάγωσι τὸ πάσχα*—any other meaning or translation than this, 'And they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the paschal offering,' the sacrifice of the passover. The word *πάσχα*, when-

Lu. xxii. 15. And he said unto them, With desire I have desired to eat this passover with you before I suffer: Jerusalem.

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alone, is not always used exclusively for the paschal lamb, but often in a more enlarged and extended sense, for the whole feast of unleavened bread; but the phrase *φαγεῖν τὸ πάσχα*, though used by each of the first three Evangelists, and more than once, is never applied except to the eating of the paschal offering itself, at the time appointed in remembrance of the Lord's passover in Egypt. The inference, therefore, from the words of St. John above quoted is, that the Priests and Pharisees did not eat this passover at the same time with the rest of the Jews; and this difference may be accounted for on the supposition that our Lord was crucified Julian Period 4742.

The passover was commanded to be celebrated in the first month, Nisan, or Abib, which corresponds to the months of March and April in the Christian year. It was to be killed "in the fourteenth day of the first month; at even is the Lord's passover," Levit. xxiii. 5. "the whole congregation of Israel shall kill it in the evening." If our Saviour then ate of the paschal lamb with his disciples, he would eat it on the day when the passover ought to be killed, on the evening after the fourteenth.

It will be admitted, that if our Lord had determined upon observing the passover, and if there is in truth any difference between the Jews and our Saviour on the day on which it was to be eaten, the error would be not on the part of Jesus himself, but of the Jews who differed with him. Neither his character, conduct, nor sentiments, will for a moment permit us to believe that he disobeyed, in the slightest degree, the ordinances of the Mosaic law, in deference to any traditions which existed among the Scribes and Pharisees. If he refused to follow, upon this occasion, the practice of the High Priests, and others among the Jews, his refusal must be referred to some deviation in their practice from that which had been formerly prescribed to their forefathers. Our Lord was right, and they were wrong. Whatever rules might have guided them, He at least would have eaten the Passover on the day, "when the Passover ought to be killed" *ἐν ᾗ ἜΔΕΙ Θύεσθαι τὸ πάσχα*, (Luke xxii. 7.)

It is well known that the months of the Jews were lunar months, but in what manner they were measured and dated, whether from the phasis or appearance of an illuminated portion of the moon's disk, or from tables in which her mean motion was calculated, and adapted to the purpose; or by some faulty and inaccurate cycle of their own, or by some other method altogether different from these, is a point upon which the most learned have disputed in every age; and which, I apprehend, can never be settled with any degree of satisfaction, from the remaining scanty and inadequate hints, which form the only materials for our judgment.

Mr. Mann, De Ann. Christ. cap. xx. 23. argues very strongly for the antiquity of the astronomical method of computation at present in use amongst the Jews, and contends that it was the method adopted so early as the times of our Saviour.

Epiphanius, Hær. 51. cum anim adv. Petavii, on the other hand, broadly asserts that the Jews, in our Saviour's time, followed the calculations of a faulty and inaccurate lunar cycle, by means of which they anticipated, in the year of his crucifixion, the proper period for the celebration of the passover by two days. Petavius defends this opinion; and he and Kepler have both, with much labour, endeavoured to draw out a set of

Lu. xxii. 16. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. Jerusalem.

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tables upon the principles which Epiphanius has laid down; but there is so much obscurity, and even contradiction, in the passage in which that father treats upon the subject, that it would be quite impossible to say whether they are right or wrong in their conclusions.

The rabbinical doctors (and Maimonides in particular) have referred to a third method, and stated that the ancient Jews reckoned the beginning of their months from the phasis of the moon, and that their present mode of calculation was not introduced until after the final dispersion of the nation. Before that period, they assert, that there were in Judea several *συνέδρια*, or committees, (as we should term them,) under the general superintendence, and, as it were, branches of a central committee fixed at Jerusalem. The members of this committee were in possession of certain tables, containing calculations of the motions of the moon, which being inspected, it was thence determined when the new moon ought and would most probably appear. They sent out some approved and steady persons to observe whether the moon did appear at the time at which they expected her appearance, or not. If these persons beheld the phasis on the night after the twenty-ninth of the current month, they immediately proclaimed the new moon; thus determining what would otherwise have been the thirtieth day of the current month, to be the first of the succeeding one. If the watchers did not return with intelligence of the observation of the phasis before the night after the thirtieth day of the current month, they fixed the commencement of the succeeding month on the following day, making the current month consist of thirty days. In other words, they determined the current month to consist of twenty-nine or thirty days, according as their watchers did, or did not return with intelligence of having seen the new moon before the conclusion of the thirtieth day.

After the central committee had thus fixed the day of the new moon, messengers were sent to the several cities within the distance of a ten day's journey from the metropolis, to announce the fact. The council at Jerusalem, however, did not settle for themselves, and their own practice, whether the intercalary month should consist of twenty-nine or thirty days, until the conclusion of that month and the appearance of the new moon of the succeeding month Nisan, had pointed out which number of days it ought to consist of. Hence it is evident that there might, and would sometimes be, a difference between the members of the Jerusalem council and the rest of the Jews, in their mode of reckoning the first day of the month Nisan. If the council announced to the nation at large an intercalary month of twenty-nine days only, and afterwards found out that they were wrong in their calculations, and that it ought to have consisted of thirty days, it is evident that in that year the persons composing and adhering to the practice of the council, would differ from the rest of the Jews in counting the first, and therefore the fifteenth day of Nisan. What was the fifteenth of Nisan to the one, would be the sixteenth to the other; and perhaps some circumstance of this nature, at present unknown to us, may have occasioned the difference, if there really was any difference, amongst the Jews, as to the day of the celebration of the passover in the year of our Lord's crucifixion. Perhaps from this very cause we may explain why, as is supposed by

Lu. xxii. 17. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: Jerusalem.

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many, our Saviour and his disciples, and the generality of the Jews, sacrificed the paschal lamb on the evening of the Thursday, and the Scribes and Pharisees, and others, not until that of the Friday in Passion week; in other words, why our Lord considered the Friday, and others the Saturday, as the fifteenth day of Nisan; but, without insisting further upon this, it is plain that the proclamation of the time of the new moon's appearance did not always determine the Jews in fixing the first day of the month, and more especially that it did not always do so with regard to Nisan. This is sufficient to shew, that we are still in such a degree of ignorance with regard to the method of calculating the Jewish months and years, as to prevent our deciding with absolute certainty upon the day on which the Passover took place in the year of our blessed Saviour's crucifixion.

The learned Cudworth, in his admirable treatise on the Jewish passover, has proved, from the Talmud, Mishna, and some of the most reputable of the Jewish Rabbins, that the ancient Jews, about our Saviour's time, often solemnized as well the Passovers as the other feasts, upon the *ferias* next before and after the sabbaths. And that the Jews in ancient times reckoned the new moons not according to astronomical exactness, but according to the φάσις, or moon's appearance; and, as this appearance might happen a day later than the real time, consequently there might be a whole day of difference in the time of celebrating one of these feasts, which depended on a particular day of the month; the days of the month being counted from φάσις, or appearance of the new moon. As he describes the manner of doing this, both from the Babylonish Talmud, and from Maimonides, I shall give an extract from this part of his work, that my readers may have the whole argument before them.

In the great, or outer court, there was a house called Beth Yazek, where the senate sat all the 30th day of every month, to receive the witnesses of the moon's appearance, and to examine them. If there came approved witnesses on the 30th day, who could state they had seen the new moon, the chief man of the senate stood up, and cried מקדש, *mekuddash*, it is sanctified; and the people standing by, caught the word from him, and cried *mekuddash! mekuddash!* But, if, when the consistory had sat all the day, and there came no approved witnesses of the phasis, or appearance of the new moon, then they made an intercalation of one day in the former month, and decreed the following one and thirtieth day to be the calends. But, if after the fourth or fifth day, or even before the end of the month, respectable witnesses came from far, and testified they had seen the new moon, in its due time: the senate were bound to alter the beginning of the month, and reckon it a day sooner, viz. from the thirtieth day.

As the senate were very unwilling to be at the trouble of a second consecration, when they had even fixed on a wrong day, and therefore received very reluctantly the testimony of such witnesses as those last mentioned, they afterwards made a statute to this effect—That whatsoever time the senate should conclude on for the calends of the month, though it were certain they were in the wrong, yet all were bound to order their feasts according to it. This, Dr. Cudworth supposes, actually took place in the time of our Lord, and "as it is not likely that

Lu. xxii. 18. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. Jerusalem.

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our Lord would submit to this perversion of the original custom, and that following the true φάσις, or appearance of the new moon, confirmed by sufficient witnesses, he and his disciples ate the passover on that day; but the Jews, following the pertinacious decree of the Sanhedrin, did not eat it till the day following." Dr. Cudworth further shews from Epiphanius, that there was contention, θόρυβος, a tumult, among the Jews about the passover, that very year. Hence, it is likely, that the real paschal day observed by our Lord, his disciples, and many other pious Jews, who adopted the true φάσις, phasis, was only the preparation or antecedent evening to others, who acted on the decree of the Sanhedrim. Besides, it is worthy of note, that not only the Karaïtes, who do not acknowledge the authority of the Sanhedrim, but also the Rabbins themselves grant, that where the case is doubtful, the passover should be celebrated with the same ceremonies, two days together; and it was always doubtful when the appearance of the new moon could not be fully ascertained."

In corroboration of this opinion Bishop Pearce supposes, that it was lawful for the Jews to eat the paschal lamb at any time, between the evening of Thursday, and that of Friday; and that this permission was necessary, because of the immense number of lambs which were to be killed for that purpose, as in one year there were not fewer than 256,500 lambs offered. See Josephus, War, b. vii. c. ix. sect. 3. In Matt. xxvi. 17. it is said, Now the first day of the feast of unleavened bread (τῇ δὲ πρώτῃ τῶν ἀζύμων) the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? As the feast of unleavened bread did not begin till the day after the passover, the fifteenth day of the month (Lev. xxiii. 5, 6. Num. xxviiii. 16, 17.) this could not have been properly the first day of that feast: but as the Jews began to eat unleavened bread on the fourteenth day, (Exod. xii. 18.) this day was often termed the first of unleavened bread. Now it appears that the Evangelists use it in this sense, and call even the paschal day by this name, see Mark xiv. 12. Luke xxii. 7.

Mr. Benson's profound and sagacious reasoning on the time of our Lord's crucifixion, can only be appreciated by those who are acquainted with the difficulties of this subject, and have followed his argument through all its ramifications. It is to be regretted, that the learned men who have endeavoured to decide this point, have not sufficiently examined the data, which enabled Mr. Benson to come to his very satisfactory conclusions. That the reader may perceive the discrepancies to which I allude, I here subjoin from Bowyer, the various decisions of former chronologers.

It has been computed, he observes, that from the twentieth to the fortieth year of Christ, the only passover full moon, which fell on a Friday, was April 3, A.D. 33, in the year of the Julian Period 4746. And yet Mr. Mann, in support of his hypothesis, computes it to have been so likewise March 22, A.D. 26, Julian Period 4739. Differences there will be, while some calculate by astronomical full moons, others by cycles; and while we know not whether the Jews kept the true or the mean full moons; or what cycle they followed. That which prevailed in the time of Epiphanius, Dodwell observes, De Cyclis, p. 429, was different from the Calippic, the Hippolytan, and from what the Jews now

MATT. xxvi. part of ver. 20. Jerusalem.

20 Now—he sat down with the twelve.

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follow; from which last, however, Scaliger and Mr. Mann compute. And even, if we knew the cycle, what certainty could we expect when Maimonides, and other writers, tell us, that in a backward season they occasionally intercalated a month, that the harvest might be ripe enough to have the first fruits of it offered on the second day of the passover? See Jackson's Chronology, vol. ii. p. 19.

Sir Isaac Newton, in his Observations on Prophecies, p. 163, mentions another Jewish rule for calculating the time of the passover. To avoid the inconveniences of two Sabbaths together, which prevented burying their dead, and making ready fresh meat, &c. they postponed their month a day, as often as the third of the month Nisan was Sunday, Wednesday, or Friday; and this rule they called אדו Adu, by the letters א, ד, ו, signifying the 1st, 4th, and 6th days of the week, which days we call Sunday, Wednesday, and Friday.

Postponing therefore (a day in) the passover months above, the 14th day of the month Nisan, which A.D. 31, fell on Tuesday, March 27, will fall on Wednesday, March 28.

In A.D. 32, which fell on Sunday, April 13, will fall on Monday, April 14.

In A.D. 33, which fell on Friday, April 3, will fall on Friday, April 3, likewise.

In A.D. 34, which fell on Wednesday, March 24, or rather, for the avoiding the equinox, which fell on the same day, and for having a fitter time for the harvest, on Thursday, April 22, will fall on Friday, April 23.

In A.D. 36, which fell on Tuesday, April 12, will fall on Wednesday, April 13.

In A.D. 36, which fell on Saturday, March 31, will fall likewise on the same day.

Here the 33rd and 34th are both years on which the passover fell on a Friday; and Sir Isaac Newton determines for the 34th, two years after 32, when the passover fell very late.

I shall subjoin the several computations of the paschal full moons, by Roger Bacon, in his Opus Magnum, p. 131. Jos Scaliger and Nic. Mann, De veris annis N. D. Jesu Christi, &c. p. 239. R. Dodwell, De Cyclis, p. 848. Mr. Ferguson in his Astronomy, Sir Isaac Newton on Prophecies, and Lamy in his Harmony, by which the reader will judge with what variety they have all been certain.

SECTION XXXI.

Christ again reproves the Ambition of his Disciples.

LUKE XX. 24—27. JOHN xiii. 2—16.

John xiii. 2. And supper being ended, [come] Jerusalem.

Julian Period	A.D	ROGER BACON.		MANN and SCAL.		DODWELL.		FERGUSON.		SIR IS. NEWTON.		LAMY.			
		Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day of Week.	Month.	Day.	Ho.	Mat.
4739	26	March 21.	5	March 22.	6	April 20.	7	April 20.	7						
4740	27	April 9.	5	April 9.	4	April 9.	4	April 10.	5						
4741	28	March 29.	2	March 29.	2	March 28.	1	March 30.	3			March 29.	6	8	Mat.
4742	29	April 17.	1	April 16.	7	April 16.	7	April 17.	5			April 17.	6		
4743	30	April 6.	4	April 5.	4	April 12.	4	April 6.	4			April 6.	10	55	Vesp.
4744	31	March 27.	3	March 26.	2	March 26.	2	March 27.	3	March 28.	4	March 27.	2	10	
4745	32	April 13.	2	April 14.	2	April 12.	7	April 15.	3	April 14.	2	April 14.	12		Mat.
4746	33	April 3.	4	April 3.	6	April 4.	7	April 3.	4	April 3.	6	April 3.	5	50	Vesp.
4747	34	March 23.	4	March 22.	2	March 24.	4	April 22.	5	April 23.	6	March 23.	p. ob.	⊙ 18	F.
4748	35	April 11.	2	April 11.	2	April 23.	4	April 11.	2	April 13.	4	April 11.	11	10	Mat.
4749	36											March 30.	5	48	Vesp.
4750	37											April 18.	2	38	
4751	38											April 8.	5	58	Mat.

To which might be added the calculations of Bedford and Hales.

Lu. xxii. 24. there was also a strife among them, which of them should be accounted the greatest. Jerusalem.

25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors.

26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

John xiii. 2. the devil having now put into the heart of Judas Iscariot, Simon's son to betray him;

3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5. After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded [24].

6. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew who should betray him: therefore said he, Ye are not all clean.

12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

(a) Vide Dr. A. Clarke on the Eucharist, second edit. 1814. p. 9—15. Benson's Chronology of the Life of Christ, p. 232, &c. Bowyer's Critical Conjectures. Clarke's Commentary on the passages in St. Matthew, in which the account of the last Passover is given. Cudworth's Treatise, printed at the end of the Intellectual System, &c. &c. &c.

[24] It is not certain where this section ought to be inserted. Michaelis and Newcome place the washing of the disciples feet after the preparation of the Passover and the promise of Judas to betray Christ. Pilkington and Lightfoot before those events. Michaelis represents the washing as taking place before the feast of the Passover. The rest of the harmonizers principally arrange it at the supper at Bethany.

John xiii. 13. Ye call me Master and Lord: and ye say well; for so I am. Jerusalem.

14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him.

SECTION XXXII.

Christ sitting at the Passover, and continuing the Conversation, speaks of his Betrayer.

MATT. XXVI. 21—25. MARK XIV. 17—21. LUKE XXII. 21—23. JOHN XIII. 17—30.

John xiii. 17. If ye know these things, happy are ye if ye do them.

18. I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19. Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21. When Jesus had thus said, he was troubled in spirit.

Mark xiv. 18. And as they sat, and did eat, Jesus

John xiii. 21. testified and said, Verily, verily, I say unto you, That one of you

Mark xiv. 18. which eateth with me,

John xiii. 21. shall betray me.

Lu. xxii. 21. But, Behold, the hand of him that betrayeth me is with me on the table.

23. And they began to enquire among themselves, which of them it was that should do this thing..

Mark xiv. 19. And they began to be

Mt. xxvi. 22. exceeding sorrowful; and began every one of them to say unto him,

Mark xiv. 19. one by one,

Mt. xxvi. 22. Lord, is it I?

Mark xiv. 19. and another said, Is it I?

20. And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

Mt. xxvi. 23. He that dippeth his hand with me in the dish, the same shall betray me.

Mark xiv. 21. The Son of Man indeed goeth,

Lu. xxii. 22. as it was determined,

Mark xiv. 21. (and) as it is written of him: but woe unto that man by whom the Son of Man is betrayed!

Mt.xxvi.24. it had been good for that man, if he had not been born [25]. Jerusalem.

John xiii.22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26. Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop, Satan entered into him.

Mt. xxvi.25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said [26].

John xiii.27. Then said Jesus unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30. He then having received the sop, went immediately out: and it was night.

MATT. xxvi. ver. 21. and part of ver. 22, 23, 24.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were—

23 And he answered and said—

24 The Son of Man goeth, as it is written of him: but woe unto that man by whom the Son of Man is betrayed!—

MARK xiv. part of ver. 18, 19. 21.

18 —said, Verily I say unto you, One of you—shall betray me.

19 —sorrowful, and to say unto him—Is it I?—

21 —good were it for that man, if he had never been born.

LUKE xxii. part of ver. 22.

22 And truly the Son of Man goeth—but woe unto that man by whom he is betrayed.

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[25] This also is a Hebrew phrase. Among the instances collected by Schoetgen, is a sentiment which ought to be deeply engraven on the memory and the conscience of all who can appreciate the privilege of possessing and studying the Scriptures. Quicunque scit Legem, et non facit illam מוטב לו שלא יצא לעולם, melius ipsi esset, si non venisset in mundum. "If ye know these things, happy are ye if ye do them." Schemoth rabba, sect. 40. fol. 135. 1. 9. apud Schoetgen, Hor. Heb. vol. i. p. 225.

[26] This was the most solemn manner of expressing an affirmative. Berachoth Hier. citante Wagensiel ad sota, p. 1001. Zipporenses quærebant, numquid R. Judas mortuus esset? Filius Kaphræ respondit, אתון אמריתון, vos dixistis. Schoetgen, Hor. Heb. vol. i. p. 225.

SECTION XXXIII.

Jerusalem.

Judas goes out to betray Christ, who predicts Peter's Denial of him, and the Danger of the rest of the Apostles.

LUKE xx. 28—38. JOHN xiii. 31. to the end.

John xiii. 31. Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.

32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33. Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, Whither I go ye cannot come: so now I say to you.

34. A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

Lu. xxii. 28. Ye are they which have continued with me in my temptations.

29. And I appoint unto you a kingdom, as my Father hath appointed unto me;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have prayed for thee, that thy faith fail not: and when thou art converted[27], strengthen thy brethren.

33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38. And they said, Lord, behold here are two swords. And he said unto them, It is enough[28].

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[27] When thou art converted—When thou hast recovered from that fall which I foresee.

[28] This part of Christ's address to his disciples has been much misunderstood. From ver. 35. our Lord's intention may be supposed to be, to remind them that all their wants had been hitherto supplied. But now, as he was about to be removed, he forewarns them that it would be hereafter necessary for them to act for themselves, and to provide against danger and

John xiii.36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Jerusalem.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

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SECTION XXXIV.

Christ institutes the Eucharist [29].

MATT. XXVI. 26—29. MARK XIV. 22—25. LUKE XXII. 19—20.

Mt. xxvi.26. And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

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difficulty. The disciples interpreted this literally, as appears from ver. 38. when our Lord slightly censures their misapprehension by, "it is enough," and so closes the conversation. He was about to enter the scene at Gethsemane, and had not time then to listen or to correct their erroneous inferences, *ἱκανόν ἐϛι*, absurdum est, quod profertis, desinite tam anilia profari. Ἱκανόν ἐϛι, eadem est cum דייך, sufficit tibi, quæ a Judeis adhibetur, quoties ab altero absurdum quid profertur, qui tacere debebat, &c. &c. See Lightfoot and Schoetgen, vol. i. p. 313.

[29] A few hours only before his death, our blessed Saviour instituted the holy Eucharist. He knew that the long and progressive series of prophecies, visions, types, and figures, which had predicted his incarnation and sufferings, were now on the point of being accomplished. He knew that the Mosaic dispensation was on the point of being completed, with all its typical ceremonies and observances. A new and spiritual kingdom was to be engrafted on it, with other rites and other sacraments. The holy of holies was soon to be thrown open—and man, sinful man, through the atoning blood of a Redeemer, was to be permitted to hold there the highest communion with his Maker; in commemoration of the exceeding great love and all-sufficient sacrifice of his only Son. That we may endeavour to arrive at a clearer comprehension of this great mystery, and those holy memorials, which our Lord instituted "for the continual remembrance of his death," it will be advisable to refer to the Jewish feasts in the Levitical law, which evidently prefigure the great sacrifice of Christ, which was to be offered as an atonement for the sins of man. In pursuance of this plan, we will consider the nature of the Jewish feasts, and the analogy which the Christian feast of the Lord's Supper, in which we eat and drink the body and blood of Christ, bears, to the ancient rite among the Jews, of feasting upon things sacrificed, and eating of those things that were offered up to God. The Jewish sacrifices are generally divided in the following manner.

First, Such as were *wholly* offered up to God, and burnt upon the altar; these were the holocausts, or burnt offerings. Secondly, Such as were not only offered up to God upon the altar, but of which the priests also had a part to *eat*; and which were

Lu. xxii. 19. which is given for you: this do in remembrance of me. Jerusalem.
20. Likewise also

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again subdivided in the sin offerings, and the trespass offerings. Thirdly, Such as were not only offered up to God, and a portion bestowed on the priests also, but of which the owners themselves had a share likewise: these were called שלמים, or peace offerings, which contained in them, as the Jewish doctors speak, חלק לשם וחלק רבהן יחלק לכעל, a portion for God, and the priests, and the owners also.

The first of these, perhaps, to signify some especial mystery concerning Christ, were *wholly* offered up to God, and burnt upon the altar, yet when they were not קרבנית ציביר, offerings for the whole congregation, but for any particular person, there were always peace offerings regularly annexed to them, that the owners, at the same time, when they offered a sacrifice to God, might feast upon that sacrifice.

The second of these were not eaten by the owners, but by the priests; to shew that the owners, being for the present in a state of guilt, for which they now made atonement, being not worthy, the priests, acting as their mediators to God, and as their proxies, did *eat* of the sacrifice for them.

Thirdly, in the peace offerings; because such as brought them had no uncleanness upon them, (Levit. vii. 20.) and so were perfectly reconciled to God, and in covenant with him; therefore they were in their own persons to eat of those sacrifices, which they had offered unto God as a federal rite between God and them. These sacrifices were considered to bring peace to the altar, to the priests, and to the owners; as they each separately partook of them. Throughout Scripture we find that the eating of the sacrifice was a due and proper appendix unto all sacrifices; and that it is mentioned continually as a rite belonging to sacrifice in general, see Exod. xxxiv. 15. Numb. xxv. 2. Ps. cvi. 28. Exod. xxxij. 6. 1 Sam. ix. 13. and xvi. 2—11. with many others. Profane writers likewise frequently mention this custom, as being always observed by the Heathen in their sacrifices. Homer alludes to it. Plato, in his second book de Legibus, calls these feasts Ἑορταὶ μετὰ θεῖον, feasts after divine worship offered up to the gods. Plutarch also reports of Cataline and his conspirators, ὅτε καταθύσαντες ἄνθρωπον ἐγεύσαντο τῶν σαρκῶν, that sacrificing a man, they did all eat somewhat of the flesh; using this religious rite as a bond to confirm them together in their treachery. From the universal prevalence of this rite, then, we have every reason to consider it as having been, from the very earliest period, divinely appointed, and originally a part of the primæval religion; typifying the atoning sacrifice of the future Messiah, who expressly declares, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, John vi. 51—56. Christ, our Passover, is sacrificed for us; therefore let us keep the feast (that is, the paschal feast, upon this sacrificed Christ,) with the unleavened bread of sincerity and truth. 1 Cor. v. 7, 8. Wherefore I conclude that the LORD'S SUPPER is a feast upon a sacrifice, or Epulum ex Oblatis, in the same manner as the Jewish feasts upon sacrifices under the law, and the feasts upon 'ΕΙΔΩΛΟΘΥΤΑ, (things offered to idols) among the Heathens. And this I think will be proved by a reference to the tenth chapter of 1 Cor. from the 13th to the 22d verses, where St. Paul supposes these three are parallels, and that a perfect analogy exists between them, or else the whole strength of his argument fails.

Again, under the law, the eating of the feasts upon God's sacrifices, was considered as a federal rite between God and those

Mark xiv.23. he took Jerusalem.
Lu. xxii.19. the cup after supper,

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that offered them, in the same way the ancient Hebrews and other Eastern nations ratified and sealed every covenant by eating and drinking together; and, among them, it was accounted a most heinous offence to be guilty of the breach of a covenant thus confirmed. Salt, as the natural appendix of all feasts, was always put upon every sacrifice, and was regarded as a symbol of friendship and kindness; from whence the ancients called it Amicitiæ Symbolum. And from this custom the proverbial expression among the Greeks originated, 'Αλὲς *καὶ τράπεζα*—salt and the table; and among whom the violation of a covenant of salt was considered as the violation of the most sacred league of friendship. Several passages of Scripture are illustrated by the application of this custom, Lev. ii. 13. Numb. xviii. 19. 2 Chron. xiii. 5. Further, when God delivered the Israelites from the bondage of Egypt, he manifested himself in a peculiar manner among them—and while they sojourned in tents in the wilderness, He commanded a tent, or tabernacle, to be built, that he might sojourn with them also. But when the Jews took possession of their land, and built them houses, God would have a fixed dwelling place; and his moveable tabernacle was turned into a standing temple. And, to make the analogy more complete, it was furnished with things suitable to a dwelling place—a table, with a candlestick: the former always furnished with bread, having dishes, spoons, bowls, and covers, belonging to it; and the candlestick having its lamps continually burning. There was also a continual fire kept in the house of God upon the altar. And, to carry the resemblance still further, meat and drink were brought into the house of God; for besides the flesh of the beasts offered up in sacrifice, which were partly consumed on the altar, and partly eaten by the priests, as a portion of God's family, and so to be maintained by him, there was a mincah, or meat offering, and a libamen, or drink offering, which were always joined to the daily sacrifice.

The sacrifices, then, being God's feasts, they that did partake of them must be considered as his convivæ, and in a manner to eat and to drink with him. That sacrifices were thus regarded as a federal rite in Scripture, is proved in Levit. ii. 13. in Numb. xviii. 19. and 2 Chron. xiii. 5. where it is called "the salt of the covenant," and "a covenant of salt," to signify that as men ratified their covenants by eating and drinking, to which salt was a necessary appendix, so in the same way God, by these sacrifices and feasts upon them, did ratify and confirm his covenant with those that were partakers of them; who, as it were, might be considered as eating and drinking with Him —God's portion of the covenant being visibly consumed by his holy fire on the altar, which was always kept burning there, see Levit. ix. 24. 2 Chron. vii. 1. Fire likewise, the symbol of the Lord's presence, fell frequently on the victims offered to the Lord, as a visible demonstration of his acceptance of his portion, and of his entering into covenant with the offerers, see Gen. iv. 4. xv. 17. Judges xiii. 19, 20, &c.

As we have now shewn that the sacrifices of the Levitical law, with the feasts upon those sacrifices, were regarded as federal rites between God and men, in like manner the Lord's Supper, under the Gospel dispensation, which we have already proved to be Epulum Sacrificiale—a feast upon a sacrifice—must also be considered as Epulum Fœderale, a federal feast of reconciliation and amity between God and men, by which we are taken

Mark xiv. 23. and when he had given thanks, he gave it to them, Jerusalem.
Mt. xxvi. 27. saying, drink ye all of it;

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into a sacred covenant, and an inviolable league of friendship with Him. In comparing this account of the ancient mode of celebrating the Jewish feasts with the institution of the Holy Sacrament given by the inspired writers, it is to be remarked, that when Christ instituted the eucharistical feast, he said, "This is my blood of the New Testament"—"This cup is the New Testament in my blood;" that is, not only the seal of the old covenant, but the sanction of the new covenant. The confirmation of the old covenant was by the blood of bulls and of goats, (Exod. xxiv. 5. and Heb. ix. 19.) because blood was still to be shed. The confirmation of the new covenant was by a cup of wine; because under the New Testament there is no further shedding of blood, Heb. xii. 26. x. 18. Again, our Lord says of the cup, "This cup is the New Testament in my blood;" in the same way as the cup of blood in the Levitical law, (Exod. xxiv. 6.) was the Old Testament in my blood. There all the articles of that covenant being read over, Moses took half of the blood and put it in basins, and sprinkled all the people with it, and said, "This is the blood of the covenant which God hath made with you;" and thus that old covenant or testimony was established. In like manner Christ, being now about to bring in another and more perfect dispensation, having published all the articles of the new covenant, confirms it by the breaking of bread, saying, This is my body in the New Testament, or covenant, in the same sense as the paschal lamb has been hitherto my body in the old dispensation, Eat ye all of it. He then takes the cup, saying, This is my cup in the new covenant, in the same sense as the blood of bulls and goats have been my cup in the old covenant, Drink ye all of it; having your hearts sprinkled from an evil conscience, Heb. x. 22.

The legal sacrifices were but types and shadows of the true Christian sacrifice; and were, therefore, with their feasts, constantly renewed and repeated: but now that Christ, as a lamb without blemish, and without spot, fore-ordained before the foundation of the world, (1 Pet. i. 20.) has been sacrificed for us, there remain no more typical sacrifices, but only the feasts upon the One Great Sacrifice, which are still, and ever will be, symbolically continued in the Lord's Supper. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," John vi. 5, 6.

There are still many other resembling circumstances between the Jewish Passover and the Christian Eucharist. The Passover was of divine appointment, and so is the Eucharist. The Passover was a sacrament, and so is the Eucharist. The Passover prefigured the death of Christ before it was accomplished —the Eucharist represents, or figures out, the death now past. As he who in the Jewish law did not keep the Passover, bore his own sin, and was to be cut off from Israel, Exod. xii. 15. Numb. ix. 13. so he also who neglects the Holy Eucharist in the Christian dispensation, renounces all interest and benefit in the atonement and sacrifice of Christ, and shall also bear his own sin. As the Passover was to continue as long as the Jewish law was in force, so the Eucharist is to continue till Christ shall come to judge the world. The same forms and expressions were likewise observed in both institutions.

In the paschal supper the master of the house took bread, and gave thanks to God; so did Christ. It was customary for him afterwards to break it, either before or after the benediction, Mark xiv. 23. and they all drank of it. Jerusalem.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

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and to distribute it to his family, as it does not appear they were permitted to take it themselves. That these forms were observed by our Lord is evident. In the same manner, at the paschal feast, the master was accustomed to take a cup of wine, pronouncing a blessing over it; so likewise did Christ. In both cases the blood was a token or sign of the covenant entered into between God and man, which was at once ratified by pouring out the blood of the lamb, and by feeding on the flesh of the sacrifice. "If ye know these things, happy are ye if ye do them."

It is far beyond the limits of a note to enter into the various interpretations of Scripture given by the Socinian and Papist, in defence of their peculiar errors. As the doctrine of transubstantiation, however, the principal error of the latter, is founded on the words, "This is my body," I would wish to direct the attention of my readers to the true scriptural signification of this passage, which the Romanist interprets literally, and the Protestant figuratively.

To find out the meaning of any passage in Scripture, our only safe plan is, to make the Scripture its own interpreter: that is, to examine in what sense similar modes of expression, with that under discussion, are used in the sacred writings. In the present instance we must recollect that our Lord spoke a dialect of the same language in which the Old Testament was written. If we discover therefore parallel expressions in the Old Testament to that which is now used by our Lord, we are warranted, by all the rules of criticism, to interpret the latter in the same manner as we interpret the former. Both are to be literally, or both figuratively interpreted.

The Hebrew, Syro-Chaldaic, and Aramaic dialects, have, generally speaking, no word which expresses, to denote, to signify, to represent. The inspired writers of the New Testament, following the idiom of the Hebrew language, although they wrote in Greek, abounded with expressions derived from the language of their country. Even in our own language, although we have terms enough to fill up the ellipsis, the same form, or idiom of speech, is common. Suppose a man, for instance, on entering into a museum, enriched with the remains of ancient Greek sculpture, has his eyes attracted by a number of curious busts, and on inquiring what they are, he learns, this is Socrates, that Plato, a third Homer; others Hesiod, Horace, Virgil, Demosthenes, Cicero, Herodotus, Livy, Cæsar, Nero, Vespasian, &c. Is he deceived by this information? Not at all: he knows well that the busts he sees are not the identical persons of those ancient philosophers, poets, orators, historians, and emperors, but only representations of their persons in sculpture; between which and the originals there is as essential a difference as between a human body, instinct with all the principles of rational vitality, and a block of marble. Innumerable instances are found in Scripture where this manner of speaking is observed. In Gen. xlv. 26, 27. it is said, The seven kine *are* (i. e. represent) seven years. This *is* (i. e. represents) the bread of affliction. The ten horns *are* (i. e. signify) ten kings, Dan. vii. 24. They drank of the spiritual rock which followed them, and that rock *was* (i. e. represented) Christ, 1 Cor. x. 4. In Rev. i. 20. The seven stars *are* (i. e. represented) the angels of the seven churches: and the seven candle-

Lu. xxii. 19. This cup is the new testament in my blood, which is shed for you; Jerusalem.

sticks *are* (i. e. represent) the seven churches. In Matt. xiii. 38, 39. The field *is* (i. e. represents) the world: the good seed *are* (i. e. represent or signify) the children of the kingdom: the tares *are* (i. e. signify) the children of the wicked one, &c. In John vii. 36. we find Τίς 'ΕΣΤΙΝ *οὗτος ὁ λόγος*; What *is* this saying? (that is, its signification.) In John x. 16. They understood not what things they *were*, *τινα*, ΗΝ, (that is, their signification.) Acts x. 17. Τὶ *ἂν* "ΕΙΗ *τὸ ὅραμα*, what this vision might *be*; properly rendered by our translators, what this vision should mean. Gal. iv. 24. For these *are* the two covenants, *αὗται γὰρ*, 'ΕΙΣΙΝ *αἱ δύο διαθῆκαι*, these signify the two covenants. Luke xv. 26. He asked *τὶ* "ΕΙΗ *ταῦτα*, what these things meant. And very many others might be quoted to the same purpose. These passages appear to be so evidently parallel with that before us, that we conclude they are to be interpreted in the same manner, and that our Lord therefore intended, when he took the bread, to say, this bread represents, or signifies, my body: and consquently that the conclusion of the Romanist, who supposes that the bread is changed into the real body, and the wine into the blood, of Christ, is founded on error. To give an idea of the many dogmas that necessarily attend the doctrine of transubstantiation, I transcribe the eighth lesson of the Catechism for the Use of all the Churches in the French Empire, published in 1806, with the bull of the Pope, and the mandamus of the Archbishop of Paris: which is exactly a counterpart to all that have been published from time immemorial, in the popish Churches.

Q. What is the sacrament of the Eucharist?

A. The Eucharist is a sacrament which contains really and substantially, the body, blood, soul, and divinity of our Lord Jesus Christ, under the forms or appearance of bread and wine.

Q. What is at first on the altar, and in the chalice? Is it not bread and wine?

A. Yes: and it continues to be bread and wine till the Priest pronounces the words of consecration.

Q. What influence have these words?

A. The bread is changed into the body, and the wine is changed into the blood of our Lord.

Q. Does nothing of the bread and wine remain?

A. Nothing of them remains, except the forms.

Q. What do you call the forms of the bread and wine?

A. That which appears to our senses, as colour, figure, and taste.

Q. Is there nothing under the form of bread except the body of our Lord?

A. Besides his body, there is his blood, his soul, and his divinity; because all these are inseparable.

Q. And under the form of wine?

A. Jesus Christ is there as entire, as under the form of the bread.

Q. When the forms of the bread and wine are divided, is Jesus Christ divided?

A. No: Jesus Christ remains entire under each part of the form divided.

Q. Say, in a word, what Jesus Christ gives us under each form?

A. All that he is, that is, perfect God, and perfect Man.

Q. Does Jesus Christ leave heaven to come into the Euchrist?

A. No: he always continues at the right hand of God, his

Mt.xxvi.28. for many for the remission of sins. Jerusalem.
Markxiv.25. Verily I say unto you, I will drink no more
Mt.xxvi.29. henceforth of this fruit of the vine, until that day when
I drink it new with you in my father's kingdom [30].
Markxiv.25. in the kingdom of God.

Father, till he shall come at the end of the world, with great glory, to judge the living and the dead.

Q. Then how can he be present at the altar?

A. By the almighty power of God.

Q. Then it is not man that works this miracle?

A. No: it is Jesus Christ, whose word is employed in the sacrament.

Q. Then it is Jesus Christ who consecrates?

A. It is Jesus Christ who consecrates; the priest is only his minister.

Q. Must we worship the body and blood of Jesus Christ in the Eucharist?

A. Yes, undoubtedly; for this body, and this blood, are inseparably united to his divinity.

The Priest, in giving the consecrated wafer to the Communicant, says, "Behold the Lamb of God! Behold him who taketh away the sin of the world!" Then he and the communicant repeat thrice, "Lord, I am not worthy thou shouldst enter my roof; speak, therefore, but the word, and my soul shall be healed," the communicant striking his breast in token of his unworthiness. Then, says the Directory, having the towel raised above your breast, your eyes modestly closed, your head likewise raised up, and your mouth conveniently open, receive the holy sacrament on your tongue, resting on your under lip; then close your mouth, and say in your heart, "Amen: I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life."—Ordinary of the Mass, p. 33. May God grant, that such absurd superstitions may never again become a part of the religion of England.

This note has been principally collected from Dr. Cudworth's learned Treatise on the Lord's Supper, at the end of the Intellectual System, 4to. vol. ii. See also Dr. Adam Clarke's Discourse on the Holy Eucharist; and Lightfoot on the Divine Origin of Sacrifice. And on the typical meaning of the Passover, the Abridgment of the learned Witsius's Remarks, in Horne's Critical Introduction, 1st edit. vol. i. p. 150—154.

[30] Various interpretations are given to this passage: some commentators suppose it was accomplished, when Christ ate and drank with his disciples after his resurrection, Acts i. 4. x. 41. John xxi. 13. Luke xxiv. 30. 43. others, that the word kingdom here signifies the Gospel state, began at Christ's resurrection, but more perfectly so at his ascension. The most probable signification seems to be, that he will no longer commemorate this, or any other deliverance, till he celebrates together with his apostles the great day of redemption in the future world. The expression drinking wine indicates feasting, under which the future happiness is often represented in Scripture—Isai. xxii. 13. xxiv. 9. Matt. viii. 11. xxii. 4.

The wine is called new, figuratively expressing those unknown heavenly festivals prepared for man in his state of immortality. The kingdom of the Father here seems particularly to refer to the future state after the final judgment; for then, and not till then is the kingdom delivered up to the Father, 1 Cor. xv. 24. and xxii. 8. and in no part of the New Testament is Christ's

MATT. xxvi. ver. 27. and part of ver. 28, 29. Jerusalem.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:
28 For this is my blood of the new testament, which is shed—
29 But I say unto you, I will not drink—

MARK xiv. ver. 22. and part of ver. 23. 25.

22 And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.
23 And—the cup—
25 —of the fruit of the vine, until that day that I drink it new—

LUKE xxii. part of ver. 19, 20.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body—
20 —saying—

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SECTION XXXV.

Christ exhorts the Apostles, and consoles them on his approaching Death.

JOHN xiv. the whole chapter.

John xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4. And whither I go ye know, and the way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord shew us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

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kingdom between his resurrection and ascension, called the kingdom of his Father.

'Απ' ἄρτι, or better, ἀπαρτὶ, omnino, I will not at all drink of the fruit of the vine, &c. &c. Aristophan. Plut. act ii. scene 2.

——τοὺς δεξιοὺς, καὶ σώφρονας
'Απαρτὶ πλουτῆσαι ποιήσω,

gnavos et frugi homines OMNINO divites faciam. See v. 64. and Rev. xiv. 3, Jo. Alberti Not. Philol. Bowyer Crit. Conj. 124. and Hammond in loc.

John xiv.10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Jerusalem.

11. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye ask any thing in my name, I will do it.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever:

17. Even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

22. Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John xiv. 29. And now I have told you before it come to pass; that when it is come to pass, ye might believe. Jerusalem.

30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence[31].

SECTION XXXVI.

Christ goes with his Disciples to the Mount of Olives.

MARK xiv. 26. LUKE xxii. 39.

Mark xiv. 26. And when they had sung an hymn,
Lu. xxii. 39. he came out, and went as he was wont, to the Mount of Olives; and his disciples also followed him.

MATT. xxvi. ver. 30.

30 And when they had sung an hymn, they went out into the Mount of Olives.

MARK xiv. part of ver. 26.

26 —they went out into the Mount of Olives.

LUKE xxii. part of ver. 39.

39 And—

SECTION XXXVII.

Christ declares Himself to be the true Vine.

JOHN xv. 1—8.

John xv. 1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

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[31] From the expression, Arise, let us go hence, it may be inferred that our Saviour now left the room and went to the Mount of Olives, when the conversation and exhortations related in the following sections were continued.

SECTION XXXVIII.

Christ exhorts his Apostles to mutual Love, and to prepare for Persecution.

JOHN XV. 9. to the end. XVI. 1—4.

John xv. 9. As the Father hath loved me, so have I loved you: continue ye in my love. Jerusalem.

10. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his Lord doth: but I have called you friends, for all things that I have heard of my Father, I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

John xvi. 1. These things have I spoken unto you, that ye should not be offended. Jerusalem.

2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

SECTION XXXIX.

Christ promises the Gifts of the Holy Spirit.

JOHN xvi. 5. to the end.

John xvi. 5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more.

11. Of judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14. He shall glorify me; for he shall receive of mine, and shall shew it unto you.

15. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you.

16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me?

John xvi.20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. Jerusalem.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

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SECTION XL.

Christ intercedes for all his Followers.

JOHN xvii. 1. to the end.

John xvii.1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

John xvii. 4. I have glorified thee on the earth; I have finished the work which thou gavest me to do: Jerusalem.

5. And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were; and thou gavest them me; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me, are of thee:

8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me;

10. For they are thine: and all mine are thine, and thine are mine, and I am glorified in them.

11. And now I am no more in the world: but these are in the world: and I come to thee. Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one, as we are.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept: and none of them is lost, but the son of perdition, that the Scripture might be fulfilled.

13. And now come I to thee: and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

22. And the glory which thou gavest me, I have given them; that they may be one, even as we are one.

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Johnxvii.24. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. Jerusalem.

25. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me:

26. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.

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SECTION XLI.

Christ again predicts Peter's denial of Him.

MATT. xxvi. 31—35. MARK xiv. 27—31.

Mt.xxvi.31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Mar.xiv.30. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

Mt.xxvi.34. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35. Peter
Mar.xiv.31. spake the more vehemently, [and]
Mt.xxvi.35. said unto him, Though I should die with thee, yet will I not deny thee.
Mar.xiv.31. in anywise.
Mt.xxvi.35. Likewise also said all the disciples.

MARK xiv. ver. 27, 28, 29. and part of ver. 31.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

31 But he—If I should die with thee, I will not deny thee—Likewise also said they all.

SECTION XLII.

Jerusalem.

Christ goes into the Garden of Gethsemane—His Agony there.

MATT. xxvi. 36—46. MARK xiv. 32—42. LUKE xxii. 40—46. JOHN xviii. 1, 2.

Johnxviii.1. When Jesus had spoken these words, he went forth with his disciples
Mt.xxvi.36. unto a place called Gethsemane[32],
Johnxviii.1. over the brook Kedron, where was a garden, into the which he entered, and his disciples.
2. And Judas also—knew the place, for Jesus oft-times resorted thither with his disciples.
Mt.xxvi.36. and saith unto the disciples, Sit ye here, while I go and pray yonder.
Mar.xiv.33. And he taketh with him Peter, and James and John,
Mt.xxvi.37. the two sons of Zebedee,
Lu.xxii.40. And when he was at the place,
Mt.xxvi.37. he began to be sorrowful,
Mar.xiv.33. and began to be sore amazed, and to be very heavy[33];

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[32] The scene of the first temptation was in the garden of Eden—there Adam fell, and brought sin into the world. To complete the parallel, the second Adam, in the garden of Gethsemane, submitted to his last and fearful temptations against all the powers of darkness, (Luke xxii. 53.) which assailed him in every form, and, by a perfect obedience, revoked our sentence of condemnation. In the temptation of the wilderness we read the Devil departed from him only for a season. In this hour of agony he renews his assault with better hopes of success; and our Saviour, as soon as he enters the garden, appears conscious of his power, although not visible to mortal eye; He said to the disciples, Sit ye here, while I go and pray yonder; pray ye also not to enter into temptation. After the temptation in the wilderness, we read, an angel ministered to him; and now, in this hour of despondency and suffering, there appeared an angel, strengthening him.

[33] If we consider (says an eminent divine,) the circumstances of Christ's agony in the garden, it is evident it was the effect of some more powerful cause than merely a natural fear of his ensuing death, and bodily torments, for he bore his death far better than his agony. He had no sooner entered on the scene of his trial, but "he began to be sorrowful," to "be sore amazed," to "be very heavy," which words, according to their original signification, declare him to have been suddenly oppressed with a mighty dejection of spirits, which arising from some fearful spectacle, or imagination, overwhelmed his soul with an unknown and inexpressible anguish. They intimate that, at this dark hour, he was assaulted by devils, who exercised all their power and malice, to tempt him to renounce his merciful design. If we consider the warning our Saviour gave his disciples, when they entered the garden with him, (Luke xxii. 40.) of the extraordinary danger they were in, of falling into temptation, it seems very probable that he expected, and found there an extraordinary concourse of tempters, or evil spirits; for he repeats the same admonition when he finds his

Mt.xxvi.38. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. Jerusalem.

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disciples asleep, saying, "Watch and pray, that ye enter not into temptation." (Matt. xxvi. 41.) And since his sufferings in his agony are described with more painful circumstances, than his sufferings on the cross, we have just reasons to conclude they were inflicted on him by more malignant, and more powerful executioners; and, consequently, that he endured the torments of men only on the cross, but of devils in the garden. His body was crucified on the cross—his mind in the garden. As Adam had offended in both—so Christ suffered in both.

The unaccountable drowsiness that seized the disciples at this period, may also have been produced by the agency of infernal spirits, for the purpose of having our Saviour alone during their conflict with him, thereby hoping to gain a greater advantage over him. St. Luke imputes this drowsiness to sorrow; but it is not probable that *mere* sorrow *alone* should *necessitate* three men to fall asleep together, under the most awakening circumstances. Why did it not as well *force* them to fall asleep afterwards, when their Lord was apprehended, condemned, and crucified? At which time they were doubtless more sorrowful than they were at Gethsemane. May it not then be possible that some secret influence was added to the causes assigned by the Evangelist, and that our Saviour, experiencing in himself the power and malice of Satan, and his emissaries, admonished his disciples, who were much less capable of resisting, to be upon their guard, lest they in their turn should be tempted also (*a*). Christ, as we have already shewn, (note, p. 96.) began his incarnate life as the second Adam, in the very spot to which the disobedience of the first Adam had driven him. In a typical point of view, we may now consider the second Adam as having redeemed by his perfect innocence and obedience, the possession of that garden from which the first Adam had been expelled; and here again the devil (for he had only departed from him for a season,) assailed him with all his powers of darkness, torturing his suffering and afflicted spirit with the most dreadful phantoms and apprehensions; and endeavouring by every art of malice and invention, to divert him from his glorious purpose of laying down his life for the world. The expression "My soul is exceeding sorrowful, even unto death," *περίλυπος ἐϛιν ἡ ψυχή μȣ*, may infer, "his soul had been struggling under some mortal pang, and the pains of hell had got hold upon it." God permitted him to be assailed with the utmost force of temptation to which his assumed nature could be exposed. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Some consider that the infernal spirit suggested the most agonizing and wicked delusions, such as it is not lawful for man to utter; nor possible, without Satanic agency, for man to conceive. Calvin believes that the wrath of God was so poured out upon him, that the atonement could only be completed, by his undergoing that agony; which in the future world is prepared for the impenitent.

In my own opinion, the parallel between the first and second Adam, which we find from the Holy Scriptures, has been so minutely and remarkably observed, here closes. The second Adam, from the wilderness into which the first Adam fell, traced back step by step, by a most divine life, the condemnation of the first Adam, till he arrived again at the scene of his disobedience—

Lu. xxii. 40. and pray that ye enter not into temptation. Jerusalem.
Mar. xiv. 35. And he went forward a little,
Lu. xxii. 41. and he was withdrawn from them about a stone's cast, and kneeled down,
Mt. xxvi. 39. and fell on his face, and prayed,
Mar. xiv. 35. and fell on the ground, and prayed that if it were possible the hour might pass from him.
36. And he said, Abba, Father,
Mt. xxvi. 39. O my Father, if it be possible, let this cup pass from me:
Mar. xiv. 36. all things are possible unto thee:
Lu. xxii. 42. if thou be willing, remove this cup from me: nevertheless, not my will but thine be done.
43. And there appeared an angel unto him from heaven, strengthening him.
44. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood, falling down to the ground.
45. And when he rose up from prayer,
Mt. xxvi. 40. he cometh unto the disciples, and findeth them
Lu. xxii. 45. sleeping for sorrow; and said unto them, Why sleep ye?
Mar. xiv. 37. and he saith unto Peter, Simon, sleepest thou?
Mt. xxvi. 40. What, could ye not watch with me one hour?
Mar. xiv. 38. Watch ye,
Lu. xxii. 46. rise and pray,
Mt. xxvi. 41. that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42. And he went away again the second time, and prayed,
Mar. xiv. 39. and spake the same words,
Mt. xxvi. 42. saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done.
Mar. xiv. 40. And when he returned, he found them asleep again; for their eyes were heavy: neither wist they what to answer him.

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where, as the substituted victim, He submitted to that spiritual death, and suffering, which had been pronounced against the first man. He submitted the offending nature to the tree of the cross, reconciled justice with mercy, and restored to the human race, through the influence of his spirit, the capability of regaining that spiritual state of blessedness and glory in which the first Adam had been originally created.

By Christ's death, He hath destroyed him that hath the power of death, that is, the devil (Heb. ii. 14.) And hence the Apostle tells us, that unsubdued by infernal attacks and temptations, He swallowed up death in victory. He spoiled principalities and powers, and made an open shew of them, triumphing over them. Satan, as lightning, fell from heaven—His kingdom is taken away from him; and man, believing man, is ransomed from his malignant power, and by the intercession of the Mediator, and the influence of the Holy Spirit, is restored again to the favour of his God.

(a) Scott's Christian Life, pp. 449, 450.

Mt.xxvi.44. And he left them, and went away again, and prayed the third time, saying the same words. Jerusalem.

45. Then cometh he to his disciples,

Mar.xiv.41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners.

42. Rise up, let us go; lo, he that betrayeth me is at hand.

MATT. xxvi. part of ver. 36, 37. 39, 40, 41. ver. 43. part of ver. 45. and ver. 46.

36 Then cometh Jesus with them—
37 And he took with him Peter and—and—and very heavy.
39 And he went a little farther—saying—nevertheless, not as I will, but as thou *wilt*.
40 And—asleep, and saith unto Peter—
41 Watch and pray—
43 And he came, and found them asleep again: for their eyes were heavy.
45 —and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.
46 Rise, let us be going: behold, he is at hand that doth betray me.

MARK xiv. ver. 32. 34. part of ver. 36, 37, 38, 39.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.
36 —take away this cup from me: nevertheless not what I will, but what thou wilt.
37 —And he cometh, and findeth them sleeping—couldest not thou watch one hour?
38 —and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.
39 And again he went away, and prayed—

LUKE xxii. ver. 39. part of ver. 40, 41, 42. 45, 46.

39 And he came out, and went, as he was wont, to the Mount of Olives: and his disciples also followed him.
40 —he said unto them—
41 —and prayed,
42 Saying, Father—
45 —and was come to his disciples, he found them—
46 —lest ye enter into temptation.

SECTION XLIII.

Christ is betrayed and apprehended—The resistance of Peter.

MATT. xxvi. 47—56. MARK xiv. 43—50. LUKE xxii. 47—53. JOHN xviii. 3—11.

Mar. xiv.43. And immediately, while he yet spake, lo, Judas, one of the twelve,

John xviii.3. then, having received a band of men and officers, from the Chief Priests and Pharisees, cometh thither, with lanterns, and torches, and weapons.

Mar. xiv. 43. and with him a great multitude, with swords and staves, Jerusalem.
from the Chief Priests, and the Scribes and the elders.
Mt. xxvi. 47. of the people.
48. Now he that betrayed him
Mar. xiv. 44. had given them a token, saying, Whomsoever I shall kiss, that same is he; take him,
Mt. xxvi. 48. hold him fast.
Mar. xiv. 44. and lead him away safely.
45. And as soon as he was come,
Lu. xxii. 47. [he] went before them, and drew near unto Jesus, to kiss him.
Mt. xxvi. 49. And forthwith he came to Jesus, and said, Hail, master; and kissed him.
50. And Jesus said unto him, Friend, wherefore art thou come?
Lu. xxii. 48. Judas, betrayest thou the Son of Man with a kiss?
John xviii. 4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?
5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.
6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground [34].
7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
8. Jesus answered, I have told you that I am he: If therefore ye seek me, let these go their way.
9. That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.
Mt. xxvi. 50. Then came they, and laid hands on Jesus, and took him.
Lu. xxii. 49. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
Mt. xxvi. 51. And, behold, one of them which were with Jesus,
Joh. xviii. 10. Simon Peter, having a sword,
Mt. xxvi. 51. stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear,
Joh. xviii. 10. and cut off his right ear. The servant's name was Malchus.
Lu. xxii. 51. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.
Joh. xviii. 11. Then said Jesus unto Peter,

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[34] The whole of this transaction shews that our Lord had perfect power over his enemies, if he had chosen to exert it. (Matt. xxvi. 54.) By a look the guards who attempted to seize him drew back, and fell to the ground. When Peter afterwards struck the servant of the High Priest, and smote off his ear, the Roman soldiers, who were never resisted with impunity, would doubtless have revenged themselves on the disciples, if they had not been supernaturally protected—He had power to lay down his life, and to take it again: but He completed the mysterious sacrifice, and man was saved, and the Scripture fulfilled.

Jerusalem.

Mt.xxvi.52. Put up again thy sword into his place; for all they that take the sword, shall perish with the sword.

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled that thus it must be?

Joh.xviii.11. the cup which my Father hath given me, shall I not drink it?

Mt.xxvi.55. In that same hour

Mar.xiv.48. Jesus answered and said

Lu.xxii.52. unto the Chief Priests and captains of the temple,

Mt.xxvi.55. and to the multitudes,

Lu.xxii.52. and the elders, which were come to him,

Mt.xxvi.55. Are ye come out as against a thief, with swords and staves, for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Lu.xxii.53. ye stretched forth no hands against me:

Mar.xiv.49. but the Scriptures must be fulfilled.

Lu.xxii.53. but this is your hour, and the power of darkness.

Mt.xxvi.56. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

MATT. xxvi. part of ver. 47, 48.

47 And—came, and with him a great multitude with swords and staves, from the chief priests and elders—

48 —gave them a sign, saying, Whomsoever I shall kiss, that same is he:—

MARK. xiv. part of ver. 43, 44, 45. ver. 46, 47. part of ver. 48, 49. ver. 50.

43 —while he yet spake, cometh Judas, one of the twelve, and with him a great multitude—

44 —And he that betrayed him—

45 —he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 —And Jesus—unto them, Are ye come out as against a thief, with swords and *with* staves, to take me?

49 —I was daily with you in the temple teaching, and ye took me not—

50 And they all forsook him, and fled.

LUKE xxii. part of ver. 47, 48. ver. 50. part of ver. 52, 53.

47 —And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve—

48 But Jesus said unto him—

50 And one of them smote a servant of the high priest, and cut off his right ear.

52 Then Jesus said—Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple—

JOHN xviii. part of ver. 3. 10, 11.

3 —Judas—

11 —Then—drew it, and smote the high priest's servant—

11 —Put up thy sword into thy sheath—

Jerusalem.

CHAPTER VII.

From the Apprehension of Christ to the Crucifixion.

SECTION I.

Christ is taken to Annas, and to the Palace of Caiaphas.

MATT. xxvi. 57. MARK xiv. 51—53. LUKE xxii. 54.
JOHN xviii. 12—14.

Joh.xviii.12. Then the band, and the captain, and officers of the Jews, took Jesus, and bound him,

13. And led him away to Annas[1] first; for he was father in law to Caiaphas, which was the High Priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Mar.xiv.51. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52. And he left the linen cloth, and fled from them naked.

Mt.xxvi.57. And they that had laid hold on Jesus,
Lu.xxii.54. Then took they him, and led him,
Mt.xxvi.57. led him away to Caiaphas the High Priest,
Lu.xxii.54. and brought him into the High Priest's house.
Mar.xiv.53. and with him were assembled all the Chief Priests, and the elders, and the Scribes.
Lu.xxii.54. And Peter followed afar off.

MATT. xxvi. part of ver. 57.

57 —where the scribes and elders were assembled.

MARK xiv. part of ver. 53.

53 And they led Jesus away to the High Priest—

LUKE xxii. part of ver. 54.

54 Then—they—and led him—

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[1] The Annas here mentioned, is called by Josephus, Ananus. He had been deposed from the Pontifical office by the Roman power; but his influence on that account had been rather increased, than lessened, among his countrymen. Under these circumstances, however, he could not with prudence openly interfere; but from the passage before us, we may infer the great authority he still possessed; and it is more than probable that he privately suggested every measure that had been already devised against our Lord; and that on the present occasion he still continued to direct by his counsel and advice.—See John xviii. 24. Although Annas was deprived of the office of high priest, the Jews still acknowledged him as such, as we find from Acts iv. 6. where he is so called. His influence was so great, that he saw five of his own sons successively in possession of the high priesthood; and several also of his sons in law, among whom was Caiaphas.

SECTION II.

Peter and John follow their Master.

MATT. xxvi. 58. MARK xiv. 54. LUKE xxii. 55.
JOHN xviii. 15, 16.

Joh.xviii.15. And Simon Peter followed Jesus,
Mt. xxvi.58. afar off, unto the High Priest's palace,
Joh.xviii.15. and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest.
16. But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.
Lu. xxii.55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
Mar.xiv.54. the servants, and warmed himself at the fire.
Mt. xxvi.58. and sat with the servants, to see the end.

MATT. xxvi. part of ver. 58.

58 But Peter followed—

MARK xiv. part of ver. 54.

54 And Peter followed him afar off, even unto the palace of the High Priest, and he sat—

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SECTION III.

Christ is first examined, and condemned in the House of the High Priest.

MATT. xxvi. 59—66. MARK xiv. 55—64. JOHN xviii. 19—24.

Joh.xviii.19. The High Priest then asked Jesus of his disciples, and of his doctrine.
20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
21. Why askest thou me? ask them which heard me: behold, they know what I said.
22. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so?
23. Jesus answered him, If I have spoken evil, bear witness of the evil; but if well why smitest thou me?
24. Now Annas had sent him bound unto Caiaphas, the High Priest.
Mt. xxvi.59. Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death;
60. But found none: yea, though many false witnesses came, yet they found none:
Mar.xiv.56. for many bare false witness against him, but their witness agreed not together.

Mt.xxvi.60. At the last came two false witnesses, Jerusalem.
Mar.xiv.57. and bare false witness against him, saying,
Mt.xxvi.61. this fellow said,
Mar.xiv.58. We heard him say,
Mt.xxvi.61. I am able to destroy the temple of God, and to build it in three days:
Mar.xiv.58. I will destroy this temple that is made with hands, and within three days I will build another made without hands.
59. But neither so did their witness agree together.
Mt.xxvi.62. And the High Priest arose,
Mar.xiv.60. and stood up in the midst, and asked Jesus,
Mt.xxvi.62. and said unto him, Answerest thou nothing? what is it which these witness against thee?
63. But Jesus held his peace,
Mar.xiv.61. and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
Mt.xxvi.63. I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.
64. Jesus saith unto him, Thou hast said:
Mar.xiv.62. I am:
Mt.xxvi.64. nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven[2].
65. Then the High Priest rent his clothes[3], saying, He hath spoken blasphemy[4]; what further need have we of witnesses? behold, now ye have heard his blasphemy.

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[2] This passage of Daniel, to which our Lord refers, was always considered by the Jews as a description of the Messiah. Our Saviour, therefore, now in his lowest state of humiliation and depression, asserted his claims as the Messiah, who should appear again in the clouds of heaven, as the judge of the world.—Sohar Genes. fol. 85. col. 338, &c. Dan. vii. 13. דא מלכא משיחא, This is the king Messiah. Schoetgen. Hor. Heb. vol. i. p. 238.

[3] This was only done by the High Priest in cases of blasphemy.

[4] Christ was first arraigned before the High Priest, then before the whole Sanhedrim, (Mark xv. 1.) before both of whom he was accused of blasphemy, and on this charge was, by both, condemned, Matt. xxvi. 65, 66. He was next taken before the Roman Governor, as guilty of sedition, and acquitted, John xviii. 38. xix. 4, &c. When the Jews therefore saw this, they were compelled to acknowledge the real grounds of their prosecution: We have a law, and by our law he ought to die, because he made himself the Son of God. But, finding that this charge also was disregarded by Pilate, who was still inclined to acquit him, (for blasphemy against the God of the Jews was not considered by the Romans to be a crime,) they, in despair, make a personal attack upon Pilate himself; and threaten, if he does not comply with their demands that he be crucified, to accuse him to Tiberius, (whose suspicious and jealous nature was generally known,) of remissness in duty, and negligence in the suppression of sedition and rebellion. Intimidated and overcome by this menace, he yields to their importunate solicitations, and condemns a man, whom he publicly acknowledges to be inno-

Mt.xxvi.66. What think ye? They answered and said, He is guilty of death. Jerusalem.

Mar.xiv.64. And they all condemned him to be guilty of death.

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cent, to the ignominious death of a common malefactor, that he may screen himself from the malice of his accusers.

Some objectors to Christianity have argued, that the Jews could not have believed in the reality of the miracles of our Saviour, or they would not have delivered him up to the Roman Governor. They deem it scarcely possible that a whole nation would cry out for the crucifixion and scourging of a man, who gave sight to the blind, healed the sick, and raised the dead to life. It is implied in this objection, that the cotemporaries of Christ discredited his miracles, because he was rejected and crucified; whereas the Jews of every age have contended, that miracles afford no proof of the divine mission of a prophet, who teaches false doctrines, such as they suppose Jesus to have taught; and consequently, according to their notions, he might have been persecuted and crucified by their ancestors; while the *reality* of his miracles was fully admitted. They even go so far as to assert, that in their law against false prophets, Deut. xiii. (*a*) the clause in ver. 6, was framed for the individual case of Jesus Christ, and that it points to him in particular. "This is Jesus," say they, "who denied his father, saying that he had a mother, but not a father; that he was the Son of God, and that He himself was also God." Maimonides may be supposed to give the general opinion of the Jews, when he affirms that the miracles of a prophet, who recommends the worship of other gods, are no criteria of the truth of his pretensions. "Because the testimony of the understanding, which proves the falsity of his professions, is of more weight than that of the eyes which see his miracles (*b*)."

The Jews saw and acknowledged the miracles of Christ, but imputed them to the agency of evil spirits, (Matt. xii. 24. Luke xi. 15.) permitted by God to try the firmness of their faith, and the constancy of their obedience to the Mosaic law, Deut. xiii. 3.: on the other hand, they heard him assert his own divine nature—the latter they considered as blasphemous; and the supposed impiety and impossibility of this claim, in their opinion, overturned the weaker evidence of undisputed miracles wrought in its support: they weighed what to them appeared opposite evidences, and the preponderance of that side on which their prejudiced opinions had placed the greater weight, accounts for the persevering conduct of the Sanhedrim, and the persecuting infidelity of the people (*c*).

Archdeacon Blomfield has justly observed, that the sum of the offence given by our Lord to the chief priests, was, his laying claim to the title of the Messiah: a title to which they did not imagine that any mere human being, as Jesus seemed to be, could have any right. Could he but have convinced the leading Jews of the justice of these pretensions, they would not have objected to his assumption of divine attributes. The fact is, that for any man to profess himself to be the Messiah, was considered as an offence against their law, inasmuch as by so doing he made himself the Son of God. We have a law, and by our law he ought to die, because he made himself the Son of God. This remark fully answers that objection to the divinity of Christ proposed by Dr. Priestley, who maintains the position that the Jews did not expect their Messiah to be a divine personage; which point is inconsiderately allowed by Mr. Wilson, in his answer to this great advocate of Unitarianism (*d*).

MATT. xxvi. part of ver. 61. 63. Jerusalem.

61 And said—

63 —And the High Priest answered and said unto him—

MARK xiv. ver. 55. part of ver. 57. 60, 61. and ver. 62, 63, 64.

55 And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none.

57 And there arose certain—

60 And the High Priest—saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace—

62 And Jesus said—and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the High Priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye?—

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SECTION IV.

Twelve at Night—Christ is struck, and insulted by the Soldiers[5].

MATT. xxvi. 67, 68. MARK xiv. 65. LUKE xxii. 63—65.

Lu. xxii. 63. And the men that held Jesus mocked him, and smote him:

Mar. xiv. 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands.

Mt. xxvi. 67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands.

Lu. xxii. 64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

Mt. xxvi. 68. Prophesy unto us, thou Christ, Who is he that smote thee[6]?

(*a*) See Fagius on Chald. Paraph. Deut. xiii. in the Critici Sacri, and on Deut. xviii. 15. vol. ii. p. 87, and 123. (*b*) Maimonides Præf. in Misnam. p. 3. ed. Surenhusii ap Wilson. (*c*) See on the subject of this note, Wilson's Method of explaining the New Testament, first and second chapters. (*d*) See Archdeacon Blomfield's Dissertation on the Knowledge of a Redeemer before the Advent, p. 115; and Wilson ut supra.

[5] This section is arranged in its present order on the plan of Pilkington.

[6] St. Matthew, in recording the accounts of the sufferings of our Lord, has omitted to mention that the soldiers and servants blindfolded him: yet he relates the indignity which immediately followed that insult, "Prophesy unto us who is he that smote thee." These words, according to Markland, have an immediate reference to the preceding action. When Christ was blindfolded, they ask him in derision, and according to the custom of a well known game, if he can now tell by his prophetic spirit who it was that struck him. There is a burlesque sarcasm in the word προφήτευσον, which signifies to prophesy, or to guess, or tell. Another sarcasm is implied in the word χριστὲ, both being intended as sneers at Jesus being accounted

Lu. xxii. 65. And many other things blasphemously spake they against him. Jerusalem.

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SECTION V.

Peter's first Denial of Christ, at the Fire, in the Hall of the High Priest[7].

MATT. xxvi. 66—70. MARK xiv. 66—68. LUKE xxii. 56—57. JOHN xviii 17, 18. and 25—27.

Mt. xxvi. 69. Now Peter sat without in the palace:
Mar. xiv. 66. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest:
Jo. xviii. 17. (the damsel that kept the door) unto Peter,
Lu. xxii. 56. [and] beheld him as he sat by the fire,
Mar. xiv. 67. And when she saw Peter warming himself, she looked upon him,
Lu. xxii. 56. earnestly looked upon him, and said, This man was also with him.
Jo. xviii. 17. Art thou not one of this man's disciples? He saith, I am not.
Mar. xiv. 67. And she said, And thou also wast with Jesus of Nazareth,
Mt. xxvi. 69. of Galilee.
Lu. xxii. 57. And he denied him,
Mt. xxvi. 70. before them all, saying, I know not what thou sayest.
Lu. xxii. 57. Woman, I know him not.

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a prophet; which could not have been so strongly expressed if the word λέξον had been used, instead of προφήτευσον; as if they had said, "O thou Messiah, thou great prophet, tell us by thy prophetic spirit who it is that struck thee."—Vide Prelim. Observ. to Bowyer's Conjectures, p. 36.

[7] Archbishop Newcome has placed the three denials of St. Peter immediately after the apprehension of our Lord. Pilkington, after he had been beaten and insulted by the servants and soldiers. Not only do the arguments of the latter writer appear to me to be most satisfactory, but there seems to be internal evidence that Pilkington is most correct. The courage that made Peter recover first from the general consternation that had seized upon all the disciples, would not forsake him without a cause, merely because he had entered into the palace. He probably expected a different result to the examination, and imagined that our Lord would have miraculously delivered himself from the power of his enemies: and he therefore willingly waited among the servants "to see the end." But when he saw, to his equal surprise and horror, for the first time, that our Lord was thus grievously treated, his confidence began to waver, and his faith to fail. At this moment the servant who kept the door, and had left her charge to approach to the fire, knew him by the blaze of the fire, (as Dr. Townson ingeniously translates the word φῶς, Luke xxii. 56.) and challenged him as the disciple of the despised Nazarene.

I cannot account for Archbishop Newcome's silence, in his notes to the Harmony, respecting Pilkington's order of the denials of Peter. He frequently refers to Pilkington.

Mar. xiv. 68. I know not, neither understand I what thou sayest. Jerusalem.

Jo. xviii. 18. And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves: and Peter stood with them, and warmed himself.

25. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him?

27. Peter then denied again.

Mar. xiv. 68. And he went out into the porch; and the cock crew;

Jo. xviii. 27. and immediately the cock crew [8].

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[8] An objection to the words of this passage has been raised, because it is supposed inconsistent with a canon of the Jewish Church, which forbids the rearing of cocks at Jerusalem, for fear they should scratch up unclean animals with their feet, and thereby pollute sacred things. In answer to this assertion, it is affirmed that the law had not been enacted at that period—that this bird was always kept in the temple (*a*)—that the word נבר signifies a man, or a crier—and—that the term cock-crowing, related only to a particular hour of the morning. After enumerating these opinions, Schoetgen, gives his own solution. As the crowing of the cock is mentioned as a fact, he concludes that it is to be considered as having actually taken place, as we should interpret a passage in a classical author. Peter, in the silence of the night, could as easily hear the cocks that were crowing out of the city, as the Italian cocks could be heard in Italy, or the cocks in Asia Minor at Constantinople; especially as the house of Caiaphas was not far from the wall. The cock which Peter heard might have been kept by the Romans, and not by the Jews, as chickens were used by them in augury. And though it was prohibited to feed cocks, it was not prohibited to buy or sell them; the cock, therefore, which now crowed, might have been purchased for the purpose of being killed the next day. Therefore, in whatever way the subject is considered, it is certainly true that the cock might have been heard by Peter at Jerusalem (*b*).

The Jewish doctors distinguish the cock crowing into the first, second, and third. The first was called, קריאת חנבר—the second, בשישנה—when he repeats it. The third, בשישלש—when he does it the third time, as in Mark xiii. 35—12. Luke xii. 38. This custom was observed also by Heathen nations. According to St. John xiii. 38. St. Luke xxii. 34. and St. Matthew xxvi. 34. Our Saviour predicts the cock shall not crow; that is, shall not have finished his crowing, before thou deny me thrice. Lightfoot (*c*) reconciles the words of these three evangelists with those of St. Mark, by suggesting, that as the hour approached when the event was to take place, our Saviour specifies more particularly the time, and says, Mark xiv. 72. "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Pilkington supposes, that the words, the cock *shall not crow* before thou shalt thrice deny that thou knowest me, should be taken literally, signifying that the cock should not crow *at all* before thou shalt thrice deny me; and he concludes, there is a double signification attached to these separate predictions, and a double accomplishment of them. He argues, according to

MATT. xxvi. part of ver. 69, 70. Jerusalem.

69 —and a damsel came unto him, saying, Thou also wast with Jesus—

70 But he denied—

St. John's Gospel, that these words were primarily fulfilled by St. Peter, when he was admitted into the palace. The *first* denial was made to the damsel who kept the door, and had permitted him to enter. It is very natural to imagine that a clamour would be raised against Peter, upon her accusation; as the people would conclude that the damsel who kept the door, and let him in, must have good reason for her suspicion: and accordingly St. John tells us, that the servants who were warming themselves at the fire with Peter, again questioned him about this matter, and that he denied being a disciple of Christ the second time. Immediately upon, or soon after this, Malchus's kinsman recollected seeing Peter in the garden with Jesus, and charged him therewith; but Peter denied it a third time. And St. John observes, that upon this immediately the cock crew. And thus it appears how those words of our Saviour were verified, "Before the cock crow (at all) thou shalt deny me thrice."

St. John having thus shewn the accomplishment of these words of our Lord, takes no notice of any other of Peter's denials, but of these three only, which were made at the fire, whereas the other Evangelists take notice of several denials, made after these; and so shew us the propriety of that other expression, "Before the cock crow twice, thou shalt deny me thrice." They consider the several particular denials at the fire made at the same time, and in the same place, only as one general denial: and so St. Mark tells us, that, after Peter had denied at the fire, and was gone out into the porch, the cock crew the first time; and this appears to be the same crowing which St. John speaks of, as immediately succeeding Peter's three several denials of his Master there.

The second general denial was made in the porch. This evidently appears from the accounts both of St. Matthew and St. Mark. And, from what is related, we must conclude, that the denial there was not single, but that many then charged him together (as they had done before, and as we may easily imagine they would do, in such a riotous assembly), and that he again there denied to them all. For St. Luke tells us, that a man charged him, and said, "Thou art one of them;" and he replied, and said, "Man, I am not." St. Mark, that he denied what a maid was insinuating, "that he was one of them:" and St. Matthew, that "he denied with an oath, I do not know the man," upon a maid's affirming that he was with Jesus of Nazareth.

The place of the third general denial is not specified, any farther than that it was in the same room or court where Jesus was, who "turned and looked upon Peter." The time of it is said, by St. Mark, to have been a little after the second (μετὰ μικρὸν). St. Matthew makes use of the same expression; and St. Luke particularly mentions, that it was "about the space of one hour after." This also appears to have been a general accusation, and so must have been a general denial; for though St. Luke only mentions one man's charging Peter at this time, yet St. Matthew and St. Mark tell us, that they that stood by charged him with being a Galilean, and a disciple of Christ, and that in such a pressing manner, that "he began to curse and to swear he did not know the man." And upon this St. Mark tells us, that "the cock crew a second time:" before which Peter had

Jerusalem.

MARK xiv. part of ver. 68.

68 But he denied, saying—

LUKE xxii. part of ver. 56.

56 But a certain maid—

JOHN xviii. part of ver. 17. 25.

17 Then said—

25 And Simon Peter stood and warmed himself—

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SECTION VI.

After Midnight—Peter's second Denial of Christ, at the Porch of the Palace of the High Priest.

MATT. xxvi. 71, 72. MARK xiv. 69. part of ver. 70. LUKE xxii. 58.

Mt.xxvi.71. And when he was gone out into the porch,
Lu. xxii.58. after a little while another saw him, and said, Thou art one of them. And Peter said, Man, I am not.
Mt. xxvi.71. And another maid saw him,
Mar. xiv.69. and began to say to them that stood by,
Mt. xxvi.71. This fellow was also with Jesus of Nazareth;
Mar. xiv.69. This is one of them.
Mt. xxvi.72. And again he denied with an oath, I do not know the man.

MATT. xxvi. part of ver. 71.

71 —and said unto them that were there—

MARK xiv. part of ver. 69, 70.

69 And a maid saw him again—

70 And he denied it again.—

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SECTION VII.

Friday, the Day of the Crucifixion—Time about three in the Morning. Peter's third Denial of Christ, in the Room where Christ was waiting among the Soldiers till the Dawn of Day.

MATT. xxvi. 73—75. MARK xiv. 70—72. LUKE xxii. 59—62.

Lu.xxii.59. And about the space of one hour after, another confi-

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denied "Christ at three several times, and in three several places;" and so had remarkably fulfilled the second signification of the prediction, "Before the cock crow twice, thou shalt deny me thrice."

If it shall appear that there is nothing forced or misrepresented in the relation of this matter; then it must be allowed that the evangelical accounts are so far from being contradictory or inconsistent, that they greatly illustrate each other, and show the true meaning, and the full accomplishment, of what our Saviour foretold with respect to this event (*e*.)

(*a*) Bava Kama, c. vii. Hal. ult. אין מגדלין תרנגולין בירושלם מפני קדשים ap Lightfoot, vol. ii. p. 262. fol. edit. (*b*) Quænam hora venit præfectus Templi? Resp. non semper tempus definitum observat פעמים שהוא בא מקריות הגבר: nonnunquam venit tempore gallicinii, vel circa. (*c*) Schoetgen. Hor. Heb. vol. i. p. 232, 233. (*d*) Vide Lightfoot, on John xiii. 38. Works, vol. ii. folio edit. Dr. Bright's. (*e*) Pilkington, Notes to the Evangelical History, p. 65.

dently affirmed, saying, Of a truth this fellow also was with him, for he is a Galilean [9]. Jerusalem.

Lu. xxii. 60. And Peter said, Man, I know not what thou sayest.
Mar. xiv. 70. And they that stood by, said again to Peter,
Mt. xxvi. 73. Surely thou also art one of them,
Mar. xiv. 70. for thou art a Galilean: and thy speech agreeth thereto,
Mt. xxvi. 73. for thy speech bewrayeth thee.
74. Then began he to curse and to swear, saying, I know not the man;
Mar. xiv. 71. I know not this man of whom ye speak.
Lu. xxii. 60. And immediately while he yet spake, the cock crew;
Mar. xiv. 72. the second time the cock crew.
Lu. xxii. 61. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how that he had said unto him, Before the cock crow, thou shalt deny me thrice.
Mar. xiv. 72. Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept;
Mt. xxvi. 75. he went out and wept bitterly.

MATT. xxvi. part of ver. 73, 74, 75.

73 And after a while came unto him they that stood by, and said to Peter—

74 —And immediately the cock crew—

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.—

MARK xiv. part of ver. 70, 71, 72.

70 —And a little after—Surely thou art one of them—

71 But he began to curse and to swear—

72 —And Peter called to mind the word which Jesus said unto him—

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[9] Pfeiffer, in the last treatise of his Dubia Vexata, endeavours to prove that the common dialect, both of Galilee and Judea, was not Hebrew, but Syro-Chaldaic, or Aramaic, mixed with Greek, and that they differed only in accent and pronunciation. The learned men, of both countries, understood and conversed in pure Hebrew. The Galilean dialect consisted in a corrupt and confused pronunciation of the common Syro-Chaldaic; and this dialect was the vernacular language of the Apostle.

According to Lightfoot, ע for א (which change indeed is frequent in the Aramaic dialect, and by no means peculiar to the Galilean,) כ for ב, ח for ר, and they also frequently changed the gutturals. Among other instances of the effects of these changes, he mentions the following amusing circumstance:—A certain woman intended to say to the judge, My Lord, I had a picture, which they stole, and it was so great, that if you had been placed in it, your feet would not have touched the ground. But her words, from the dialect she used, admitted this interpretation—Sir Slave, I had a beam, and they stole thee away; and it was so great, that if they had hung thee on it, thy feet would not have touched the ground.

Schoetgen (*a*), among others, mentions, Brescith Rabba, sect. xxvi. fol. 26. 3. בגלילא צווחין לחויא אויא In Galilæa serpentem, qui alias חויא dicitur, vocant אויא ut pro ח usurpat א.

Horne and Pfeiffer, as well as the two last mentioned authorities, have collected similar instances.

(*a*) Schoetgen, vol. i. p. 225.

SECTION VIII.

Jerusalem.

Christ is taken before the Sanhedrim, and condemned.

MATT. xxvii. 1. MARK xv. part of ver. 1. LUKE xxii. 66. to the end.

Mark xv. 1. And straightway in the morning,
Lu. xxii. 66. as soon as it was day,
Mark xv. 1. the Chief Priests held a consultation with the elders
Mat. xxvii. 1. of the people,
Mark xv. 1. and the Scribes, and the whole council,
Mat. xxvii. 1. [and] took counsel against Jesus to put him to death.
Lu. xxii. 66. And they led him into their council,
67. saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.
68. And if I also ask you, you will not answer me, nor let me go.
69. Hereafter shall the Son of Man sit on the right hand of the power of God.
70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

MATT. xxvii. part of ver. 1.

1 When the morning was come, all the Chief Priests and elders—

LUKE xxii. part of ver. 66.

66 —the elders of the people, and the Chief Priests, and the Scribes came together—

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SECTION IX.

Judas declares the Innocence of Christ[10].

MATT. xxvii. 3—10.

Mat. xxvii. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,
4. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.
5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself[11].

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[10] I am induced to place this section here, because it does not appear that the Sanhedrim returned to their council chamber in the temple after our Lord had been condemned by Pilate, and we must therefore refer the repentance of Judas to his condemnation by the Sanhedrim in the temple.

[11] The account of the death of Judas is attended with some difficulty. The manner in which Weston reconciles St. Matthew and St. Luke, seems to be the most preferable. St. Matthew says, ἀπήγξατο, "he hanged himself," and St. Luke that he πρηνὴς γενόμενος, falling headlong, as we have translated it,

Mt.xxvii.6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. Jerusalem.

7. And they took counsel, and bought with them the potter's field, to bury strangers in.

8. Wherefore that field was called, The field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the prophet [12], saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10. And gave them for the potter's field, as the Lord appointed me.

(Acts i. 18.) burst asunder in the midst, and his bowels gushed out. Some suppose Judas to have fallen on his face after hanging, by the breaking of the rope. Others, that he was choked with grief, and burst asunder. Weston renders the passage, Matt. xxvii. 5. he strangled himself, and the rope failing, he fell headlong, and his bowels gushed out. This solution appears to be more satisfactory than any other. See Weston apud. Bowyer's Critical Conjectures, p. 128, 129. See also the references in Archbishop Newcome's note, and the commentators.

[12] The words quoted here are not in the prophet Jeremiah, but in Zech. xi. 13. But St. Jerom says, that a Hebrew, of the sect of the Nazarenes, shewed him this prophecy in a Hebrew apocryphal copy of Jeremiah; but probably they were inserted there, only to countenance the quotation here. One of Colbert's, a MS. of the eleventh century, has *Ζαχαριου*, Zechariah; so has the later Syriac in the margin, and a copy of the Arabic, quoted by Bengel. In a very elegant and correct MS. of the Vulgate, in the possession of Dr. A. Clarke, written in the fourteenth century, Zachariam is in the margin, and Jerimiam is in the text; but the former is written by a later hand. Jeremiah is wanting in two MSS. the Syriac, later Persic, two of the Itala, and in some other Latin copies. It is very likely that the original reading was *διὰ τοῦ προφήτου*, and the name of no prophet mentioned. This is the more likely, as Matthew often omits the name of the prophet in his quotations. See chap. i. 22. ii. 5. 15. xiii. 35. xxi. 4. Bengel approves of the omission.

It was an ancient custom among the Jews, says Lightfoot, to divide the Old Testament into three parts; the first, beginning with the law, is called the Law: the second, beginning with the Psalms, was called the Psalms; the third, beginning with the prophet in question, was called Jeremiah: thus, then, the writings of Zechariah and the other prophets being included in that division that began with Jeremiah, all quotations from it would go under the name of this prophet. If this be admitted, it solves the difficulty at once. Lightfoot quotes Bava Bathra, and Rabbi David Kimchi's preface to the prophet Jeremiah, as his authorities; and insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest (*a*.)

(*a*) Vide Dr. A. Clarke's Comment. in loc. Lightfoot's Harmony, Pitman's 8vo. edit. vol. ii. p. 157, 158. and the note on the Prophecies of Zechariah, in the second volume of the Arrangement of the Old Testament.

SECTION X.

Jerusalem.

Christ is accused before Pilate, and is by Him also declared to be Innocent.

MATT. xxvii. 2. and 11—14. MARK xv. 1—5. LUKE xxiii. 1—4. JOHN xviii. 28—38.

Lu. xxiii. 1. And the whole multitude of them arose,
Mark xv. 1. and bound Jesus,
Mat. xxvii. 2. And when they had bound him, they led him away
Jo. xviii. 28. from Caiaphas, unto the hall of judgment:
Mat. xxvii. 2. and delivered him unto Pontius Pilate the governor.
Jo. xviii. 28. and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring you against this man?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die[13].

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[13] Much discussion has taken place on the question, whether the Jews, in the time of our Lord, retained the power of life and death. Lightfoot, Dr. Lardner, Doddridge, &c. have strenuously defended the negative; Biscoe is the principal author, of late date, who has adopted the affirmative.

Two kinds of arguments have been used, to prove that the Jews were deprived of the power of inflicting capital punishments: one taken from the Roman laws, or the nature of the Roman government; the other from certain passages in the New Testament.

The judge, according to the Roman laws, exerted in criminal affairs the Imperium merum; in civil causes, Imperium mixtum. Proconsuls and presidents of provinces, as Pilate was, possessed both these powers. They were the representatives of, and next to, the emperor, in their respective provinces.

The arguments by which the position is defended, that the Jews had not the power of life and death at this time, are thus proposed, and answered by Biscoe (*a*).

1. There was a Roman law, which states that the municipal magistrate cannot do those things which have more of imperium than of jurisdiction; the municipal magistrates not having it in their power to enforce their orders.

Ans. It cannot be proved that this law existed at the time in question: and even if it had, there is sufficient grounds for concluding it was confined to the municipes, who were Roman citizens, and therefore to be tried and punished by magistrates of the first rank; and that it did not extend to the provincials, who were less regarded, and left more under the power of their own magistrates.

2. The power of inflicting capital punishments could not be exercised by any magistrate, unless it were given him by some special law or constitution; therefore this power could not be transferable to magistrates who held a delegated jurisdiction.

Luke xxiii.2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a king. Jerusalem.

Ans. Nothing is more certain than that many cities, and some whole countries, had obtained from the people and emperors of Rome, the privilege of being governed by their own laws, and by their own magistrates, in a greater or less degree. The Carthaginians, after the second Punic war, had the power of executing their own laws, even in capital punishments; and many other instances might be enumerated. Why may we not then suppose that the people of Judea were equally favoured? It may indeed be shewn, from many things recorded in history, that the Romans were more peculiarly disposed to be favourable to the Jews.

3. According to the civil law of Rome, the presidents *alone* possessed the Merum Imperium, or the power of sitting in judgment on, and executing criminals, in those provinces over which they were placed.

Answ. This is taking for granted the thing that is questioned. It is acknowledged that the Jewish magistrates had the power of inflicting lesser punishments; but how could this be, if the cognizance of *all* criminal causes was *solely* in the president, and not the least part of this power could be delegated? The Jewish magistrates must have received their power to execute these minor punishments either by some special law; or, what is more probable, (as there is no record of such law in their favour,) they, like other nations, were allowed the privilege of their own laws.

We now proceed to the arguments from the New Testament.

1. The most plausible of all is, that saying of the Jews to Pilate, It is not lawful for us to put any man to death, (John xviii. 31.) which is represented as an ample acknowledgment from the Jews themselves, that they had not at that time the power of inflicting capital punishments.

Ans. The context proves that these words do not imply that the Romans had deprived them of the liberty of judging men by their own law, but show on the contrary, that they had the option of trying Jesus themselves, or of giving him up to the Roman Governor. For Pilate had only a moment before said, " Take ye him, and judge him according to your law." Their answer is evidently a refusal of the Governor's offer; and if we interpret the words in any other way, we are naturally brought to the conclusion, that Pilate, when he said " Judge him according to your law," spoke in mere mockery, and intended to remind them of their subjection, which is not probable, as he was then called upon to act in his official capacity. Something more therefore must be understood than what is expressed; and nothing I think can be so reasonably supplied to make the sense complete, as that which regards the time in which the conversation took place, namely, the first day of the passover week, and the preparation for the Sabbath—" It is not lawful for us to put any man to death *this holy festival.*" In the same manner it was not lawful for them to go into the judgment-hall (John xviii. 28.) Pilate, who had been long Governor, must have been well acquainted with their customs, and must have perfectly comprehended their meaning. St. Augustine, Cyril, and several other ancient fathers, put the same construction on these words, which agrees exactly with the rule laid down in the Talmud. The Mishna says expressly that capital causes, in which the criminal was condemned, were always to be finished after the trial began, for

Jo. xviii. 33. Then Pilate entered into the judgment-hall again, and called Jesus, Jerusalem.

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which reason these trials were never to begin the day before the Sabbath, or the day before a festival: neither is it probable that the Jews, who were forbid to do any servile work on the Sabbath, would put a criminal to death at this holy season, in honour of which a prisoner was wont to be released to them. If in answer to this it is affirmed, that some prisoners were reserved to the time of their great feasts, that the exemption might be the more public, it is true that three or four instances of this kind are recorded; but it does not seem probable that even these executions took place on their principal festivals, which were as strictly observed as their Sabbaths; but on their Moed Katon, or lesser holidays; between the first and last days of their great feasts, which by divine appointment were kept with the greatest solemnity.

The day on which our Lord was put to death was the first day of the passover week, and the 15th day of the month. It was unlawful for them to try him on the 14th, or to put him to death on the 15th (Levit. xxiii. 5. 7.), and the next day was the Sabbath: therefore the Jews must have reserved him in custody for some days before they could have executed him according to their own laws. But such delay would have been dangerous in the extreme, as they feared the people might attempt a rescue. (Luke xxii. 2. Matt. xxvi. 5.) They therefore used every argument, even to threatening, with Pilate, to procure his condemnation. An additional evidence in favour of this side of the question, is given us in the words of St. John, xviii. 32. who, when the Jews reject the offer of Pilate, saying, "It is not lawful for us to put any man to death," adds, that the saying of Jesus might be fulfilled, which he spake, signifying the death he should die. If we do not consider the subject in this point of view, the prediction of our Lord (John xii. 32, 33.), which foretells the manner of his death, ceases to be a prophecy, for if the Jews no longer retained the power of inflicting capital punishments, there could not be much difficulty in specifying the particular death of a criminal according to the Roman laws.

2. Pilate says to our Lord, "Knowest thou not that I have power to crucify thee, and power to release thee?" which words are said expressly to declare, that Pilate was the supreme and only judge who was invested with the power of pronouncing sentence of absolution or condemnation.

Ans. It is granted, that Pilate was supreme judge under the Emperor, and Governor of Syria, in this and every other case, within the province of Judea, but this does not prove that he was the *only* judge; nor does it from hence follow that the Jews had not the privilege of trying and executing their own criminals.

3. Again, the Jews say to Christ, "Moses in the law commanded that such should be stoned; but how sayest thou?" It is added, "This they said, tempting him, that they might have to accuse him;" which is interpreted, if he had determined, the woman taken in adultery should be stoned, according to the Mosaic law, they designed to accuse him to the Roman Governor; because, if the Jews were prohibited from the use of their own laws, this act might have been considered as seditious: if, on the contrary, he had decided that she ought not to be stoned, they would have accused him of derogating from the law of Moses, and have thereby lessened his influence among the people.

Ans. This is taking for granted the point to be proved, with-

Mt.xxvii.11. And Jesus stood before the governor: and the governor Jerusalem. asked him, saying, Art thou the King of the Jews?

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out one word being said in its confirmation. It is probable the only snare here laid, was to obtain from our Saviour something in derogation of the law of Moses. He had so often preached the doctrine of forgiveness to the greatest extent, (Mark v. 38.) that the Pharisees might have hoped he would have committed himself, by deciding against the execution of the Mosaic penalties in this instance; and thereby have furnished them with matter of accusation against him, both before the Jewish magistrates and the people; and if necessary, before Pilate also.

Many more arguments are adduced by Biscoe in support of his opinion. It cannot be denied, (he says,) that in the Acts of the Apostles there is one very plain instance in the case of the proto-martyr Stephen, of the councils sitting and hearing witnesses (Acts vi. 12. to the end), and that his execution was performed according to the law of Moses. Compare Deut. xviii. 5, 6, 7, with Acts vii. 58, 59. He is cast out of the city, and the witnesses throw the first stone. Some even here bring in the objection, there is no relation of any sentence pronounced; but surely an historian seldom enters into the detail of a trial, he confines himself to the most remarkable circumstances. Common ceremonies are omitted, as being too generally known to be mentioned. And these particulars of St. Stephen's trial would never have been recorded, had it not been for his noble speech, and to shew us the frame of mind of the Apostle Paul at that time. If indeed the Jews did not possess the power of putting Stephen to death, if he should be found guilty, for what purpose did they meet together? If they did; the thing contended for is granted; and it is of little import whether the sentence was actually passed or not.

Again, it is related that Peter and the other apostles were brought before the council, (Acts v. 27.) who, it is expressly said, "took counsel to slay them," (Acts v. 33.) and would doubtless have put their design into execution, had they not been dissuaded from it by Gamaliel. Is it probable that St. Luke, who mentions all these proceedings, should not have once intimated that they exceeded their power in so doing, if the Romans had prohibited them from exercising their own punishments? But, on the contrary, we find the High Priest and the elders asserting their authority in open court, in the presence of the Roman Governor himself, who was seated as a judge, without any reproof on his part. Tertullus declares to Felix, in the case of St. Paul, whom "we took and would have judged according to our law." (Acts xxiv. 6.) If the exercise of their law had been taken from them, what possible construction could have been put upon such a declaration, but open rebellion against the Roman states? and could any magistrate have suffered it to pass unnoticed? St. Paul himself acknowleges the power of the Jewish council, (Acts xxiii. 3.) and it is evident from the accusation that his was a capital cause. It may be further observed, in support of this opinion, that the four evangelists are unanimous that the Jews attempted to prosecute our Saviour for the capital crime of sabbath-breaking, that they might put him to death, Matt. xii. 10. Luke vi. 7. John v. 9, 10. 16.; and Mark, chap. ii. 3.says, "They watched him, whether he would heal on the sabbbath-day, that they might accuse him;" but evidently not before the Roman Governor, for it would have been difficult to have convinced him that the performance of a wonderful and beneficent action on

Jo. xviii. 34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Jerusalem.

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the sabbath-day was worthy of death. Who then can doubt that our Saviour was to be prosecuted before the Jewish council, who took counsel how they might destroy him? (Matt. xii. 14.) and he only avoided the impending danger by removing from thence to the sea of Galilee. (Mark iii. 7. and John vi. 1.) For after these things Jesus would not walk in Jewry, because the Jews sought to kill him, John vii. 1.

If the Jews had not sought to take away the life of Christ by judicial proceedings, why should he avoid Judea, and all places subject to their jurisdiction? Had they meditated his destruction by a private hand, or by making interest with the Roman Governor to execute him, he might have been as secure from these dangers by withdrawing into some of the remoter parts of Judea, as by removing into Galilee. But it was well known to the people of Jerusalem that the Sanhedrim were laying in wait for him; and that he was under prosecution for capital crimes. When he appeared at the feast of tabernacles, they said, "Is not this him whom they seek to kill? Do the rulers know indeed this is the very Christ?" John vii. 25, 26, 27. And afterwards we find several by-standers wished to apprehend him, but did not, because his hour was not yet come. (John vii. 30.) They seem to have been restrained by some supernatural influence. From the obvious construction of these passages, we have reason to infer that the Jewish magistrates executed their own laws in capital cases.

After the resurrection of Lazarus, we read the Chief Priests and Pharisees gathered a council, and determined to put our Saviour to death. (John xi. 47. 53.) And a short time afterwards we are told, the Chief Priests consulted how they might put Lazarus also to death. (John xii. 10.) But what gives additional weight to this argument, is the fear of the people, so frequently expressed. Matthew (xxi. 46.) says, when the Chief Priests and Pharisees sought to lay hands on him, they feared the multitude; (also Matt. xxvi. 4, 5.) Mark xi. 18. also relates, the Scribes and Chief Priests sought how they might destroy him, for they *feared* him, because all the people were astonished at his doctrine; and again, they sought to lay hold on him, but *feared* the people. (Mark xii. 12.) See also Luke xix. 47, 48. xx. 19. and xxii. 2. If the Jews had meditated the destruction of our Saviour by any private hand, or in any extra-judicial manner, or if they had intended to use their influence with the Governor, to prevail upon him to pronounce a sentence of condemnation, if sufficient evidence was wanting to establish his crime, why had the Chief Priests and Pharisees so much reason to *fear* the people? The instigators and actors in these cases might perhaps have had some reason to fear; but to suppose that the whole body of Jewish magistrates should be so affected, when the discovery was so improbable, seems wholly incredible. Who could force the assassin to acknowledge his guilt, when the magistrates of course *would* not? It must, therefore, be an act of the great council of the Jewish nation, and not any secret means of destruction, which is referred to, in those places of the Gospels, where this general fear is expressed; for we read, the Chief Priests, the Scribes, and the elders *were afraid* of the people. They were afraid to put Jesus to death, in the same manner, and for the same reason, that Herod was afraid to put John the Bap-

Jo. xviii. 35. Pilate answered, Am I a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jerusalem.

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tist to death, "they feared the multitude." (Matt. xiv. 5.) And this fear, finally, induced them to lay snares for him in his discourses, that they might draw from him something contrary to the Roman state, and make him obnoxious to the Roman Governor, Luke xx. 19, 20. And when our Saviour was at last unexpectedly delivered into their hands, their precipitate and unusual conduct shewed the greatness of their alarm. Our Lord was seized, examined, and convicted, by the High Priest and Sanhedrim in one night.

They would have executed him by their own laws, had it not been the day of the passover, when "it was not lawful for them to put any man to death:" and they feared a tumult among the people too much, to detain him in prison till they could exercise this power. They therefore lost no time in delivering him up to Pilate, well knowing, that by this step all responsibility was taken from them: and, in case of any disturbance, the assistance of all the military force of the province would be called out. They accuse him to Pilate, not of blasphemy, but sedition; who at last is so intimidated, that contrary to his conscience, he is compelled, as Cæsar's representative and friend, to take cognizance of the offence, and put Christ to death, after the Roman custom; and thus our Lord's prediction was fulfilled.

The Talmudists mention many instances, proving that the power of inflicting capital punishments was retained by the Jews: the Gemara expressly asserts that the four capital punishments inflicted by the Jewish council or magistracy, were in use during the forty years before the destruction of Jerusalem; though, according to the Talmudists, they were much interrupted. But even this was owing, as Josephus has shewn, to the corruption and mal-administration of the Roman Governors; who were induced by bribes, or the share of plunder, to use their influence to protect criminals from those punishments denounced against them by the Jewish laws. Even Felix himself employed robbers to murder Jonathan, the High Priest, for having reproved him for injustice; and after this time murders were not only frequent, but committed with impunity. The corruption of this Governor is hinted at Acts, xxiv. 26. Josephus also asserts, that Albinus dismissed all malefactors for money; and that Gessius Florus was sharer with such in their unlawful gains.

Josephus never alludes to the supposed loss of their power by the Jews; on the contrary, he observes, that the Sadducees are cruel above all the Jews in matters of judicature (*b*), and at that time they had been fifty years under the Roman power.

Josephus asserts also, that in cases of dispute concerning the Mosaic laws and institutions, the power of inflicting capital punishment was left to the High Priest (*c*).

In speaking of the Essenes, Josephus expressly affirms, that if any one speaks evil of any of their legislators, he is punished with death (*d*).

Such is a brief abstract of the reasoning of Mr. Biscoe on this subject, which appears satisfactorily to refute the principal arguments of Lardner on the other side of the question. I had indeed maintained the opposite and more general opinion.

Lightfoot, in his Talmudical Exercitations, after a long discussion on the question whether the Jews at this time retained the power of life and death, remarks, that it is the received

Jo. xviii. 36. Jesus answered, My kingdom is not of this world: if Jerusalem.
my kingdom were of this world, then would my servants

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opinion, that the Romans divested the council of their authority, and took away from them the power of inflicting capital punishments. And this argument is defended from that tradition of the Talmudists, which says, that the great council removed from the room Gazith, where alone they could pass a sentence of death, forty years before the destruction of Jerusalem; from which it is inferred, that the power of judging in cases of life and death could not proceed, because the lesser councils were not permitted to sit on capital judgments, unless the great council was in its proper place, and capable of receiving appeals; the room Gazith being near the Divine presence, half of it within, and half without the holy place. In answer to this assertion it is observed, "But if this indeed be true, 1st, What do then those words of our Saviour mean, They will deliver you up to the councils? 2d, How did they put Stephen to death? 3rd, Why was Paul so much afraid to commit himself to the council, that he chose rather to appeal to Cæsar?"

"The Talmudists excellently well clear the matter, and the reason was this, כיון דחזו דנפישי לחו רוצחין ולא יכלו למידן, Because they saw murderers so much increase, that they could not judge them—they said therefore, 'it is fit that we should remove from place to place, that so we may avoid the guilt of not judging righteously in the room Gazith,' which engaged them to do so. The number and boldness of thieves and murderers were so great, and the authority of the council so weak, that they neither could nor dared put them to death."

And again it is said in another Talmudical tradition, "Since the time that homicides multiplied, the beheading the heifer ceased, Sotah. fol. 47. 1.; so in the case of adultery: and since the time that adultery so openly advanced under the second temple, they left off trying the adulteress by the bitter water, &c. Maimon. in Sotah. chap. iii. So that we see the liberty of judging in capital matters was no more taken from the Jews by the Romans, than the beheading of the heifer, or the trial of the suspected wife by the bitter waters was taken away from them, which no one will affirm."

"The slothfulness of the council destroyed its own authority, the law slept while wickedness was in the height of its revels; and primitive justice was so out of countenance, that as to uncertain murders they made no search, and against certain ones they framed no judgment. The Sanhedrim, from mere inactivity, or a foolish tenderness towards an Israelite, as a seed of Abraham, so far neglected to punish bloodshed, and other crimes, that wickedness grew so untractable, that the authority of the council trembled for fear of it, and dared not kill the killers. In this sense that saying must be understood, 'It is not lawful for us to put any man to death,' for it is evident, when they make this assertion, they do not deal fairly with Pilate; for their authority of judging had not been taken from them by the Romans, but lost by themselves, and despised by the people. Under those circumstances it was only exercised when there was no danger to be apprehended. They were happy enough to use it when they had the opportunity of judging, persecuting, and torturing poor men and Christians; and they would certainly have condemned our Saviour to death, had they not feared the people, and if Providence had not otherwise determined it."

Lightfoot mentions many other circumstances which took place after Judea had long been subject to the Roman yoke,

fight, that I should not be delivered to the Jews: but Jerusalem.
now is my kingdom not from hence.
Jo. xviii. 37. Pilate therefore said unto him, Art thou a king then?
Jesus answered,
Mark xv. 2. and said unto him,
Jo. xviii. 37. Thou sayest that I am king. To this end was I born,
and for this cause came I into the world, that I should
bear witness unto the truth Every one that is of the
truth heareth my voice.
38. Pilate saith unto him, What is truth? And when he

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which clearly affirm the opinion, that the authority of the council in capital matters was not taken away by the Romans; and he agrees with Biscoe, in supposing that it was gradually, from various causes, relinquished by the Jews themselves, and that it imperceptibly lapsed into the hands of the Romans (*e*).

The Romans were always the ruling power wherever their conquests extended. They varied in the privileges they granted, but uniformly retained in their own hands the influence of the sword. The consequence would naturally be, that on all important occasions nothing could be done without their sanction or connivance. The Municipia and some provinces were certainly allowed nominally to be governed by their own laws and customs: but this very permission seems to have introduced such irregularities into the government, that they petitioned to have the anomalous privilege removed, and to become at once subject to the Roman laws. The reason evidently was, that the power of the sword, the influence of the Roman name, and their unavoidable interference in the government of their native magistrates, had greatly interrupted, and oftentimes suspended, the practice of their national laws: and such, as it appears to me, was the situation of Judea, at the time of our Lord's condemnation. The power of life and death had not been formally abrogated by the Romans, but the grant which secured to the Jews their own rights and privileges, had been gradually set aside by the influence of the Roman authority, which had in some measure superseded the Jewish magistracy (*f*).

(*a*) Biscoe on the Acts, vol. i. p. 116. (*b*) Οἵπερ ἐισὶ περὶ τὰς κρίσεις, ὠμοὶ, παρὰ πάντας τȣ̃ς Ἰȣδαιȣς.—P. 896, b. 37. (*c*) Joseph. Antiq. xiv. 10. 2. Bell Jud. l. vi. 2. 4. (*d*) Κἂν ϐλασφημήση τις εἰς τȣ̃τον, κολάζεσθαι θανατω.—De Bell Jud. l. 2. c. 8. sect. ix. (*e*) Hebrew, and Talmud. Exercit. vol. ii. p. 248, 249. (*f*) See Bowyer's Critical Conj. p. 318.; Doddridge; Rosenmuller; the discussion of Lardner, in his Credibility, &c. &c. Lightfoot, in his Talmudical Exercitations upon the Acts, observes, on the occasion of the Sanhedrim granting letters to Paul, to go to Damascus, that the power of life and death was not yet taken from the Sanhedrim. Selden is of opinion that the power of the Sanhedrim to punish capitally was only much interrupted and disused at the time of the crucifixion. Krebsius, quoted by Rosenmuller, is of opinion that the power of inflicting capital punishments, in cases of offences against religion, was left to the Jews, but in civil offences it was taken away—in criminibus autem aliis, e. g. seditionis, tumultus, perduellionis, et ad læsam majestatem Cæsaris pertinentibus, illud jus iis non fuisse concessum. Kuinoel has adopted also this conclusion of Biscoe—Mihi perplacet Augustini et Chrysostomi ratio, etiam Semlero probata, qua Judæorum verba v. 31. ad diem referuntur hoc sensu: nobis non licet quenquam supplicio afficere ob religionem diei festi; erat enim παρασκευὴ τοῦ πάσχα, xix. 14—42. quam eamdem ob causam, neque prætorium ingressi erant coll. v. 28.—Kuinoel in Joan. 19. 31.

had said this, he went out again to the Jews, and saith unto Jerusalem.
Lu. xxiii. 4. the Chief Priests and to the people, I find no fault in this man
Jo. xviii. 38. I find in him no fault *at all.*
Mark xv. 3. And the Chief Priests accused him of many things: but
Mt xxvii. 12. when he was accused of the Chief Priests and elders, he answered nothing.
13. Then saith Pilate unto him, Hearest thou not how many things they witness against thee?
14. And he answered him to never a word.
Mark xv. 4. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.
5. But Jesus answered nothing:
Mt xxvii. 14. insomuch that the governor marvelled greatly.

MATT. xxvii. part of ver. 2. and 11.

2 —and delivered him to Pontius Pilate the governor.
11 —And Jesus said unto him, Thou sayest.—

MARK xv. part of ver. 1, 2, 3. 5.

1 —and carried him away, and delivered *him* to Pilate.
2 And Pilate asked him, Art thou the King of the Jews? And he answering—Thou sayest *it*.
3 —he answered nothing.
5 —so that Pilate marvelled.

LUKE xxiii. part of ver. 1. ver. 3. and part of ver. 4.

1 —and led him unto Pilate.
3 And Pilate asked him, saying, Art thou the King of the Jews? and he answered him, and said, Thou sayest *it*.
4 Then said Pilate to—

JOHN xviii. part of ver. 33. 38.

33 —and said unto him, Art thou the king of the Jews?

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SECTION XI.

Christ is sent by Pilate to Herod.

LUKE xxiii. 5—12.

Lu. xxiii. 5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
6. When Pilate heard of Galilee, he asked whether the man were a Galilean.
7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.
9. Then he questioned with him in many words; but he answered him nothing.

Lu.xxiii.10. And the Chief Priests and Scribes stood and vehemently accused him. Jerusalem.

11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves[14].

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SECTION XII.

Christ is brought back again to Pilate, who again declares Him innocent, and endeavours to persuade the People to ask Barabbas.

MATT. xxvii. 15—20. MARK xv. 6—11. LUKE xxiii. 13—19. JOHN xviii. 39.

Lu.xxiii.13. And Pilate, when he had called together the Chief Priests and the rulers and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.

Mt.xxvii.15. Now at that feast the governor was wont to release unto the people[15]

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[14] Some time before this reconciliation, Pilate had dedicated some shields of gold to Tiberius, and placed them in the palace of Herodium. The Jews, under the sanction of Herod, petitioned Pilate for their removal, but in vain. They determined therefore to appeal to Tiberius, and for this purpose sent a deputation to the emperor, at the head of which were the four sons of Herod. This act seems to have been the cause of their difference, as it was regarded by the Jews and by Herod as a violation of their religion: and Herod was not reconciled to Pilate till the Roman Governor, desirous not to assist the Jews in the condemnation of our Lord, acknowledged the power of Herod, by sending to his tribunal at Jerusalem the holy Jesus.

Dr. Townson justly observes, that it is probable both Pilate and Herod occupied different parts of the palace called Herodium, which some time before had been built by Herod the Great. It consisted of two distinct spacious buildings, one of which was named Cæsareum, and the other Agrippeum: it stood near the temple (*a*).

(*a*) Philo leg. ad Caium, vol. ii. p. 589. ed. Mangey ap Townson. See also Hale's Analysis, vol. ii. part ii.

[15] Hottinger has written a treatise on this passage, de ritu dimittendi Reum in festo Paschatis; which is bound up in the thirteenth volume of the Critici Sacri. He opposes the opinion of Whitby, that a prisoner was released only at the feast of the passover. He considers the custom (quoting Grotius and Ger. Vossius,) as contrary to the stern inflexibility of the Mosaic institutions; erat siquidem divina per Mosen, lata lex χωρίς οἰκτιρ-

Jerusalem.

Mark xv. 6. one prisoner, whomsoever they desired.

Mtxxvii.16. And they had then a notable prisoner, called Barabbas,

Mark xv. 7. which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud, began to desire him to do as he had ever done unto them.

Lu.xxiii.17. (For of necessity he must release one unto them at the feast.)

Mtxxvii.17. Therefore when they were gathered together, Pilate said unto them,

Jo.xviii.39. ye have a custom that I should release unto you one at the passover:

Mtxxvii.17. Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Jo.xviii.39. will ye therefore that I release unto you the king of the Jews?

Mar.xv.10. For he knew that the Chief Priests had delivered him for envy.

Mtxxvii.19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

Lu.xxiii.18. And they cried out all at once, saying, Away with this man, and release unto us Barabbas.

19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

MATT. xxvii. ver. 18.

18 For he knew that for envy they had delivered him.

MARK xv. part of ver. 6. and ver. 9. 11.

6 Now at *that* feast he released unto them—

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

11 But the Chief Priests moved the people, that he should rather release Barabbas unto them.

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SECTION XIII.

Pilate three times endeavours again to release Christ.

MATT. xxvii. 21—23. MARK xv. 12—14. LUKE xxiii. 20—23. JOHN xviii. 40.

Lu.xxiii.20. Pilate,

Mtxxvii.21. the governor,

Lu.xxiii.20. therefore willing to release Jesus,

μῶν sine omni misericordia, Heb. x. 28. nec cuiquam homini data ignoscendi potestas, non Regi, non Synedrio, non populo, sect. x. and xx.

This deviation from their established law is a proof how much the Levitical institutions had been relaxed from their appointed rigour and severity. The origin of this emancipation is unknown.

Mt.xxvii.21. answered, Jerusalem.

Lu.xxiii.20. [and] spake again to them,

Mt.xxvii.21. and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

Jo.xviii.40. Then cried they all again, saying, Not this man, but Barabbas[16]. Now Barabbas was a robber,

Mark xv.12. And Pilate answered and said again unto them, What will ye then that I shall do

Mt.xxvii.22. with Jesus which is called Christ?

Mark xv.12. unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

Mt.xxvii.22. and they all say unto him,

Lu.xxiii.21. Crucify him! crucify him!

Mt.xxvii.21. Let him be crucified.

Mark xv.14. Then Pilate said unto them,

Lu.xxiii.22. the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

Mark xv.14. And they cried out the more exceedingly, Crucify him.

Lu.xxiii.23. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

MATT. xxvii. part of ver. 22, 23.

22 Pilate saith unto them, What shall I do then—

23 And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified.

MARK xv. part of ver. 14.

14 —Why, what evil hath he done?—

LUKE xxiii. part of ver 21, 22.

21 But they cried, saying—

22 —and he said unto them—

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SECTION XIV.

The Jews imprecate the Punishment of Christ's Death upon themselves.

MATT. xxvii. 24, 25.

Mt.xxvii.24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Jerusalem.

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[16] It is very probable that the Chief Priests and elders who "persuaded the multitude that they should ask Barabbas, and destroy Jesus" (Matt. xxvii. 20.) had placed their own creatures and dependants as near as they might legally approach (John xviii. 28.) the door of the judgment-hall, that they might obtain the release of Barabbas, and secure the destruction of Jesus; for immediately after, they clamorously demand the crucifixion of Christ, so anxious were the Chief Priests for the immediate condemnation of our Lord, and so fearful lest his innocence should protect him from their malice.

Mt xxvii. 25. Then answered all the people, and said, His blood be on us, and on our children [17].

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SECTION XV.

Pilate releases Barabbas, and delivers Christ to be crucified.

MATT. xxvii. 26—30. MARK xv. 15—19. LUKE xxiii. 24, 25. JOHN xix. 1—16.

Mark xv. 15. And so Pilate, willing to content the people,
Lu. xxiii. 24. Pilate gave sentence that it should be as they required.
25. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired.
John xix. 1. Then Pilate therefore took Jesus, and scourged him.
Mark xv. 15. and when he had scourged him,
Lu. xxiii. 25. he delivered Jesus to their will,
Mt xxvii. 26. to be crucified [18].

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[17] The guilt of condemning our Lord must almost entirely rest upon the unhappy nation whom he had designed to save, (John xix. 11.) Pilate made five successive efforts to deliver Jesus from their inveterate hatred, and was induced at last, unwillingly to yield him up, from the apprehension of his own personal safety. Perhaps, likewise, if he had not complied with the violent and clamorous importunities of the Jewish rulers, he might have feared a commotion among the people, who were seditiously inclined, and were assembled at this time in great numbers, from all parts of Judea, for the celebration of the Passover. In all probability Pilate was not provided with sufficient force to ensure perfect tranquillity on these great festivals: their very solemnity would be considered as the best guarantee for the observance of propriety and good conduct.

[18] This is one of those passages in which the Evangelists are supposed to be inconsistent. St. Mark says, chap. xv. 25. it was the third hour, and they crucified him: St. John tells us, it was about the sixth hour; and Pilate delivered him to be crucified, John xix. 14—16. Various modes have been adopted to reconcile these apparent differences. One, and that the most usual, and at all times the most objectionable, is the supposition of a false reading. It is urged, that in ancient times all numbers were written in manuscripts, not at length, but with numeral letters, it was easy for Γ, three, to be taken for ϛ, six. Of this opinion are Griesbach, in his elaborate edition of the New Testament, Semler, Rosenmüller, Doddridge, Whitby, Bengel, Cocceius, Beza, Erasmus, and by far the greater part of the most eminent critics. Besides the Codex Bezæ, and the Codex Stephani (of the eighth century,) there are four other manuscripts, which read τριτῃ, the third, in John xix. 14. as well as the Alexandrian Chronicle, which professes to cite accurate manuscripts—even the autography of St. John himself. Such also is the opinion of Severus Antiochenus, Ammonius, and some others, cited by Theophylact on the passage; to whom must be added Nonnus, a Greek poet of Panopolis, in

Mt. xxvii. 27. Then the soldiers of the governor took Jesus, Jerusalem.
Mark xv. 16. and led him away

Egypt, who flourished in the fifth century, and wrote a poetical paraphrase of the Gospel of St. John, and who also found τριτη in the manuscript used by him (a).

Others have supposed, that the Evangelists have adopted different methods of calculation. Notwithstanding the authorities above adduced, they observe that none of the ancient translators read the third hour in John: they therefore solve the difficulty (imperfectly it must be confessed) by considering the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of three, six, nine, or twelve; or, in our way of reckoning, nine, twelve, three, and six, which also suited the solemn times of sacrifice and prayer in the temple. In cases, they argue, in which the Jews did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Adopting this method of reconciliation, Dr. Campbell remarks, that Mark says "it was the third hour," from which we have reason to conclude that the third hour was past. John says, "it was about the sixth hour," from which he thinks it probable that the sixth hour was not yet come. On this supposition, though the Evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not, by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because, in relating an event which had happened between ten and eleven in the forenoon, one had said it was past nine o'clock; the other that it was drawing towards noon (b).

There is, however, in fact, no real difference between the Evangelists: and this is fully shewn by the admirable reasoning both of Dr. Townson and Pilkington. If we review the whole of the transaction which took place at the crucifixion, and endeavour to assign their respective periods to each, it will be found that St. John calculated his time by the Roman or Asiatic method, from midnight to mid-day, and from mid-day to midnight. If we allow the sixth hour, mentioned by St. John, to mean the sixth hour in the morning, it will suit the place in which it stands admirably well, which the third hour would not.

The night was divided into twelve hours, or four equal watches. Of the latter division we have several traces in the Gospel. St. Mark thus enumerates them: ὀψὲ ἢ μεσονυκτιόυ, ἢ ἀλεκτροφωνίας, ἢ πρωΐ, Mark xiii. 25; the cock crowing was from twelve to three, and the last from three to six.

The six o'clock of St. John was the end of the Proi. Let us examine the division of time from the beginning of the ἀλεκτροφωνία, (cock-crowing,) to the end of the (πρωι,) last watch. The apprehension in the garden appears to have been made about ten o'clock on Thursday night, and Jesus was then led away to Annas. About eleven he was sent to Caiaphas. About midnight Peter denied him the first time, at the first cock-crowing. Soon after midnight he was condemned by the High Priest, &c. after that he was abused by the officers and servants, and Peter denied him a second time. About three in the morning, i. e. at the second cock-crowing, Peter denied him the third time. About four, "as soon as it was day," the Sanhedrim met; and in a little time they again condemned him.

Mt.xxvii.27. into the common-hall, Jerusalem.
Mark xv.16. called Prætorium; and they call together the whole band.

About five, "when it was early," they led him away to Pilate; and, "about the sixth (Roman) hour," i. e. between six and nine o'clock in the morning, (for when mention is made of a Roman watch hour, viz. the third, sixth, ninth, or twelfth, it often includes the whole space of time contained in that watch,) Pilate gave the final sentence against Jesus: and, in consequence thereof, they led Jesus away, and crucified him "at the third (Jewish) hour," i. e. about nine o'clock in the morning, or between that time and the commencement of the next watch.

The events that happened between his being first taken before Pilate, and his final condemnation by the Roman governor would occupy about two hours and a half; many things favoured, and many demanded expedition.

If Caiaphas did not send to Herod and Pilate when our Lord was first brought prisoner to his house, he would probably dispatch messengers to them as soon as he was condemned in the council. To the former, to request he would watch over his Galilean subjects, lest they should make a disturbance in favour of Jesus; and to Pilate, (who gave the soldiers to assist in the apprehension of Christ,) to acquaint him with their intention of bringing the prisoner before him. As this was the time of the passover, when a great concourse of a mutinous nation was assembled at Jerusalem, and its adjoining villages, it was the duty of Pilate and Herod to exert the utmost vigilance, even without the occurrence of any unusual event. The rulers of Judea might, perhaps, at this time have been alarmed at the intelligence of the acclamations of the people, some days before. It cannot therefore excite surprise, that on such an occasion as this, Pilate, and quickly after him Herod, was early up, and ready to receive the Jewish rulers as soon as they appeared. The first time they continued but a little while with Pilate; for when he was told that Jesus belonged to Herod's jurisdiction, he forthwith sent our Saviour to him. Herod and Pilate came but seldom to Jerusalem, and on these occasions they were, in all probability, accommodated in the Herodian palace, which was very extensive, and consisted of two spacious and distinct buildings. Josephus in consequence calls it not a palace, but palaces. This superb edifice, as well as the tower Antonia, which was a palace and tower together, stood near the temple, and communicated with it. Little time therefore being lost in removing from place to place, (the High Priest being also lodged near the temple,) the first examination before Pilate, and the interview with Herod, might come within such compass, as that our Lord might be remanded to Pilate by five in the morning, at which time it was broad day-light.

There was great eagerness for a speedy determination on one side, and a necessity for it on the other. The Jewish rulers, jealous of delay, and of a variable multitude, pressed on while circumstances favoured. Pilate well knew the seditious spirit of the nation, restless under a foreign yoke, and rendered confident by their great increase of numbers in consequence of the passover. He twice interrogated Jesus in the Pretorium, with the sound of their outcry, as it were in his ears; and found it requisite to determine speedily whether he would appease them by compliance, or repel them by force, which on the present occasion would not have been expedient. This brings us, then, either to the sixth hour in the morning, or to the sixth hour of mid-day. But the latter construction corresponds neither with the other Evangelists, nor upon the whole with St. John himself, John xviii. 28. The detail of whose narrative conveys no idea of so much time.

We come to the same conclusion by a calculation of the time mentioned by the other Evangelists. The hour of crucifixion is given, by St. Mark, chap. xv. 25. whose testimony is confirmed by those of St. Matthew and St. Luke. It was the third hour, or nine in the morning. Let us consider, first, from this given hour, by a retrograde calculation, what time the procession from the prætorium to Mount Calvary, and the act of crucifying our Lord, probably occupied; secondly, before this procession began, what time he was detained in the prætorium after Pilate had delivered him to be crucified; and, thirdly, how long the sentence of death was delayed after Pilate sat down on the tribunal.

1. Although Mount Calvary was near to the city, the procession must have been slow. Christ was weakened by his agony in the garden, and by the pain and loss of blood he sustained from the cruel scourging, and from the insulting mockery of the soldiers. It was usual for the people to ill treat the criminals who went to crucifixion. He himself carried his cross to the gate of the city, and although it was there laid on Simon the Cyrenian, He had still farther to go, and an eminence to ascend To this procession, and the necessary preparations for the crucifixion, we cannot allot less than an hour, and this brings us to eight in the morning.

2 Before he was led forth the two robbers were to be condemned; for in cases where no appeal lay to the emperor, or Roman senate, the examination for atrocious offences was little more than nominal; and the speedy sentence of the judge was followed by the immediate punishment of the criminal.

Probably, while our Saviour's trial was pending, these malefactors were brought from the prison to the hall, where the soldiers kept guard, that they might be in readiness. In this place, perhaps, the penitent thief might have witnessed the deportment of Jesus, while he was scourged and insulted by the Roman soldiers; and might have conceived that sense of his meekness, holiness, and majesty, which prepared him for the grace of a perfect confession of faith upon the cross. To the time employed in the trying, condemning, and scourging of these men, (according to the Roman law,) may we not reckon another full hour? In the meanwhile Christ was guarded by the soldiers; into whose hands therefore he was delivered at seven, or rather earlier.

3. When Pilate had taken his seat on the tribunal, to pronounce sentence of death on Christ, he was interrupted by the message of his wife, still hesitating—he again expostulated with the Jews, and declared the innocence of Jesus—and, when he could prevail nothing, he washed his hands before the multitude, and then decreed his condemnation. These various particulars might altogether occupy about another hour, and they bring us again to the same point—within half an hour of six. Here then the computations meet, whether we reckon on from the Proi, or back from the third hour: by either account, Pilate "sat down in the judgment seat" between six and seven in the morning.

The conjecture of Grotius, adopted by Dr. Randolph, and

Mt xxvii. 28. And they stripped him, and they put on him a scarlet robe [19], Jerusalem.

John xix. 2. a purple robe,

Mt xxvii. 29. And when they had platted a crown of thorns [20], they put it upon his head, and a reed in his right hand: and they bowed the knee before him,

Mark xv. 19. and worshipped him.

Mt xxvii. 29. and mocked him, saying, Hail, King of the Jews.

John xix. 3. and they smote him with their hands.

Mt xxvii. 30. And they spit upon him, and took the reed and smote him on the head.

John xix. 4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

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other learned men, is very ingenious; but is unsupported by authorities. The Jews, he observes, divided the day into four quarters, as they did the night; each consisting of three hours; and, whatever was done within the space of one of these quarters, might be reckoned to the hour at which the quarter began, or at which it ended. The second quarter began at the third hour, about which time it was supposed our Lord was condemned, and it ended at twelve; about which time he was crucified. St. John mentions the time of his condemnation, St. Mark of his crucifixion. St. John distinguishes the beginning of the second quarter of the day by its latest term, the sixth hour; and St. Mark the conclusion of it, by its earliest term, the third hour. But this hypothesis appears much too forced to be tenable.

(*a*) Vide Horne's Introd. (*h*) Campbell, on John xix. 14.

[19] There is no greater difference between the meaning of the words *κόκκινον* and *πορφύρα*, than there is if one English reader should say a red robe, and another a reddish robe; or than if one French author should use the word rouge, and another rougeatre.—Pilkington, notes to sect. 442.

[20] Thorns were the first produce of the earth after the fall of man, and they were worn by our Lord, as a part of his punishment. They were the first fruits of the curse, and were appropriately placed on the head of the sacred victim.

Bishop Pearce and Michaelis are of opinion that the crown of thorns was not intended to be an instrument of punishment or torture to his head, but rather to render our Lord an object of ridicule; for which cause they also put a reed in his hand, by way of sceptre, and bowed their knees, pretending to do him homage; and that the crown was not probably of thorns, in our sense of the word. Mark xv. 17. and John xix. 5. term it *στεφανον ακανθινον*, which might be translated an acanthine crown, or wreath formed out of the branches of the herb acanthus, or bear's foot. This is a prickly plant, though not like thorns, in the common meaning of that word.

Doddridge, however, observes very justly on this idea, that if the soldiers wished only to insult Christ, a crown of straw would have equally answered that purpose. Unless they had intended to have added to the cruelties, it is difficult to know on what account the thorns should have been selected.

John xix. 5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! Jerusalem.

6. When the Chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer[21].

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar.

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cesar.

16. Then delivered he him therefore unto them to be crucified.

MATT. xxvii. part of ver. 26, 27.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him—

27 —and gathered unto him the whole band.

MARK xv. part of ver. 15, 16. ver. 17, 18. and part of ver. 19.

15 —released Barabbas unto them—delivered Jesus—to be crucified.

16 —the soldiers—into the hall—

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head;*

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[21] Our Lord would not reveal his dignity to Pilate, because he would not have believed him, and because as a judge Pilate was only concerned with his innocence: neither had the time come, for an appeal to the Gentiles.

18 And began to salute him, Hail, King of the Jews! Jerusalem.
19 And they smote him on the head with a reed, and did spit upon him—bowing *their* knees—

JOHN xix. ver. 2. and part of ver. 3.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
3 And said, Hail, King of the Jews!—

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SECTION XVI.

Christ is led away from the Judgment-Hall of Pilate to Mount Calvary.

MATT. xxvii. 31, 32. MARK xv. 20, 21. LUKE xxiii. 26—32. JOHN xix. part of ver. 16. and ver. 17.

Jo. xix. 16. And they took Jesus, and led him away.
Mt xxvii. 31. And after that they had mocked him,
Mark xv. 20. they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
Joh. xix. 17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.
Lu. xxiii. 26. And as they led him away,
Mt xxvii. 32. as they came out, they found a man of Cyrene, Simon by name:
Lu. xxiii. 26. they laid hold upon one Simon, a Cyrenian[22],
Mar. xv. 21. who passed by, coming out of the country, the father of Alexander and Rufus[22],
Mt xxvii. 32. him they compelled to bear his cross.
Lu. xxiii. 26. and on him they laid the cross, that he might bear it after Jesus.
27. And there followed him a great company of people, and of women, which also bewailed and lamented him:
28. But Jesus turning unto them said, Daughters of Jeru-

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[22] By comparing these two passages we obtain one of those innumerable minor, yet important proofs of the authenticity of the Scriptures, which demonstrate the impossibility of their being forgeries. St. Luke, who wrote for the Gentiles of Asia, merely mentions the name and country of Simon, who was probably known to the early Christians by character. St. Mark, however, who addressed himself at the dictation of St. Peter (by whose name therefore this Gospel might more properly be called) to the converts at Rome, adds, that Simon was the father of Alexander and Rufus, the latter of whom being a well known member of the Roman Church, inquiries might be made by the people, of Rufus himself, respecting the circumstances of the crucifixion, which he in all probability would have received from his father. Rufus is saluted by St. Paul in his Epistle to the Romans (ch. xvi. 13.) which was written many years after the Gospel of St. Mark.

salem, weep not for me, but weep for yourselves, and for your children. Jerusalem.

Lu.xxiii.29. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry?

32. And there were also two other malefactors led with him to be put to death.

MATT. xxvii. part of ver. 31, 32.

31 —they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 And—

MARK xv. part of ver. 20, 21.

20 And when they had mocked him—

21 And they compel one Simon, a Cyrenian—to bear his cross—

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SECTION XVII.

Christ arrives at Mount Calvary, and is crucified.

MATT. xxvii. 33, 34. 37. MARK xv. 22, 23. 26. 28.
LUKE xxiii. 33. 38. JOHN xix. 18—22.

Mt xxvii.33. And when they were come to a place called Golgotha, that is to say, a place of a skull,

34. They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

Mark xv.23. And they gave him to drink wine mingled with myrrh: but he received it not[23].

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[23] The Jews always gave wine with incense in it, to stupify and intoxicate the criminal. The custom originated in the precept Prov. xxxi. 6. "Give strong drink unto him that is ready to perish," i. e. "to him who is condemned to death." It would appear from the preceding narrative, that three potions were certainly offered to our Lord, two when he arrived at Golgotha, Matt. xxvii. 34. and Mark xv. 23. and the third after he had been for some time on the cross. The first draught, vinegar mingled with gall, was most probably offered to him in malice, and derision of his sufferings; our Lord refusing to drink of it, the intoxicating draught which was usual on such occasions, was then presented; but he declined tasting of either, and drank only of the third, the vinegar, or posca, the common drink of the Roman soldiers; and which was placed in a vessel near the cross, for their accommodation.

He was faint and exhausted in body, and though his powers of mind were the same, he required that his humanity should receive the refreshment proffered to him by the bystander.

Although, as we have seen, there appears no difficulty or discrepancy in the accounts of St. Matthew and St. Mark, Michaelis does not hesitate to assert, that there exists a manifest contradiction. He has consequently endeavoured by conjecture to reconcile the supposed difference, and has had the singular misfortune to be refuted by himself, by his editor Bishop

Lu.xxiii.33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Jerusalem.

Marsh, who has substituted an equally untenable conjecture, and lastly, by the critic of both, Archbishop Lawrence. After comparing the two accounts of St. Matthew and St. Mark, Michaelis decides that St Mark has given the correct history, and that St. Matthew's Gospel, which was originally written in Hebrew, was wrongly translated into Greek. He supposes that the words used in the Hebrew Gospel of St. Matthew, were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put on them by St. Matthew's Greek translator. Suppose St. Matthew wrote חליא במרירא, which signifies sweet wine with bitters, or sweet wine and myrrh, as we find it in Mark; and Matthew's translator overlooked the yod י in חליא—he took it for חלא, which signifies vinegar; and bitter, he translated by χολη, as it is often rendered in the Septuagint. Nay, St. Matthew, he proceeds, may have written חלא, and have still meant to express "sweet wine;" if so, the difference only consisted in the points; for the same word, which, when pronounced "hall," signifies "sweet," denotes as soon as it is pronounced hala, "vinegar." The translator of St. Matthew's Gospel misunderstood the words of the original, but St. Mark has given the true account.

In this criticism, Michaelis may be considered as having refuted himself; for he tells us, p. 151, that as the Hebrew original of St. Matthew is lost, a comparison can never be instituted between that and the Greek version: and this comparison ALONE can decide the question if there is any variation between them. It must be observed in answer, it is not possible to ascertain certainly whether St. Matthew wrote in Hebrew or not.

Bishop Marsh has remarked, that the proposed Chaldee reading of Michaelis cannot possibly have given rise to the expression in St. Mark's text: neither is the construction of חליא correct. Having pointed out the weakness of the other parts of Michaelis's criticism, the learned Bishop has proposed a similar elucidation upon the same principle of conjecture. He supposes that the original Chaldee text was חמרא חליט במורא, and that חמרא, which means wine, was confused with חמצא, vinegar; and likewise מורא, myrrh, with מררא, gall. In refutation of these hypotheses Archbishop Lawrence observes—this strange confusion of words, whether attributable to a transcriber or translator, is greater than seems likely to have happened. Aware of the objection, Bishop Marsh, afterwards proposes another illustration, and presumes that the Chaldee text ran thus חמר בסים במורא, which may be rendered vinum conditum myrrhâ. Yet he adds, that as חמר, when a participle, has the signification of turbidum fieri, as well as that of vinum, when a substantive: and as בסים, when a substantive, means acetum, as well as conditum, when a participle, upon this construction the words may be translated acetum turbatum felle, still supposing, as in the preceding instance, מורא to be mistaken for מררא. With respect however to this suggestion (says Archbishop Lawrence) may it not be fairly questioned whether בסים in ancient Chaldee really signifies vinegar. No such meaning is affixed to it in Buxtorf's Lexicon Chaldaic et Syriac, nor in the Syrochald. Diction. annexed to the Antwerp Bible. In the elder Buxtorf's Lexicon Chaldaic Talmudic et Rabbinic: this sense is indeed given to it; nevertheless, not as the ancient Chaldee sense, but as one of a more recent

John xix.18. and Jesus in the midst. Jerusalem.

Mark xv.28. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

John xix.19. And Pilate wrote a title[24],

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date, as one to be found only in the Rabboth and the Jerusalem Talmud. The time of the compilation of the Rabboth has been fixed by the Jews to about the year 300 after Christ; but some Christians place it at a later period. Wolf observes, "Fatendum hoc est, pro antiquitate rei alicujus demonstranda non satis tuto ad Rabboth provocari posse, cum nullo argumento constet, quo tempore hæc vel illa narratio aut expositio sub nata sit."—Bibliotheca Hebræa. vol. ii. p. 1426, art. Rabboth.

The Jerusalem Talmud is said by Buxtorf to have been composed about the year 230, or, according to others, about the year 270 (Wolfii Bib. Hebræa, vol. ii. p. 683.); but Lightfoot, in his Horæ Heb. in Evang. Matthæi, contends, that it was not written until the fourth century.—Cent. Chorograph. c. 81. p. 144.

Schoetgen also, among the apparent contradictions of the New Testament, enumerates this between St. Matthew and St. Mark, with respect to the potion offered to our Lord upon the cross. St. Matthew, he observes, tells us they gave him vinegar, mingled with gall, *ὄξος μετὰ χολῆς μεμιγμένον*, Matt. xxvii. 34. St. Mark, that they gave him ——*ἐσμυρνισμένον οἶνον*. Mark xv. 24. Schoetgen would reconcile the two passages by saying, ut myrrha una cum felle dicatur admixta potui, atque vinum fuisse acidum, quod indistincte vinum, et acetum appellari solet. He then goes on to shew that the sour wine was indiscriminately named wine or vinegar; and the wine offered to our Lord might in like manner be called either wine or vinegar.

I cannot but conclude, after an attentive perusal of these and some other criticisms, that the simplest mode of interpreting the passages in question is the best, as being equally consistent and satisfactory. The first potion was probably given to our Lord in derision, the second, the stupifying draught usually administered to criminals, and the third called for from the sufferings of the moment. The hyssop mentioned by St. John in the next verse, may perhaps be considered as possibly to allude to one of the types, which were permitted to point out Christ as the typical paschal lamb. The Jews always commenced this feast by the eating of bitter herbs dipped in vinegar, which was considered as emblematical of purity, see Ps. li. 7.

It must be observed, that in Matt. xxvii. 34. instead of *ὄξος*, many MSS. read *οἶνον*. The posca, or common drink of the Roman soldiers, was known by each name: they both convey the same sense (*a*).

(*a*) See Archbishop Lawrence's Sermon on excess in Philological Speculation, p. 39, notes. Marsh's Michaelis, vol. iii. p. 156, and part ii. p. 127-8. Schoetgen Horæ Hebraicæ, vol. i. p. 286. Adam Clarke's Commentary. Horne's Critical Introduction, second edition, vol. iii. p. 115.

[24] The Christian world is deeply indebted to the accurate and learned Dr. Townson, for his ingenious criticism on the title placed by Pilate on the cross. The apparent discrepancy between the accounts of this title given by the Evangelists, had been urged as an objection against the inspiration and veracity of the sacred writers. The superscription on the cross was written in Hebrew, and Greek, and Latin; and as the Evangelists all mention the title differently, Dr. Townson conjectured that it was possible it might have slightly varied in each lan-

Mark xv.26. the superscription of his accusation

Mtxxvii.37. And set up over his head his accusation written,

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guage. As St. Luke wrote for the Gentiles in Achaia, it is probable that he would prefer mentioning the Greek inscription. As St. Matthew addressed the Jews, it is likely therefore that he should use the Hebrew: and as St. Mark principally wrote to the Romans, he would naturally give the Latin inscription. I have observed in my arrangement the order proposed by Dr. Townson. He remarks, the Evangelists all mention this superscription, but every one with some difference, except in the last words, *The King of the Jews.*

We may reasonably suppose St. Matthew to have recited the Hebrew;

THIS IS
JESUS, THE KING OF THE JEWS,

and St. John the Greek:

JESUS THE NAZARENE, THE KING OF THE JEWS.

If it should be asked, why the Nazarene was omitted in the Hebrew, and we must assign a reason for Pilate's humour, perhaps we may thus account for it. He might be informed that Jesus in Hebrew denoted a Saviour (John xi. 49—51.) and as it carried more appearance of such an appellative, or general term, by standing alone, he might choose, by dropping the epithet, *The Nazarene,* to leave the sense so ambiguous, that it might be thus understood:

THIS IS
A SAVIOUR, THE KING OF THE JEWS.

Pilate, as little satisfied with the Jews as with himself, on that day, meant the inscription, which was his own, as a dishonour to the nation; and thus set a momentous verity before them, with as much design of declaring it, as Caiaphas had of prophesying, that Jesus should die for the people (John xi. 49—51.) The ambiguity not holding in Greek, the Nazarene might be there inserted in scorn again of the Jews, by denominating their King from a city which they held in the utmost contempt. (John i. 46.)

Let us now view the Latin. It is not assuming much to suppose, that Pilate would not concern himself with Hebrew names, nor risk an impropriety in speaking or writing them. It was thought essential to the dignity of a Roman magistrate, in the times of the Republic, not to speak but in Latin on public occasions (Valerius Maximus, b. ii. c. ii. §. 2) of which spirit Tiberius the Emperor retained so much, that in an oration to the senate, he apologized for using a Greek word; and once, when they were drawing up a decree, advised them to erase another that had been inserted in it. (Sueton in Tiberi, c. 71. The two words were monopoly and emblem.) And though the magistrates in general were then become more condescending to the Greeks, they retained this point of state with regard to other nations, whose languages they esteemed barbarous, and would give themselves no trouble of acquiring. Pilate indeed, according to St. Matthew, asked at our Lord's trial, Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ? And again, What shall I do with Jesus, which is called Christ? But I judge this to be related as the interpreter by whom he spake delivered it in Hebrew.—(See Wolfius on Matt. xxvii. 2.) For if the other Evangelists have given his exact words, he never pronounced the name of Jesus, but spake of him all along by a periphrasis: Will ye that I release unto you The King of the Jews? *What will ye then, that I shall do unto*

John xix.19. and put it on the cross. And the writing was Jerusalem.
Lu. xxiii.38. in letters of Greek,
John xix.19. JESUS OF NAZARETH THE KING OF THE JEWS.
Lu. xxiii.38. and Latin,
Mark xv.26. THE KING OF THE JEWS.
Lu. xxiii.38. and Hebrew,
Mt xxvii.37. THIS IS JESUS THE KING OF THE JEWS.

John xix.20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written, I have written.

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him whom ye call The King of the Jews? Thus he acted in conference with the Rulers, and then ordered a Latin inscription, without mixture of foreign words, just as St. Mark repeats it:

THE KING OF THE JEWS,

which is followed by St. Luke, only that he has brought down *This is*, from the above superscription, as having a common reference to what stood under it.

THIS IS
THE KING OF THE JEWS.

It is very possible, that a better account may be given of the three forms of the inscription; but I think I am well founded in asserting that there were variations in it, and that the shortest was that of St. Luke, in the Latin.—Townson's Works, vol. i. p. 199.

S. Reger has published a dissertation on the title on the cross, and comes nearly to the same conclusions as Townson, who does not however refer to, nor appear to have seen, his treatise. He supposes that the inscription varied in each language, and that they might have been written on three several tablets, in this manner.

ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙ ΛΕΥΣΤΩΝ ΙΟΥΔΑΙΩΝ	HIC EST JESUS REX JUDÆ- ORUM.	ישוע הנצרי מלך היהודים
Luke xxiii. 38.	Matt. xxviii. 37.	John xix. 19.

He mentions many opinions on the imagined difficulty—Alii enim duos Evangelistas Matthæum et Lucam duo verba *οὐτός ἐϛιν*, non ex titulo descripsisse, sed sententiæ perficiendæ gratiæ adjecisse. Alii vero Marcum, et Johannem dicta verba neglexisse; præterea tres reliquos cognomen *Nazareni*; Marcum et Lucam vero Nomen proprium JESUS omisisse, quamobrem ex omnium Evangelistarum, descriptionibus tres conformes formant inscriptiones, hoc modo: הוה ישוע הנצרי מלך היהודים *Ȣτος ἐϛιν Ἰησȣ̃ς ὁ Ναζαραιος ὁ ϐασιλευς Ιȣδαιων.* Hic est Jesus Nazarenus Rex Judæorum. See the dissertation ap Crit. Sac. vol. xi. p. 241, &c. &c.

MARK XV. part of ver. 22. and ver. 26. Jerusalem.

22 And they bring him unto the place called Golgotha, which is, being interpreted, the place of a skull.
26 And—was written over—

LUKE xxiii. ver. 38.

38 And a superscription also was written over him—

JOHN xix. part of ver. 18.

18 Where they crucified him, and two other with him, on either side one—

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SECTION XVIII.

Christ prays for his Murderers.

LUKE xxiii. part of ver. 34.

Lu.xxiii.34. Then said Jesus, Father, forgive them; for they know not what they do.

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SECTION XIX.

The Soldiers divide, and cast Lots for the Raiment of Christ.

MATT. xxvii. 35, 36. MARK XV. 24, 25. LUKE xxiii. part of ver. 34. JOHN xix. 23, 24.

Mt.xxvii.35. And they crucified him [*],

Joh. xix. 23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a

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[*] He hangs upon the cross, for us, and for our salvation! The Son of God dies for the restoration of man! The manifested God, who was present at the creation of this scene of his glory; who for the sins of one generation of man, brought the deluge of waters upon the earth; He who was seen in the firmament, commanding the fire to descend upon the cities of the Plain; the dweller between the cherubim, the form which tabernacled in the moving flame, guiding his people through the wilderness; the King of glory, the Lord of angels, the Ruler of the universe, the fellow of Jehovah, the future Judge of the world, He hangs upon the cross, and offers himself a willing sacrifice for the sins of an offending world. That this holy and mighty Being should die as a man, amidst the indignities and cruel mockings of the higher as well as of the lower ranks of his people, for the sins of those who pierced him, and of all who in ages to come should believe in this wonderful atonement, is a mystery so truly sublime, that the intellectual powers of man, while in the body, cannot fully comprehend its effects and benefits. The wonderful and holy Being, whose mysterious death we are now contemplating, is revealed to us, not merely as the Lord of mankind, but as the superior of angels. Evil spirits knew him, and fled: good spirits ministered to him. He spake of the invisible world, as of the scene of existence to which he had been accustomed, and of angels and devils as his obedient or rebellious subjects. It is evident, therefore, that the actions of our Lord, while in his state of humiliation, were the subjects of attention to an innumerable host of intellectual and spiritual creatures who, we may suppose, are all more or less interested in the heavenly sacrifice. Angels in humble submission desired to look into this great mystery; fallen spirits retained the malignity of their evil nature, saw, believed, and trembled. They fell from their high estate by

Joh. xix. 23. **part; and also his coat. Now the coat was without** Jerusalem.
seam, woven from the top throughout.

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their own pride and ambition, without external temptation, and they are left to the consequences of their wilful disobedience. Man, having been created of a compound nature, and liable to evil, did not, like them, fall away by his own original, innate perverseness, but by the enticements of a superior and evil spirit. For man Christ died—for man there is hope of salvation, and at this solemn moment the seal was affixed to his pardon. Now was the sentence of eternal punishment pronounced upon the evil spirits. Satan fell as lightning from heaven; and the captivity of hell was led captive. The voice of mercy confirmed the angels in their obedience, and taught them also that there was no more sacrifice for sin: and the human race were emancipated from the bondage and degradation of the Fall, and exalted to become, with the angels, the sons of God. Thus was moral order, which had been disturbed through the dominion of evil, by the sin and disobedience of the first Adam, restored to the whole universe by the triumphant sacrifice of the second Adam.

Sufficient, therefore, is revealed to us to convince us of the necessity of this great atonement, and to demonstrate to us the holy indignation of the Almighty God, against sin and sinners. We all carry about within us, the sad marks of our fallen nature. The remembrance of some past sin continually arises to embitter our happiness, and to convince us that we have no power to help ourselves. Man requires some other atonement, some other intercession. His former sins cannot be cancelled by penitence or reformation (*a*), the only offering he has it in his power to make; "the convert and the sinner are the same individual person: and as such, be answerable for his whole conduct. His sentiments of himself can only be a mixture of approbation and disapprobation, satisfaction and displeasure. His past sins must still, however sincerely he may have reformed, occasion self-dissatisfaction: and this will ever be the stronger the more he improves in virtue. Now, as this is agreeable to truth, there is reason to conclude, that God beholds him in the same light." Therefore man's redemption must be accomplished by other than himself. It is further evident that the blood of bulls and of goats could not take away sin; they were not of the same nature and origin as man, and therefore incapable of making an expiation for the sin he had contracted. These were only the types and figures of a more perfect sacrifice—of that holy victim who was appointed before the foundation of the world. Neither could the sacrifice of any ordinary man make satisfaction for us, because it is clear he would only suffer that punishment which his own sins had deserved; and no satisfaction can be made for others, by suffering that which justice requires for our own offences. No ordinary man could raise himself from the dead, or procure that redemption for another, which he could not obtain for himself. Neither could any ordinary man make satisfaction to the violated laws of God by a life of sinless obedience. He only who had power to lay down his life, and take it up again, could procure for man a resurrection, and deliver him from the eternal death his sins had incurred. He alone, who took upon him human nature, that he might set us an example of human virtue, "who knew no sin," who was perfect and spotless, the Lamb of God, could satisfy the purity of divine justice, or reconcile it with his mercy, and the economy of his government. Throughout the whole system of the divine dispensations, the Father uniformly acts by the ministry of the Son, and the Son by the ministry of the Holy Ghost.

Joh. xix. 24. **They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be.** Jerusalem.

Had the divine acceptance been wanting to the oblation of our Lord's body, whatsoever virtue it possessed in itself, it would have been incapable of procuring the pardon of sin, or of redeeming man from its punishment and power. Whatsoever he purchased for us, he purchased of the Father by compact, or agreement (*b*); and He is now exalted to the right hand of God, to make there his mysterious intercession for the sins of his people.

As the second Adam, the blessed Lord took our humanity; he restored it to its original dignity and innocence, and then made a sacrifice of it upon the cross, as a vicarious atonement for the sins of the first, and through him of all mankind. He was nailed to the accursed tree, the emblem of Adam's transgression, and was crowned with a crown of thorns, the first fruits of his disobedience. The religion which he died to establish was of an internal spiritual nature. It was a life of holiness and self-sacrifice. It required the crucifixion of the whole animal and inferior nature; and that the motives, and even the thoughts of the heart, should be brought into subjection. It required a new birth, a new life, of which baptism is the beautiful emblem, teaching us, that as infants are washed immediately on their natural birth, so must the children of God, with Christ, be born again through the grave and death of sin, into the spiritual kingdom, by water, and the Spirit. *We are all the authors of our own happiness or misery.* If during the progress of life the animal is allowed to triumph over the spiritual man, then the sin of the first Adam still cleaves to us, and the sacrifice of the second Adam pleads for us in vain. The animal life perishes with the body; the accountable life exists through eternity. If it be spiritualized by the subjugation of the flesh, it becomes pure and holy, the companion of angels; but if it be polluted and degraded by its contagion, it then defiles itself, loses the divine properties of its first being, and is fitted only for association with devils and evil spirits. To this fearful condition man was reduced by the fall of the first Adam. To revoke this curse, Christ, the second Adam, became our atonement, by the sacrifice of the whole of the offending, but in him, sinless, nature, upon the tree of the cross: demonstrating to all the world, that the sacrifice of self is the way of salvation, and the most acceptable offering that man can render to his Creator.

Deeply do I pity that blind man, who prefers rather to trust to his own merits, than by faith in the great atonement to hope for salvation through the blood of Christ. Deeply do I feel for him, when he shall be called to appear before the judgment seat of a rejected Saviour, with all his imperfections, all his frailties, and all his violations of duty upon his head, to answer in an unknown state of inconceivable glory, before men and angels, for the sins committed in the body; having spurned the sheltering protection of that MAN who is both a covert from the wind, and a refuge from the storm. How can he hope to escape the wrath of God pronounced upon every offender against his holy laws, when his own beloved Son, as our substitute, who only bore our sins, underwent such dreadful agonies, both in body and soul. He who has declared himself of purer eyes than to behold iniquity, has also declared, as fully and plainly, and as repeatedly, that without shedding of blood there is no remission of sins: and what blood can have been shed for their remission, but the blood of Christ?

Lu.xxiii.34. And they parted his raiment, and cast lots. Jerusalem.
Joh.xix.24. that the Scripture might be fulfilled,
Mtxxvii.35. which was spoken by the prophet,
Joh.xix.24. which saith, They parted my raiment among them: and for my vesture they did cast lots. These things therefore the soldiers did.
Mar.xv.25. And it was the third hour, and they crucified him.
Mtxxvii.36. And sitting down they watched him there.

MATT. xxvii. part of ver. 35.

35 —and parted his garments, casting lots: that it might be fulfilled—They parted my garments among them, and upon my vesture did they cast lots.

MARK xv. 24.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

SECTION XX.

Christ is reviled, when on the Cross, by the Rulers, the Soldiers, the Passengers, the Chief Priests, and the Malefactors.

MATT. xxvii. 39—44. MARK xv. 29—32. LUKE xxiii. 35—37.

Lu.xxiii.35. ʻAnd the people stood beholding. And the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God.
36. And the soldiers also mocked him, coming to him, and offering him vinegar,
37. And saying, If thou be the King of the Jews, save thyself.
Mtxxvii.39. And they that passed by reviled him,
Mar.xv.29. [and] railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,
30. Save thyself, and come down from the cross.

Bishop Watson, in speaking of that arrogant and dogmatical theology, that decrees the rejection of the doctrine of atonement, as inconsistent with the divine attribute of mercy, uses the following just observations. "We know assuredly that God delighteth not in blood; that he hath no cruelty, no vengeance, no malignity, no infirmity, nor any passion in his nature: but we do not know whether the requisition of an atonement for transgression may not be an emanation of his infinite mercy, rather than a demand of his infinite justice. We do not know, whether it may not be the very best means of preserving the innocence, and happiness, not only of us, but of all other free and intelligent beings. We do not know, whether the suffering of an innocent person may not be productive of a degree of good, infinitely surpassing the evil of such sufferance; nor whether such a quantum of good could by any other means have been produced (c)."

(a) Balguy, as quoted by Magee, p. 94. vol. i. (b) See also Whitby, and Scott's Christian Life. (c) Two Apologies, &c, pp. 466, 467.

Mtxxvii.40. If thou be the Son of God, come down from the cross. Jerusalem.

41. Likewise also the Chief Priests, mocking him, with the Scribes and elders, said,

Mar.xv.31. among themselves, He saved others, himself he cannot save.

Mtxxvii.42. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Mar.xv.32. Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

Mtxxvii.44. The thieves also, which were crucified with him, cast the same in his teeth.

MATT. xxvii. part of ver. 39, 40. and 42.

39 —wagging their heads—

40 —And saying, Thou that destroyest the temple, and buildest it in three days, save thyself.—

42 He saved others; himself he cannot save.

MARK xv. part of ver. 29. 31.

29 And they that passed by—

31 Likewise also the Chief Priests mocking said—with the Scribes—

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SECTION XXI.

Christ, when dying as a Man, asserts his Divinity in his Answer to the Penitent Thief[24],

LUKE xxiii. 39—43.

Lu.xxiii.39. And one of the malefactors—railed on him, saying, If thou be the Christ, save thyself, and us.

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[24] Our Lord, at the time when he made the gracious promise to the criminal on the cross, was reduced to the lowest state of degradation and contempt. He was deserted by all but his beloved disciple, his mother, and two other holy women, who were standing by the cross, the weeping and agonized spectators of his sufferings. His disciples had forsaken him and fled. The assembled multitude of his enemies and persecutors, embittered every pang, by their cruel and exulting mockeries. The evangelists mention all kinds and classes of people, as if for the purpose of demonstrating the universal rejection of our Lord by the Jewish nation. The *people* stood beholding—and the *rulers* with them, *deriding*—the *soldiers mocked* him, coming to him, and offering him vinegar—the *passers by reviled* him, and *railed* on him—the *chief priests mocked* him, with the *scribes* and *elders*—even the very *thief* on the cross *reviled* him, and joined in the common mockery. At this moment of general insult and rejection, the penitent thief alone declared his belief in the innocence of the holy Jesus, and made a public confession of his faith in the divine sufferer.

Our Lord's answer to the penitent thief fully declared that, although in his human form he was faint and dying, enduring the extreme of pain and torture, he was the Lord of the invisible world, and still retained his divine attribute, the power of forgiving sins. The assembled people loudly and unanimously

Lu. xxiii. 40. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Jerusalem.

41. And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom.

43. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

SECTION XXII.

Christ commends his Mother to the care of John.

JOHN xix. 25—27.

Joh. xix. 25. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own house.

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demanded of him to prove his former pretensions by a miracle. They called upon him to come down from the cross to save himself, and they would believe him. They seemed to consider this as a fair challenge. They supposed it impossible that any one, who possessed the power, would not use it under such trying circumstances. They therefore required him to relieve his body from torture, from the nails, and the wood, and come among them. But, ever consistent in himself, and faithful in the duties of his divine mission, instead of complying with their wishes, which were confined to temporal objects, he showed the nature of his kingdom by the promise of salvation to a repentant soul. The Jews had frequently threatened to kill Christ, because he asserted his power to forgive sin. "Who can forgive sins, (they exclaimed) but God alone," and therefore, according to their own acknowledgment and belief, he still persevered in his divine claims; and on the point of death proclaimed that their long promised God was before them, obscured in the form of a man.

The forgiveness of the penitent thief may be considered as revealing to us that God's mercy *may* be extended to the last moments of life; but we have no reason whatever to presume that it *shall* be so with any of us. No human being can ever again be placed in the same situation as this criminal. We cannot be called upon to follow our Saviour to Calvary, to witness his dying agonies; to hear the bitter tauntings of the rabble, and, in the midst of derision and suffering, to declare our faith in a crucified Saviour. When Christ shall again become visible to man, He will be seen in his glory, and all the holy angels with him. Let no man therefore be guilty of delaying repentance, with the hope of eventual salvation, because the penitent thief was forgiven at the last. The account of the pardoned criminal is related by one evangelist only, as if the Holy Spirit foresaw the perversion of the passage. One instance only, to use the language of a celebrated divine, of the acceptance of a dying repentance is recorded; one only, that none might despair, and one only that none might presume.

SECTION XXIII.

Jerusalem.

The Death of Christ, and its attendant Circumstances.

MATT. xxvii. 45. 52. 54—56. MARK xv. 33—41. LUKE xxiii. 44—49. JOHN xix. 28—37.

Mar. xv. 33. And when the sixth hour was come,

Lu. xxiii. 44. there was a darkness over all the earth, until the ninth hour.

45. And the sun was darkened,

Mar. xv. 34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama Sabachthani[25]?

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[25] Dr. Edwards thinks that the words were repeated twice. The commentators have been much divided as to their signification. Rosenmüller considers the words of our Lord as an expression of suffering, and of prayer, which he appropriated to himself. Such also is the opinion of Dr. Pye Smith, who, both in his excellent discourse on the atonement, and in his work on the person of Christ, considers the words as connected with the sequel and general design of the Psalm, of which it is the commencement, and expressing the extinction of all present and sensible comfort. Such also is the generally received opinion, and the writers in the Critici Sacri, on Matt. xxvii. 46. interpret the passage in a similar manner.

Lightfoot, however, has proposed another interpretation of our Lord's exclamation—he would read it—not—why hast thou forsaken me, or left me to the feeling of any spiritual desertion; but—why hast thou left me to such hands, and to such cruel usage?

Dr. A. Clarke is likewise inclined to favour this interpretation. The exclamation of our Lord, Matt. xxvii. 46. he would thus render—"How astonishing is the wickedness of those persons, into whose hands I have fallen." God is said in Scripture to do, what he permits to be done, and no decisive argument can be drawn therefore from the expression to prove that he was deserted by his Father. He confirms this interpretation from Mark xv. 34. the words of which passage, he observes, agree pretty nearly with this translation of the Hebrew—*Εἰς τί με ἐγκατέλιπες*; to what (sort of persons, understood,) hast thou left me? A literal translation of the passage in the Syriac Testament gives a similar sense:—Ad quid dereliquisti me?—"To what hast thou abandoned me? And an ancient copy of the old Itala version, a Latin translation before the time of St. Jerom, renders the words thus:—Quare me in opprobrium dedisti?—"Why hast thou abandoned me to reproach?"

"It may be objected, that this can never agree with the *ἱνατί*, "why," of Matthew. To this it is answered, that *ἱνατί* must have here the same meaning as *εἰς τί*—as the translation of למה *lama*; and that if the meaning be at all different, we must follow that Evangelist who expresses most literally the meaning of the original: and let it be observed, that the Septuagint often translate למה by *ἱνατί*, instead of *εις τι*, which evidently proves that it often had the same meaning. Whatever may be thought of the above mode of interpretation, one thing is certain, that the words could not be used by our Lord in the sense in which they are generally understood. This is sufficiently evident; for he well knew why he was come unto that hour, nor could he be forsaken of God, in whom dwelt all the fulness of the Godhead bodily. The Deity, however, might restrain so much of its

Mtxxvii.46. Eli, Eli, lama Sabachthani? Jerusalem.
Mar.xv.34. which is, being interpreted, My God, my God, why hast thou forsaken me?
35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
Joh.xix.28. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.
29. Now there was set a vessel full of vinegar:
Mtxxvii.48. And straightway one of them ran, and took a sponge, and filled it with vinegar,
Joh.xix.29. and put it upon hyssop,
Mtxxvii.48. and put it on a reed,
Joh.xix.29. and put it to his mouth.
Mtxxvii.48. and gave him to drink.
49. The rest said, Let be; let us see whether Elias will come to save him.
Mar.xv.36. will come to take him down.
Joh.xix.30. When Jesus therefore had received the vinegar, he said, It is finished [26]:
Mtxxvii.50. Jesus, when he had cried again with a loud voice,
Lu.xxiii.46. he said, Father, into thy hands I commend my spirit: and having said thus,
Joh.xix.30. he bowed his head, and gave up the ghost [27].

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consolatory support, as to leave the human nature fully sensible of all its sufferings; so that the consolations might not take off any part of the keen edge of his passion: and this was necessary to make his sufferings meritorious. And it is probable, that this is all that is intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation". (*a*)

(*a*) Edwards, ap Doddridge in loc.—Smith's Discourse on the Atonement, p. 34, 35.; and Scripture Testimony, &c. vol. ii. part i. p. 357.—Rosenmuller in loc.—Lightfoot, 8vo. edit. vol. viii. p. 167.—A. Clarke, in Matt. xxvii. 46.

[26] In John xix. 28. we read, "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst;" and now, that he hath taken the vinegar, he said, "It is finished," that is, this act was the last circumstance that remained to be fulfilled of all the ancient prophecies and predictions. He took the proffered cup of vinegar, and thereby closed and sealed, by his blood, the Levitical Dispensation, and brought in a more perfect law. "They gave me gall for my meat, in my thirst they gave me vinegar to drink," Ps. lxix. 21. Even the most minute circumstances of our Saviour's life and death were foretold by the spirit of prophecy many centuries before his birth, and they have all been literally and absolutely fulfilled.—See the eloquent passages of Porteus, Taylor, Blair, Horsley, &c. on this section.

[27] It is singular that our translators have not observed the three modes of expression which the Evangelists have here adopted. Mark and Luke say *εξεπνεύσε*, he expired. John xix. 30. *παρέδωκε τὸ πνεῦμα*, he yielded up his spirit. Matthew xxvii. 50. *αφῆκε τὸ πνεῦμα*, he dismissed his spirit. The

Mtxxvii.51. And, behold, the veil of the temple was rent in twain Jerusalem.
Lu.xxiii.45. in the midst,
Mtxxvii.51. from the top to the bottom; and the earth did quake, and the rocks rent;
52. And the graves were opened;
Mtxxvii.54. Now when the centurion
Mar.xv.39. which stood over against him,
Mtxxvii.54. and they that were with him, watching Jesus, saw the earthquake, and those things that were done,
Mar.xv.39. saw that he so cried out, and gave up the ghost,
Mtxxvii.54. they feared greatly, saying, Truly this was the Son of God.
Lu.xxiii.47. he glorified God, saying, Certainly, this was a righteous man.
48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned,
49. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.
Mar.xv.40. among whom was Mary Magdalene, and Mary the mother of James the Less, and of Joses, and Salome,
Mtxxvii.56. the mother of Zebedee's children.
Mar.xv.41. who also, when he was in Galilee, followed him, and ministered unto him; and many other women, which came up with him unto Jerusalem.
Joh.xix.31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.
32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:
34. But one of the soldiers, with a spear, pierced his side, and forthwith came thereout blood and water.
35. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.
36. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken.
37. And again, another Scripture saith, They shall look on him whom they pierced.

MATT. xxvii. ver. 45. part of ver. 46. ver. 47. part of ver. 50. ver. 55. and part of ver. 56.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

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spirits of mere men are in general violently separated from the body, in a way over which they can have no control: it was for our Lord only to die as the Prince of Life, by an act of supernatural power, and to separate, at his own pleasure, and at his own command, the spirit from the body.

46 And about the ninth hour Jesus cried with a loud voice, saying—that is to say, My God, my God, why hast thou forsaken me? Jerusalem.

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

50 —yielded up the ghost—

55 And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him;

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and—

MARK xv. part of ver. 33. 36. ver. 37, 38. and part of ver. 39, 40.

33 —there was darkness over the whole land until the ninth hour.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias—

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion—he said, Truly this man was the Son of God.

40 There were also women looking on afar off—

LUKE xxiii. part of ver. 44, 45, 46, 47.

44 And it was about the sixth hour—

45 And the sun was darkened, and the veil of the temple was rent—

46 And when Jesus had cried with a loud voice—

47 Now when the centurion saw what was done—

JOHN xix. part of ver. 29.

29 —and they filled a sponge with vinegar—

CHAPTER VIII.

From the Death of Christ till his Ascension into Heaven.

SECTION I.

Joseph of Arimathea, and Nicodemus bury the body of Christ.

MATT. xxvii. 57—60. MARK xv. 42—46. LUKE xxiii. 50—54. JOHN xix. 38—42.

Joh. xix. 38. And after this

Mar. xv. 42. Now when the even was come[1], because it was

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[1] When our first parents disobeyed the command of God, we are told, that their eyes were opened. The word in the original language (*a*), which is thus rightly translated, is applied to the breaking forth of a flower from its calyx. The proper meaning therefore of the passage seems to be, that as a flower bursts forth at the appointed season from the darkness and imprisonment of the inclosing calyx, so did our first parents enter upon an entirely new mode of existence, when they had taken of the forbidden fruit. We are unable to form any adequate idea of their condition in a state of innocence. Our

Mark xv.42. the preparation, that is, the day before the sabbath, Jerusalem.

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notions are so uniformly derived from experience, that we cannot, from the intended indefiniteness of the language of Scripture, represent to ourselves the primæval innocence, and happiness of a sinless state. Whatever it might have been, the narration of the Fall assures us of this important fact, that their condition in their new existence, arose out of the state of their minds, in their former paradise. They desired evil, before they committed an act of sin, and thus began an unfitness for remaining in a spiritual and perfect state; they accomplished the act which was forbidden, and thus completed that unfitness. The account of the Fall shews us that the principle of evil, being admitted into the heart, and ruling there, renders man unfit for the immediate presence of God, in a spiritual or heavenly condition, and therefore banishes us from heaven by its own nature: and those, therefore, who die under its influence, carry with them into an invisible state, an eternal incapacity for the enjoyment of the Christian heaven. As our first parents carried with them, into the new and fallen condition, into which sin had brought them, the memory of their transgression, the consciousness of the justice of God, and all the same powers of reasoning, will, reflection, and the other intellectual faculties, which they had before exercised and perverted—in like manner shall all their descendants enter upon their future life, with the consciousness of their relative situation with respect to the Almighty, with the memory of the actions done in their state of probation, and with all the powers and faculties which now enable him to think, act, and reason. If the soul is immortal, its properties and powers must be immortal also. The man continues the same, both in the present and future stages of his existence, so long as the same consciousness, memory, and powers are united (*b*.)

The doctrine of the resurrection of the body is, without any exception, the most important in the inspired volume, and as such, a visible demonstration of its truth has been vouchsafed to us in the Patriarchal, the Levitical, and Christian dispensations. The resurrection of the body of Christ, is an earnest of our own resurrection, and shews us in what form we shall arise from the dead: for we are assured that we shall be like unto him. As the second Adam rose from the dead with a real body, so shall he also "cause the fashion of our body of humiliation to be made like unto his body of glory, according to the energy of his power, subduing all things to himself(*c*)." The resurrection shews to us the manner in which we shall be clothed with a body, which shall be suited to the invisible world. It has completed the chain of evidence which convinces us of our immortality. It demonstrates, by an undeniable fact, the certainty of our future existence, and the contemptible idiotcy of those who live in this stage of their being without preparation for the next. It is the one indissoluble link which unites heaven and earth.

In proportion to the importance of this fundamental doctrine has ever been the discussion respecting its evidence and truth. Various objections have been, at various times, adduced, for the purpose of impugning the truth of the different accounts of the resurrection given by the evangelists. These may be all classed under the separate heads of—difficulties arising from the conciseness and studied brevity of the evangelists —from the accounts of the angels, whether they were the same or different—from the terms used by the evangelists to denote the respective times, when the several parties who attended at an early hour at the sepulchre, set out, or arrived there—and likewise the difficulty which arises from the description of the tomb. These objections will be discussed in the notes to this chapter, which has been arranged after a most careful and repeated investigation of the several plans of harmonies, proposed by the principal writers on the subject. It may, however, be necessary to premise, with respect to the first principal difficulties now mentioned, that the evangelists wrote without any intention of giving a harmonized narrative of all the occurrences which took place on the morning of the resurrection. Each mentions more particularly the circumstances which he considered most important to be known, by those whom he addressed; and, in most instances, one seems to supply what the other had omitted.

The intention of St. Matthew was, to counteract the impression produced by the falsehoods of the High Priests, and the keepers of the sepulchre. St. Mark notices those things of which St. Peter, under whose inspection his Gospel was written, must have been an eye-witness: and St. Luke takes up the narrative of events on the day of the resurrection where St. Matthew left off, and introduces another party, who came later to the sepulchre; and adds some things which took place on that day, which St. Matthew had omitted. John added some events in which himself had been more especially concerned, and which he had witnessed.

The second difficulty, the appearances of the angels, has been considered as the most important, but without just reason. We are unacquainted even with the *laws of animal* life; we know of some facts, and deduce some inferences, but of the laws of life we still remain ignorant. It ought not therefore to excite surprise that we cannot comprehend the *laws* of *angelic* life. These beings might have become visible or invisible at pleasure; or they might at pleasure have altered their appearance. The same angel spirit who assumed a terrible countenance to overawe the guards, might have put on a mild and tranquil aspect when he addressed the women. Other angels might have been attending, though they were invisible while their companions spoke: and though a short time only elapsed between the arrival of the second party, and the departure of the first, no difficulty can be justly drawn from the inquiry whether it was the same angel or another. The general conclusion however is, that the angels of St. Matthew and St. Mark were different. The angel mentioned by Matthew xxviii. 1. sate in the porch of the tomb and had assumed a terrible appearance to overawe the guard; but the angel, Mark xvi. 5. was another within side the sepulchre, in the inner apartment. The two angels spoken of by John, xx. 11. were seen some short time after those mentioned by Matthew and Mark, (Matt. xxviii. 1. and Mark xvi. 5.) but whether they were the same, or different, cannot possibly be ascertained. Neither can it be affirmed of the angels which manifested themselves to the second party of women, recorded by St. Luke xxiv. 4. were the same or different. They are represented as appearing like lightning, with a raiment white as snow—as young men clothed in long white garments, the appointed guardians of the crucified body of their Lord, and the happy spectators of his glorious and triumphant victory over death, and the powers of darkness.

Lu.xxiii.51. a city of the Jews: Jerusalem.

The third difficulty, respecting the time, will be discussed in the notes to the seventh section.

The fourth difficulty is local, and has arisen from want of sufficient attention to the particular structure of the holy sepuchre; which consisted of two parts, the porch, or antichamber, a room about nine feet square, capable of holding about a dozen persons; from which a narrow passage, not exceeding three feet in height, and two in breadth, led into the inner vault, or *tomb*, where the body was deposited, and which was eight feet long and seven feet wide. Matthew critically distinguishes τάφος, "the tomb," from "μνημεῖον," the sepulchre in general. The other evangelists use μνῆμα, and μνημεῖον indiscriminately (*d*). This difficulty will likewise be more particularly considered in the notes to the second section.

In reply, however, to all the general objections which have been made to the minor circumstances here alluded to, we may assert, with the utmost boldness and confidence, that we have abundant and every requisite evidence, to convince us of the truth and certainty of the fact, of the resurrection of the body of Christ. It would be impossible to enumerate the many writers who have illustrated this subject, and demonstrated the certainty of the fact. The last (*e*) who has discussed it has considered the various proofs, as they may be derived,

1st. From the prophecies of Jesus, that at a certain time he was to rise from the dead, conjoined with his wisdom.

2d. From the fact that at this precise time his body was, by the confession of all who had access to know, not to be found in the sepulchre in which it had been laid, although the most effectual precaution had been taken to prevent its removal.

3d. From the positive testimony of the disciples, that after this time they frequently saw him, conversed with him, and received from him those instructions upon which they acted in publishing his Gospel.

4th. From the success which attended their preaching, founded upon the alleged fact that he had actually risen.

All of which arguments are considered at great length, in an admirable and forcible manner. Mr. Horne (*f*) too has summed up the collective evidence in support of this great event, with his usual perspicuity. If we peruse, he observes, the history of that event with care, we must conclude either that Christ arose, or that his disciples stole his body away. The more we consider the latter alternative, the more impossible it appears. Every time, indeed, that our Saviour attempted to perform a miracle, he risked his credit on its accomplishment: had he failed in *one* instance, that would have blasted his reputation for ever. The same remark is applicable to his predictions: had any one of them failed, that great character which he had to support, would have received an indelible stain. Of all his predictions, there is none on which he and his disciples laid greater stress, than that of his resurrection. So frequently, indeed, had Jesus Christ publicly foretold that he would rise again on the third day, that those persons who caused him to be put to death were acquainted with this prediction; and, being in power, used every possible means to prevent its accomplishment, or any imposition on the public in that affair.

After the crucifixon and death of Christ, the chief priests applied to Pilate, the Roman governor, for a watch, and sealed the sepulchre in which the body was deposited. By this guard of Roman soldiers was the tomb watched; and on the resur-

Mt xxvii.57. named Joseph, Jerusalem.

rection of Christ, they went and related it to the chief priests, who bribed them with money, promising to secure their persons from danger, and charged them to affirm that Christ's disciples stole his body away while they were sleeping. (Matt. xxxiii. 4. 11—15.) This flight of the soldiers, their declaration to the high priests and elders, the subsequent conduct of the latter, the detection and publication of their collusion with the soldiers by the apostles, and the silence of the Jews on that subject, who never attempted to refute or contradict the declarations of Christ's disciples—are all strong evidences of the reality and truth of his resurrection. A few additional considerations will suffice to show the falsehood of the assertion made by the chief priests.

On the one hand, the terror of the timid disciples, who were afraid to be seen, and the paucity of their number;—on the other hand, the authority of Pilate and of the Sanhedrim—the great danger attending such an enterprprise as the stealing of Christ's body—the impossibility of succeeding in such an attempt, both from the number of armed men who guarded the tomb, and also from the lightness of the night, it being the time of full moon, at the great annual festival, when the city was full of people, and many probably passed the whole night (as Jesus and his disciples had done) in the open air—the sepulchre also being so near the city as to be inclosed within the walls—all these circumstances combine to render such an imposture as that, which was palmed upon the Jews, utterly unworthy of credit. For, in the first place, is it probable that so many men as composed the guard would *all* fall asleep in the open air at *once*? 2. Is it at all probable that a Roman guard should be found off their watch, much less asleep, when, according to the Roman military laws, it was instant death to be found in such a state? 3. Could they be so soundly asleep as not to awake with all the noise which must necessarily be made by removing the great stone from the mouth of the sepulchre, and taking away the body? 4. Is it at all likely that these timid disciples could have had sufficient time to do all this, without being perceived by any person? How could soldiers, armed, and on guard, suffer themselves to be over-reached by a few timorous people? 5. "Either," says Augustine, "they were asleep or awake: if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dare they then depose that it *was stolen*?" From the testimony of the enemies of Christianity, therefore, the resurrection of Christ may be fully proved.

Further, the conduct of the priests and elders towards the soldiers evidently implies a conviction that our Saviour was actually risen. They were now certain that he was not in the grave. If there had been any suspicion that his disciples were in possession of the dead body, these rulers, for their own credit, would instantly have imprisoned them, and used means to recover it, which would have quashed the report of his resurrection for ever. There can be no doubt, therefore, of their conviction that he was actually risen from the dead. If Jesus had appeared to the priests and rulers, it could have served no good purpose, as they were already convinced of the fact, but would not acknowledge it to the people. Supposing that his appearance to them, after his resurrection, would have changed their minds, and induced them publicly to confess the truth, the testimony of the priests and rulers would have been very sus-

Mark xv. 43. an honourable counsellor, Jerusalem.

picious to posterity; it would have been said that they were influenced by some political motive. Besides, this would have weakened the testimony of the disciples; for the men who bribed the soldiers could secretly have bribed them; therefore the support of the priests and rulers would have rendered the declaration of the chosen witnesses suspicious. Their inveterate opposition to the cause, and violent persecution of the Christians, remove all suspicion of priestcraft and political design. If the disciples had agreed to impose upon the world in this affair, common sense would have directed them, first to spread the report that our Lord was risen from the grave, and then to employ an individual, whom they could trust, to personate him, and to appear before the multitude in such a manner and at such times as would not endanger a discovery: as our Lord never appeared to the multitude after his resurrection, this removed all suspicion that the disciples had contrived a scheme for deceiving the people.

These considerations show that our Saviour's appearance, after he rose from the dead, only to a competent number of witnesses, who were intimately acquainted with him before his decease, is a circumstance highly calculated to establish the truth of his resurrection to posterity.

The character of the apostles also proves the truth of the resurrection of Jesus Christ; and there are nine considerations which give their evidence sufficient weight, viz.

1. *The condition of these witnesses.*—They were not men of power, riches, eloquence, or credit, to impose upon the world. They were poor, and mean, and despised: they were also incredulous of the fact itself. It is evident, that though our Saviour foretold his resurrection, yet after his death the disciples did not expect it, and therefore were with difficulty convinced of its reality. But as it was a subject of the highest importance to them and to the world, they obtained the fullest satisfaction of its truth. Intimately acquainted with his person after his resurrection, they felt his body, frequently examined his person, renewed the private conversations which he had with them before his decease, and enjoyed an intimacy with him, that removed the possibility of their being deceived.

2. *The number of these witnesses.*—This was more than sufficient to establish any fact. When St. Paul published a defence of our Lord's resurrection, he declared to the world that Jesus appeared to five hundred witnesses at one time, and he appealed to a number of them, who were then alive, for the truth of his assertion. Could all those men agree voluntarily to maintain a vile falsehood, not only altogether unprofitable, but also such as involved them in certain dishonour, poverty, persecution, and death? According to their own principles, either as Jews or Christians, if this testimony, to which they adhered to the last moment of their lives, had been false, they exposed themselves to eternal misery. Under such circumstances, these men could not have persevered in maintaining a false testimony, unless God had wrought a miracle in human nature to enable impostors to deceive the world.

3. *The facts, which they themselves avow;*··not suppositions, distant events, or events related by others, but *real* facts which they have beheld with their own eyes. "That....which we have seen with our eyes, which we have *looked upon*, and our *hands have handled* of the Word of Life····declare we unto you." (1 John i. 1. 3.)

4. *Observe the tribunals* before which they gave evidence.

Lu.xxiii.50. and he was a good man, and a just: Jerusalem.

The members of these tribunals were Jews and heathens, philosophers and rabbies, courtiers and lawyers. If they had been impostors, the fraud would certainly have been discovered.

5. *The place in which they bore testimony.*—It was not at a distance where it would have been difficult to detect them if they asserted a falsehood; but at Jerusalem, in the synagogue, in the prætorium.

6. *The agreement of their evidence.*—These witnesses were separated from one another: many of them were imprisoned, separately examined, severely tried, and cruelly tortured, yet they all agreed in every part of their testimony. In no instance whatever did they contradict either themselves or one another; but cheerfully sealed with their blood this truth, that they saw and conversed with Jesus after he was risen from the dead. Every person, possessed of common sense, must see the absolute impossibility of this agreement among the witnesses, if the subject of their testimony had been a falsehood.

7. *The time when this evidence was given.*—It was not after the lapse of several years, but only three days after our Saviour's crucifixion, that they declared he was risen—yea, even before the rage of his enemies was quelled, and while Calvary was yet dyed with the blood they had shed. If the resurrection of Christ had been a fraud, it is not likely that the apostles would have come forward in open day, and thus publicly have affirmed it.

8. *Consider the motives*, which induced them to publish the fact of Christ's resurrection:—It was not to acquire fame, riches, glory, or profit. By no means. On the contrary, they exposed themselves to sufferings and death, and proclaimed the truth from a conviction of its importance and certainty.

9. Lastly, the *miracles* performed by these witnesses in the name of Jesus, and in confirmation of their declaration concerning the resurrection of Jesus, are God's testimony to their veracity. No subject was ever more public, more investigated, or better known, than the transactions of the apostles. St. Luke, an historian of great character, who witnessed many of the things which he relates, published the Acts of the Apostles among the people who saw the transactions. It would have blasted his character to have published falsehoods which must instantly be detected; it would have ruined the credit of the Church to have received as facts notorious falsehoods. Now the Acts of the Apostles were written by St. Luke, received by the Church, and no falsehood was ever detected in that book by Jew or Gentile. The primitive fathers attest its truth and authenticity, and heathen authors record some of the important facts which are related by the sacred historian. In the second chapter, we are informed that the apostles, who were known to be unlearned fishermen, began to speak the several languages of those people, who at that time were assembled at Jerusalem from different countries. When the people were astonished at this undoubted proof of inspiration, the apostles thus addressed the multitude: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and signs which God did by him in the midst of you, as ye yourselves also know—this Jesus hath God raised up, whereof we are all witnesses." To the gift of tongues, as a proof of inspiration, was added a number of undoubted miracles, in confirmation of this testimony concerning Jesus Christ, which are related in the Acts of

Lu.xxiii.51. who also himself waited for the kingdom of God. Jerusalem.

the Apostles, and were published among the people who witnessed them.

Though these arguments are apparently sufficient to satisfy the most determined sceptic, we are by no means contented to rest the merits of this cause upon general statements alone. As the Evangelical narrative has been so frequently objected to by the opponents of Christianity, many writers who have been as willing as the most resolute sceptic to abandon the cause of Christianity, if they had deemed it on inquiry to be unworthy of support, have devoted so much attention to this part of the inspired history, that every incident recorded, and every word that relates it, have been repeatedly examined with the most acute and diligent criticism; and the result has been, to place the authenticity of the sacred story on the firmest foundation.

The principal embarrassment in the history of the resurrection, arises from the account of the time at which the women came to the sepulchre. It was long supposed that they came there together, and a great difficulty was consequently felt, as to the one angel mentioned by Matthew and Mark, and the two mentioned by St. Luke. Lightfoot has endeavoured to reconcile this apparent discrepancy, by supposing that they saw one angel, as they went together, sitting on the entrance stone, and another in the inside, a solution which appears by no means satisfactory. The reasoning by which the later harmonizers have concluded that there were two, and not one party of women only, will be given in the notes to the second section.

By one of those singular coincidences which sometimes occur, three competent and learned men were engaged at the same time in studying the scriptural account of the resurrection. These were Pilkington, a country clergyman, whose work is a monument of patient investigation; Doddridge, the well known author of the Family Expositor; and West, a layman; whose treatise on the resurrection will always be valued by those who would understand the evidences of their religion. These three writers, unknown to each other, all came to similar conclusions respecting two companies of women. Mr. West's work was actually published when Pilkington's was ready for publication; and the latter has directed his reader to correct one of his sections, in consequence of Mr. West's observations on the resurrection. The section itself had been printed off. Dr. Doddridge had but just published the part of his Expositor, containing the Gospels, and at the end of his postscript to this part of his work he thanks Mr. West for the advantage he had derived from his labours, and points out in what respects they had differed from each other. The only variation with respect to the two parties of women is, that Doddridge supposed them to have left the city by different ways, and therefore that they did not meet till they arrived at the tomb.

As it may seem necessary to give some account of the several theories of the three authors who have so deeply studied this subject, (before the plan I have adopted be considered) I shall give here the abstract of the harmonies of the resurrection proposed by West and by Dr. Townson; the elaborate work of the latter being a correction, and a more systematic arrangement of the whole account laid down by the former. To these I shall add that of Mr. Cranfield, of Trinity College, Dublin, who, in a prize essay on the subject, proceeded with great attention once more through the whole mass of reading necessary to enable him to decide on some minute points in which he differs with Dr. Townson. In the disposal of each event in this arrangement

Joh. xix. 38. being a disciple of Jesus, but secretly, for fear of the Jerusalem. Jews,

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no notes will be requisite where the harmonizers are agreed; where they differ, the reasons will be assigned.

I have endeavoured to express in the titles to the sections, the conclusions to which I have been led from the perusal of these authors.

The best abstract of Mr. West's plan, is that compiled by Dr. Doddridge, in the postscript to the first part of the Family Expositor.

"During the time of our blessed Redeemer's lying in the grave, several of the pious women who had attended him from Galilee, together with some of their female friends and acquaintance at Jerusalem, agreed to meet at his sepulchre early on the morning of the third day, to embalm the body. Mary Magdalene, the other Mary, Salome, and Joanna, were principal persons in this appointment: the chief care of preparing, that is pounding, mixing, and melting the spices, was left to Joanna and her company, who were to be there about sun-rising; whereas the two Maries and Salome (of whom Matthew and Mark chiefly write) came thither πρωι before the appointed time early in the morning, or as the day dawned, in order ϑεωρησαι to view the sepulchre, that they might judge whether they and their companions could be able to remove the stone which closed it, or whether it would be necessary to call in other assistance, as they then knew nothing of the guard which was set upon it. While these three women last mentioned were on their way, Jesus arose, when the angel had opened the sepulchre and struck the guards into amazement and consternation; the consequence of which was, that some of them went to the Jewish rulers, and joined in contriving and propagating the senseless falsehood of the body being stolen, and others went into other parts of the city, and told the matter as it really was. In the mean time, when the angel disappeared, and Mary Magdalene approaching the sepulchre, discerned from some distance that the very large stone that stopped it was rolled away, and concluding from thence that the body was removed, left the other Mary and Salome to wait for Joanna and her company, while she herself ran to Peter and John, to acquaint them with what she had discovered. While she was gone, these two, (the other Mary and Salome) went toward the sepulchre, and entering into it, saw, to their great astonishment, an angel, who told them that Jesus, whom he knew they sought, was not there, but was risen from the dead, and gave it them in charge to go and acquaint his disciples with it, and to let them know that he would give them a meeting in Galilee. The greatness of their consternation prevented them from saying any thing immediately to any one, even to some of their own company, who might pass and repass within their view at least, and so occasioned a delay which left room for some other circumstances. Just as they were on their return, Peter and John came, (perhaps passing by them at some distance,) and Mary Magdalene followed them. John at his first arrival only looked into the sepulchre; but when Peter came and entered it, John went in too, and from the circumstances in which he saw things, believed that Jesus was risen; though the angel, (who could appear or disappear at pleasure) did not render himself visible to either. They returned to the city, and Mary Magdalene, who was now alone, stooping down to look into the sepulchre, saw two angels; but (perhaps imagining they were young men, whom curiosity or accident might have brought thither) took

Lu.xxiii.51. (The same had not consented to the counsel and deed of them ;) Jerusalem.

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little notice of them, and continued weeping in deep thought and distress, till Jesus appeared, and made himself known to her in those very remarkable words, John xx. 17. which Mr. West illustrates with some very peculiar observations (g). Leaving her very suddenly, our Lord appeared to the other Mary and Salome, whom he permitted to embrace his feet, comforted them under their fear, and renewed the assurance the angel had given them, that he would meet his disciples in Galilee. While these things were passing at some distance, and the scene at the sepulchre was clear, Joanna and the women who brought the spices, (and of whom Luke only writes) came, and entering into the sepulchre, at first saw no one in it, till the two angels, who a few minutes before had apeared to Mary Magdalene, made themselves visible to Joanna and her attendants, and assuring them of the resurrection of Jesus, reminded them how it had been foretotd by himself, with the previous circumstances of his sufferings, but gave them no charge concerning the information to be carried to the apostles; that having been committed to the others. Yet (as it was natural te suppose they would) some of this second company ran to the city, and, by whatever accident it happened, reached the eleven, and some other disciples who were with them, before the two Maries and Salome arrived, telling them, (which was all they could tell them) that they had seen a vision of angels, who asserted that Jesus was alive. Peter on this ran a second time to the sepulchre, (Luke xxiv. 12.) and not entering as before, but only stooping down and looking into it, he saw no angels, or any thing else but *τα οθονια κειμενα μονα*, but only the linen clothes lying there, on which he returned; and just on his making that report, the two disciples who went that day to Emmaus, or some from whom they received their information, (Luke xxiv. 22—24.) left the place before the arrival of the two Maries and Salome; who, retarded, as was hinted above by some unknown accident, (perhaps by guessing wrong as to the place where they might find the largest company together,) at last, however, reached them, and made abundant satisfaction for the little delay, (for all might perhaps have passed in an hour,) by assuring them, not only that they also had seen an angel who informed them of their Lord's resurrection, but that Jesus himself had appeared to them, and had even permitted himself to be touched by two of them."

This is Mr. West's scheme of this important story; and the reader will perceive, that it chiefly differs from that of Dr. Doddridge in these two circumstances:—That it supposes the women to have made two different visits to the sepulchre, and in consequence of that, two distinct reports; whereas his unites them, (though he does not suppose they all came together, but that they met there:) and that it also makes Peter to have run to it twice, of which there can be no reasonable doubt, though Dr. Doddridge, before he perused Mr. West's plan, had incorporated Luke's account with that of John, relating to his running thither with John, on Mary Magdalene's first report.

Dr. Townson prefaces his plan by observing, that the chief difficulties which occur in the evangelical history of the Lord Jesus, from his death to his ascension, are found in the morning of his resurrection. The events related of it fell within a short space of time, and were nearly coincident, or quickly successive to each other. They are told briefly, and but in part, by the evangelists, with few notes of time or order in the Gospel relative to another. It cannot therefore excite surprise, that learned men have judged variously of their connection, and have pursued different methods of reducing them into one narrative. Many of them have succeeded so far as to shew by a very probable arrangement, that the Gospels are wholly reconcileable with each other.

This is an important point; yet what may suffice to prove that there are no characters of disagreement in the facts recorded, may not quite satisfy us that they are altogether rightly methodized.

Mary Magdalene is mentioned by St. Matthew, St. Mark, and St. John, as going early to the sepulchre on the first day of the week. St. Mark joins two others with her; Mary the mother of James, and Salome the mother of Zebedee's children. He names these three; and his context will not allow us to suppose that there was any other person of their party. St. Luke, who speaks of a greater number of women going to the sepulchre, has so guarded his account of them as not to include the three just mentioned: and what is said by him of their vision and behaviour at the sepulchre, is totally unlike any thing that is related of the two Maries and Salome. If these things can be made appear evident, from a comparison of the evangelists, we must then, in justice to them, consider the women as going to the sepulchre in a less and larger company.

I shall now subjoin, however, a summary of the arrangement proposed both by Dr. Townson and Mr. Cranfield, and add a table of Scripture passages. The reader will be then able to perceive, at one view, the variation of the arranger from both, and his agreement or disagreement with either. The following is a summary of Dr. Townson's proposed arrangement.

Section I.—Friday evening.

Our Lord's disciples, and the women that had followed him from Galilee, were not absent from his crucifixion, "They stood beholding afar off."

Only his Virgin Mother, Mary her sister, mother of James and Joses, and Mary Magdalene, with the disciple whom Jesus loved, and to whose protection he then recommended his mother, are mentioned as venturing to approach his cross.

But when Joseph of Arimathea had obtained leave from Pilate to inter the body, the Galilean women in general followed it to the sepulchre, and saw where, and how it was laid. They then hastened to the city, to purchase and prepare spices that evening, for anointing it as soon as might conveniently be done after the Sabbath; which, as beginning about sun-set, was then coming on. But Mary Magdalene and the other Mary, two of those who had been standing by his cross, did not depart with the rest. They continued "sitting over against the tomb."

Section II.—Saturday.

Towards the close of this day, which was the Jewish Sabbath, the Chief Priests and Pharisees, with Pilate's permission, set a guard upon the sepulchre, which was to secure it till the end of the third day.

The same evening, when the Sabbath was over, Mary Magdalene, and the other Mary, who had lost their opportunity before, bought their share of spices, with the concurrence of a third, Salome, the mother of Zebedee's children, who had probably been engaged the foregoing evening in attending and supporting the mother of our Lord, whom he had recommended to the protection of her son, the beloved disciple.

Mar.xv.43. came, and went in boldly unto Pilate, and craved the Jerusalem. body of Jesus.

Section III.—Sunday Morning.

Very early the next morning, and probably before the time settled for opening the sepulchre, these three women hastened to visit it by themselves.

The two Maries set out before it was day-light, I presume because they lodged further from the sepulchre than Salome, whom they called upon to accompany them; and while they were on their way, an angel descended, and rolled away the stone that closed the entrance of the tomb, and Christ arose.

The guard, terrified at the sight of the angel, retired from the sepulchre as he approached it, and when they were a little recovered from their consternation, quitted the garden in which it stood.

The women arrived when the soldiers were gone, and at the rising of the sun. On drawing near to the sepulchre they perceived that the stone was rolled away; and Mary Magdalene, concluding that the body was removed, hurried back to tell Peter and John.

When she was gone, the other Mary and Salome came to a resolution of examining more exactly; and ventured into the sepulchre, in the first part of which, it being divided into two, they beheld an angel sitting on the right side, who bade them not be afraid, assured them that Jesus was risen from the dead, and sent a message to his apostles by them. Having heard his speech, they hastened out of the sepulchre, and to a distance from it, with fear and great joy.

Soon after came Peter and John; and having inspected the tomb, without seeing the angel, or speaking to the women that had seen him, departed.

Section IV.—Sunday Morning.

Mary Magdalene followed, as fast as she was able, and when they went away, staid behind weeping at the sepulchre; then, after a little pause, stooped down, and looked into the tomb, where two angels were sitting, who asked her why she wept? to whose question having returned an answer expressive of her anxiety about the body of her Lord, she drew back, and saw him standing by her, but at first did not perceive who he was. He quickly made himself known to her, and sent a message to his apostles by her.

Section V.—Sunday Morning.

Mary Magdalene, in going to communicate her happy intelligence to them, fell in again with her two friends, the other Mary and Salome. In their way Christ met them, and bid them, All hail! He then permitted them to embrace his feet, and repeated the substance of the message to the apostles, which the angel, seen in the sepulchre, had delivered to the two latter.

While these things were doing, a party of the guard came into the city to the Chief Priests, by whom, and a council of the elders called together, they were instructed what report they should spread on this occasion.

Section VI.—Remaining Transactions of Sunday Morning.

Another company of women, at the head of whom was Joanna, came now to the sepulchre. Some of these had been ready to set out early for it.

But while they were collecting their whole party, and proceeding slowly in waiting for each other, the time which they had probably agreed on for meeting there to anoint the body, might be a little past. They therefore expressed no wonder, as had the former party, at seeing the tomb open. Their sur-

Joh. xix.38. [and] besought Pilate, that he might take away the body of Jesus: Jerusalem.

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prize was, when they had entered and searched it, not to find the body of the Lord Jesus; when two angels stood by them, and assured them that he was risen, and reminded them of a prophecy concerning his own death and resurrection, which they had heard him utter in Galilee. The women recollected the prophecy, and went and reported "all these things unto the eleven, and to all the rest."

Other evidences of the Lord's resurrection had been laid before them by the two Maries and Salome, but to little purpose. So strong were their prejudices, that the words of the women seemed to them as idle tales.

Yet St. Peter was so struck with their accounts, that he ran to the sepulchre, to see if he could there behold the angels of whom they had spoken.

Section VII.—Sunday Afternoon and Evening.

It is not said in what time of this day our Lord appeared to St. Peter; but it was probably after Cleophas and his companion were set out from Jerusalem. These two were joined on the road by a stranger, whom they discovered at Emmaus to be the Lord himself. On this discovery they hastened back to Jerusalem; to the apostles assembled privately with some others of the disciples, and found them in possession of the fact respecting St. Peter. They then began to relate their own story, when the Lord himself stood in the midst of them, and having composed their minds, alarmed at his appearance, and having satisfied their doubts, left them full of joy that they had seen the Lord.

Section VIII.—The six Days following that of the Resurrection.

It is not recorded that our Lord shewed himself to any of his disciples during this interval. He seems to have left them to the testimony of those who had seen him; and they endeavoured to persuade their brethren of the reality of his resurrection, but without working a thorough conviction in their minds. Among those who had been absent when he appeared on Sunday night, was St. Thomas, who spoke his own and the sentiments of others in declaring, that nothing short of ocular demonstration could clear up his doubts.

Section IX.—The Octave of the Resurrection.

On this day the apostles were assembled, probably in the same place, plainly at Jerusalem, and with others of the disciples, when the Lord came to them as before, the door being again fastened, and reproved them, at least in addressing himself to St. Thomas, "for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." St. Thomas with all humility confessed his offence, and no more difficulty remained with him and those of the company who were in the same situation. It is likely that our Lord now appointed the time and place in Galilee, where they should see him again.

Section X.—The time in which the disciples were in Galilee.

The apostles then left Jerusalem, and went into Galilee; and it seems as if they were allowed to communicate the design of their going to many of the followers of Christ, and that a multitude of them resorted to the mountain in Galilee, where he had promised to meet them. As soon as they beheld him, they paid their adoration to him. Some, however, that had not seen him before, and then saw him at some distance, were not without their doubts of his bodily presence. But he graciously came and conversed with them, and satisfied all, that it was he

Mark xv.44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead? Jerusalem.

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himself, risen from the dead. He then declared, that all power was given unto him in heaven and in earth.

Section XI.—The Disciples still in Galilee.

Before the disciples quitted Galilee, our Lord again shewed himself to seven of them by the lake of Tiberias. He there signified in what manner St. Peter should die, and that St. John should long survive.

Section XII.—From the Return of the Disciples to Jerusalem, to the Ascension.

The disciples went back to Jerusalem, earlier I presume than was necessary to prepare for the feast of the Pentecost, Acts xx. 16. and that therefore they went by a divine direction.

While they were assembled there, Christ instructed them in the things pertaining to the kingdom of God; and when the fortieth day, including that of his resurrection, was come, he led them out as far as to Bethany; and he lifted up his hands and blessed them: and, while he blessed them, he was parted from them, and carried up into heaven, and sat down on the right hand of the Majesty on high.

The disciples having paid their adoration to him, returned to Jerusalem with great joy, and passed their time in the temple, praising and blessing God, and preparing their hearts for the promised descent of the Holy Spirit upon them, who was to enable them to go forth and preach the glad tidings of salvation successfully to Jews, Samaritans, and Gentiles.

Mr. Cranfield has arranged his harmony in twelve sections, the titles of which sufficiently explain the alterations he proposes in the disposition of events given by his learned predecessor.

Section I.—The women (Mary Magdalene, Mary the mother of James, and Salome,) set out to view the tomb—an angel descends—opens the tomb—Christ rises from the dead.

Section II.—The women arrive—and see the stone taken away—Mary, concluding that the body of Christ had been removed—runs to inform the disciples—the other two women remain behind—the transactions at the tomb during Mary Magdalene's absence.

Section III.—Peter and John, in consequence of Mary Magdalene's report, set out with Mary Magdalene for the sepulchre—they examine the tomb, and depart—Mary Magdalene stays at the tomb—Christ appears to her.

Section IV.—Mary Magdalene goes with the message she received from Jesus, and falls in with the other Mary and Salome, who were waiting for her at some distance from the sepulchre—Jesus appears to the three, and sends a message to the disciples—as they are going, the watch report to the Chief Priests—the transactions at the tomb.

Section V.—Beside the three women already mentioned, another company of Galilean women arrive after these events at the sepulchre—what then took place at the tomb—Luke collects briefly the testimony of both the parties—the disciples continue incredulous—some of the disciples visit the tomb.

Section VI.—Christ appears to St. Peter—the two going to Emmaus—who go to the disciples—Christ appears to all.

Section VII.—The rest of the disciples are incredulous—particularly Thomas.

Section VIII.—Christ appears to all—Thomas believes.

Mark xv.45. And when he knew it of the centurion, Jerusalem.

Section IX.—Christ appears to the disciples in Galilee.

Section X.—The disciples still in Galilee—Christ appears to them at the sea of Tiberias.

Section XI.—Christ appears to all the apostles at Jerusalem.

Section XII.—Christ leads his disciples as far as Bethany—commissions them to proselytize all nations—and ascends to heaven.

It is not necessary to insert here the plan of the Arranger; it is given in the titles to the respective sections. If these titles should be regarded by any as too minute, he would reply, his object has been to examine every incident, and every supposed difficulty, in the fullest manner.

TOWNSON.				CRANFIELD.				ARRANGER.
Friday Evening—Resurrection.								
Section I.				Section I.				Section I.
Matt. xxvii. 55.	Mark xv. 40.	Luke xxiii. 49.	John xix.	Matt. xxviii. 1.	Mark xvi. 2.	Luke xxiv.	John xx. 1.	Matt. xxvii. 57. 60.
56.	41.			2—4.				Mark xv. 42. 47.
				(xxvii. 52, 53.)				Luke xxiii. 50—54.
			25—27.					John xix. 38—42.
57.	42.	50.	38.					Section II.
	43.	51.						Mark xv. 47.
58.	43.	52.						Luke xxiii. 55.
	44.		38.					Section III.
	45.		38.					Luke xxiii. 56.
59.	46.	53.	38.					Section IV.
			39.					Matt. xxvii. 61.
			40.					Section V.
60.	46.	53.	41					Matt. xxvii. 62. 66.
		54.	42.					
	47.	55.						Section VI.
		56.						Mark xvi. 1.
61.								
Section II.				Section II.				Section VII.
Saturday—Conclusion of the Sabbath—Sabbath over.				Matt. xxviii. 5—8.	Mark xvi. 3, 4. 5—8.	Luke xxiv.	Joh. xx. 1, 2.	Matt. xxviii. 1.
Mtxxvii.62—66.	Mark xvi. 1.							Mark xvi. pt. ver. 2.
								John xx. pt. ver. 1.
Section III.				Section III.				Section VIII.
Easter Morning.								Matt. xxviii. 2—4.
Matt. xxviii. 1. 2—4.	Mark xvi. 2.		John xx. 1.	Matt. xxviii.	Mark xvi. 9.	Luke xxiv. 12.	Jo. xx. 3—6. 14.	Section IX.
	2.							Mt. xxvii. pt. 52, 53.
	3, 4.		1.				14—17.	Section X.
			2.					Mark xvi. pt. 2, 3, 4.
								John xx. pt. ver. 1,
	5.							Section XI.
5, 6.	6.							John xx. 2.
7.	7.							
8.	8.		3—9.					

(Continued.)

Townson.				Cranfield.				Arranger.
Section IV.				Section IV.				Section XII.
			Jo.xx.10—17.	Matt. xxviii.			John xx. 18.	Mark xvi. 5—7.
				9—15.				Matt. xxviii. 5—7.
Section V.				Section V.				Section XIII.
								Matt. xxviii. 8.
Matt. xxviii.	Mark xvi. 9.		Jo.xx.pt.17.		Mark xvi.	Lu. xxiv. 1—9.		Mark xvi. 8.
			18.		10.	10.		Section XIV.
9—15.					11.			Luke xxii. 12.
						11.		John xx. 3—10.
						24		Section XV.
								John xx. pt. ver. 11.
Section VI.				Section VI.				Section XVI.
	Mark xvi.	Lu.xxiv.1—10			Mark xvi. 12.	Luke xxiv. 34.	John xx.	Joh.xx.pt. 11. & 14.
	10.	10.				13—16.		
		10.			12.	16—35.		Section XVII.
	11.	11.					19.	John xx. pt. 14. 17.
		12.				36—40.	19.	Mark xvi. 9.
						40—43.	20.	Section XVIII.
							23.	John xx. 18.
Section VII. Evening of Easter-day.				Section VII.				Matt. xxviii. 9, 10.
1 Cor. xv. 4, 5.	Mark xvi.	Luke xxiv.	John xx.		Mark xvi.		John xx.	Section XIX.
		34.			13.		24, 25.	Mat. xxviii. 11—15.
	12.							Section XX.
		13—33.						Luke xxiv. 1—3.
		34—36.	19.					Section XXI.
		37—39.	19.					Luke xxiv. 4—9.
		40.						Section XXII.
		41, 42.	20.					Luke xxiv. 10.
		43.	20.					Mark xvi. 10.
			21—23.					

(Continued.)

TOWNSON.	CRANFIELD.	ARRANGER.
Section VIII. **Mark xvi.** John xx. **14.** 26—29. **14.**	**Section VIII.** **Between Easter and next Sunday.** **Mark xvi. 13.** **John xx.** **24,** 25.	Section XXIII. Mark xvi. 11. Luke xxiv. 11. Section XXIV. Luke xxiv. 12.
Section IX. **First Day after the Resurrection.** **Mark xvi.** **John xx.** **14.** **28.** **14.** **26.** **27, 28.** **29.** **14.**	**Section IX.** Matt. **xxviii.** **16—18.**	Section XXV. Luke xxiv. 34. Section XXVI. Mark xvi. 12. Luke xxiv. 13—32. Section XXVII. Luke xxiv. 33—35. Section XXVIII. John xx. 19. Luke xxiv. 36—43. John xx. 20—23.
Section X. **In Galilee.** Matt. xxviii. 16—18.	**Section X.** **John** xxi. 1—24.	Section XXIX. Mark xvi. 13. John xx. 24, 25.
Section XI. **John** xxi. 1—24.	**Section XI.** **1 Cor. xv. 7.** **Luke xxiv.** **Acts i. 4.** **44—49.** **49.** 5.	Section XXX. Mark xvi. 14, 15. John xx. 26—29. Section XXXI. Matt. xxviii. 16, 17. Section XXXII. John xxi. 1—24. Section XXXIII. Acts i. 4, 5. Luke xxiv. 44—49.

(*Continued.*)

Townson.				Cranfield.				Arranger.
Section XII.				Section XII.				Section XXXIV.
								Luke xxiv. 50—53.
Matt. xxviii.	Mark xvi.	Luke xxiv.		Matt. xxviii.	Mark xvi.	Lu. xxiv. 50		Mark xvi. 15—20.
		44—48.		18.	15.		Acts i. 6, 7.	Acts i. 6—12.
19.	15.			18.			2.	Mat. xxviii. 18—20.
20.	16.			19.	15.			
		49.		20.	16—18.	50, 51.	9—11.	Section XXXV.
	17.				19.			John xxi. 25.
	18.					52.		xx. 30, 31.
20.		49,			20.	52, 53.		
	19.						12.	
		50.					Jo. xx.	
	19.	51.					30, 31.	
		52, 53.					xxi. 25.	
	20.		John xx.					
			30, 31.					
			John xxi. 25.					

John xix.38. Pilate gave him leave. Jerusalem.
Mt xxvii.58. then Pilate commanded the body to be delivered
Mark xv.45. he gave the body to Joseph[2].

It does not appear necessary to enter into any detailed examination of the harmony proposed by Hales, Newcome, Macknight, or Doddridge. The first of these agrees generally with Townson—Newcome's plan is among the number studied by Cranfield, as are also those of Macknight and Doddridge. Since Mr. West's publication indeed, the differences have been very few, and are so entirely questions of opinion, that their decision does not in the least affect the veracity of the Evangelists (*h*). Thus it cannot be made evident at what exact time our Lord shewed himself to St. Peter on the day of his resurrection, but all are agreed as to the fact. We may, in short, consider the question respecting the consistency of the four Evangelists, to be completely set at rest by the labours of these learned authors. They have left little more to be done by their successors than to incorporate the results of their labours; and thus make their researches and their discoveries familiar to the common reader. They will always be enumerated among the most eminent illustrators of the sacred volume. They have consecrated their jewels to the service of God, and their offerings will ever shine among the most brilliant ornaments of his holy temple.

(*a*) חקח from an Arabic root, protuberavit flos, vel pressius, rosa quæ crepantem jam calycem effindit, indeque eminere, et protuberare incipit. Hinc transfertur ad oculos, nominatim catuli, quum eos prima vice aperit qua velut calyce effiso patent, nam tunc vibrantissima catulorum acies, deinde hominum, quorum oculi protuberante acie perspicaces facti sunt. Nova V. T. clavis, Joan. Henric Meisner, vol. i. ap. Gen. iii. 5. (*b*) I have not thought it necessary to allude here to the curious questions which have been agitated, respecting the nature of the body of Adam before he fell; and whether we shall rise from the dead in the same form; or whether the resurrection body will be surrounded with a glory, such as clothed the form of the man who is represented by Ezekiel as appearing between the Cherubim.—See on these points, Lord Barrington's Essay on the Dispensations, 1732, p. 11, note. (*c*) Horsley's four Sermons on the Resurrection, p. 219. (*d*) See Schleusner, Cranfield, and Townson's notes. (*e*) Cooke's View of the Evidence of the Resurrection. (*f*) Introduction to the Critical Study, &c. vol. i. p. 595, &c. &c. (*g*) Mr. West observes, that this text, "I am not yet ascended," &c. comprehends in a few words a variety of most important hints, which have not commonly been taken notice of in them; particularly that our Lord intended by them to recall to the minds of his disciples the discourse he had with them three nights before, in which he explained what he meant by going to the Father (John xvi. 28.); and by twice using the word ascend, designed to intimate, that he was to go up to heaven, not merely in spirit, as the pious dead do, but by a corporeal motion and translation, and that it would be some time before he took his final leave of earth by this intended ascension: all which weighty expressions and predictions concur with a thousand other circumstances to shew how impossible it was that such an apprehended appearance should have been merely the result of a disordered imagination; a consideration which Mr. West illustrates at large, as he also does the mistaken apprehension of the disciples, who, when some of their companions, whose veracity they could not suspect, testified they had seen the Lord, thought his body was not risen, but that it was only his spirit had appeared to them. (*h*) When this part of the work was going to press, I procured a work entitled "The New Trial of the Witnesses." It revives many of the exploded and long answered objections—urges no new remarks—and does not appear worthy of more especial notice. Assertion supplies the place of argument, as is usual in the great majority of books of this nature.

[2] Mark xv. 42. *ὀψίας γενομένης*, the early evening being now

Mark xv.46. And he bought fine linen, and Jerusalem.

John xix.38. He came therefore, and took the body of Jesus.

Mt xxvii.59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

John xix.39. there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40. Then took they the body of Jesus, and wound it in clean linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre,

Mt xxvii.60. And [Joseph] laid it in his own new tomb, which he had hewn out in the rock [3]:

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come, or being immediately past, for the word *γινομένης* has both these meanings. The early evening began at three in the afternoon, and continued till sunset; or till about six, and a litte after. The late, or second evening, began at six, and lasted till nine. Both evenings are called *ὀψία*: but St. Luke describes the earlier evening by a periphrasis, and that which began at sunset by the proper name among the Greeks, *ἑσπέρα*, Luke xxiv. 29.

[3] In Isaiah liii. 9. we read, He made his grave with the wicked, and with the rich in his death. On referring to the original, it will be observed that the word רשעים may be the dual number, and that עשיר is the singular. The construction, therefore, may be, "His death shall be with two criminals, and with one rich man (*a*)." This rendering adds great force to the prophecy.

The peculiar providence of God ordained, that our Lord should suffer on a day succeeded immediately by the Jewish sabbath, and in a place where an honourable disciple of his had a sepulchre, so lately hewn in the rock, that no one had ever been laid in it. These things decided at once where the body should be deposited, when leave to dispose of it had been obtained by Joseph. His own new sepulchre was nigh at hand. Had it been at a distance, the case would have been altered. The followers of our Lord would have been inclined to carry his body first to the house of some friend, where they would naturally suppose they could perform the ceremonies previous to interment with more honourable tokens of respect. But, while they had been studying to complete them with order and decorum, the sabbath would have come on: and then, wherever the body was, it must have remained till that day of rest was over, and the third was begun, on which he was to rise from the dead. A providential concurrence of circumstances compelled them to take it directly from the cross to a place that best suited the great event of the third day: and where, in the mean while, the Jewish rulers had access to it, and before the beginning of that day set a guard upon it, as a testimony against themselves. If Joseph of Arimathea had not begged the body, it would have been buried in the common grave with the malefactors. In making this request, it is not probable that he could have been actuated by the idea that he was thereby fulfilling a prophecy. We must consider the circumstances as one of those minute, and apparently accidental events, which demonstrate to us that the providence of God overrules all the actions of man, to the accomplishment of his own purposes.

John xix.41. wherein was never man yet laid. Jerusalem.

42. There laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was nigh at hand.

Lu. xxiii.54. And that day was the preparation, and the sabbath drew on.

Mt xxvii.60. and he rolled a great stone to the door of the sepulchre, and departed.

MATT. xxvii. part of ver. 57, 58.

57 When the even was come—who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus—

MARK XV. part of ver. 43. 46.

43 Joseph of Arimathea—which also waited for the kingdom of God—

46 —took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

LUKE xxiii ver. 50. part of ver. 51, 52. and ver. 53.

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 —*he was* of Arimathea,—

52 —went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

JOHN xix. part of ver. 38.

38 —Joseph of Arimathea.

◆

SECTION II.

Mary Magdalene, and the other Mary, and the Women from Galilee, observe where the Body of Christ was laid[4].

MARK XV. 47.—LUKE xxiii. 55.

Mark xv.47. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

(*a*) See Doddridge in loc. and Schoetgen, on the manner in which the ancient Jews interpreted the passage Horæ Hebraicæ, vol. ii. p. 552, 553.—Lightfoot's Harmony, 8vo. edit. vol. iii. p. 168.

[4] As these are the first passages in which the different women are severally referred to, we may take the opportunity of inquiring whether that opinion may be considered as correct, which has within the last century been so strenuously defended, that there were two parties of women who attended at the sepulchre. We must first examine the accounts of the number which were present at the crucifixion, and at the interment of the body.

The women named in this part of the Gospels, besides the Virgin Mother of our Lord, are these:

Mary Magdalene, whose name occurs in all the Gospels, and except John xix. 25. is constantly mentioned first.

Mary the mother of James the Less, and Joses, supposed to be Mary the wife of Cleophas, the sister of our Lord's mother, John xii. 35; and, if so, the Evangelists all speak of her.

Salome, the mother of Zebedee's children; compare Matt.

Lu. xxiii.55. And the women also, which came with him from Gali- Jerusalem.

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xxvii. 56. with Mark xv. 40. St. Mark only has given us her name.

Joanna, the wife of Chuza, Herod's steward, mentioned by St. Luke only viii. 3. and xxiv. 10.

The blessed Virgin, mother of Christ, having been recommended by Chrsit while she stood by his cross, to the protection of St. John; the mother of this his beloved disciple, seems pointed out by that recommendation, as the proper person to attend and support her in the extremity of her grief, and to be with her at his abode, when he had conducted her thither; and it is further probable that Salome bore this part in the melancholy offices of that evening, because St. Matthew mentions only the two Maries, with whom she is usually joined, as sitting over against the tomb after the interment: St. Mark also mentions only these two on that occasion; whence we presume that she was not with them when they followed the body to the sepulchre.

The Galilean women who had attended the body of our Lord to the sepulchre, and seen how he was laid, then went back to the city, to prepare spices and ointments before the commencement of the sabbath, that they might be ready for use on the morning after it. To prepare these spices was probably little more than to purchase them according to a remark of Dr. Lardner, for in so populous a city as Jerusalem, where there was a constant, and often, a sudden demand for them, they would be sold ready compounded. Short therefore as the time was before the sabbath began, it would be sufficient for this purpose. And that the women did so employ it, is manifest from St. Luke, whose words literally translated run thus: "And the women also which came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid; and being returned, prepared spices and ointments. And they rested indeed the seventh day, according to the commandment; but on the first day of the week, very early in the morning, they went into the sepulchre, carrying the spices which they had prepared." (Luke xxiii. 55, 56. xxiv. 1.) On which words Grotius observes, that nothing can be clearer than that the spices were purchased by these women on the evening before the sabbath, and not after it. But this, which is so clear of the Galilean women in general, is to be understood with an exception of three of them; Salome, Mary Magdalene, and Mary the mother of James.

It is probable, as hath been shewn, that Salome was not in the procession to the sepulchre; and it is no less probable, that the two Maries did not quit it with the other Galilean women. Matt. xxvii. 59—61. The words of St. Matthew seem to imply, that even after the closing of the sepulchre they still lingered near it, till it was too late to purchase their spices that evening. The fact is certain that they purchased none till the sabbath was past.

Let us now consider the objections which have been, or may be made to this arrangement.

It may be said, if we divide the women into two parties, it is not easy to apprehend how they could have been at the sepulchre without any sight of each other; since all the Evangelists assign nearly the same time for their coming thither. It is to be remembered, that the verb ἔρχομαι, used by the Evangelists, bears the sense of going as well as coming; and it here means, the time when the women went from their several houses: in which case there is no difficulty in conceiving the means that

Lu. xxiii. 55. lee, followed after, and beheld the sepulchre, and how Jerusalem. the body was laid.

may have kept the two parties asunder, as long as we suppose it requisite.

Let us but consider the situation of certain places in Jerusalem, and we shall find it not only possible, but probable, that these things should have fallen out as they have been stated; and indeed that they could not well have happened otherwise, if we may rely on a map of that city, not of arbitrary construction, but compiled from ancient documents. In Zebedee's house, Salome, whether then his wife or widow, would abide with her son St. John. It stood very near to that which the map of Dr. Townson, which is here referred to, calls the Dung-gate; which opened the nearest way to the sepulchre from that part of the town. In this house would be deposited the spices prepared on the preceding evening by her, Mary Magdalene, and the other Mary, as the most convenient place from which they might be taken to the sepulchre. Her friends, the two Maries, who had staid at the sepulchre by themselves on Friday evening, probably lodged together, perhaps in an interior part of the city, at least more remote from the Dung-gate, and on that account went forth before it was clear daylight, that they might be in good time at Zebedee's house: from which, when all things were ready, they and Salome proceeded to the sepulchre, so as to be there at the rising of the sun. The lodgings of Joanna, whose husband was steward to Herod, we may fix in or near the palace; the direct way from which to the sepulchre was through the Gate of the Valley. It is seen, at once, that this palace and Zebedee's house were in different quarters of the city. They therefore who started from either, had little inducement to make such a round, as would be necessary to call at the other; when it was supposed they would all meet at the sepulchre.

The map of Dr. Townson shows also, that the distance from Herod's palace to the sepulchre was at least twice as much as from Zebedee's house. If, therefore, the three women that went from the latter to the sepulchre, and reached it about six, were half an hour in going, they who set out from the palace, at the same rate of walking, twice the distance, would be there half an hour later. But we can hardly believe them to have been thus expeditious, as to have arrived but half an hour after the first party. Early in the morning, as Joanna and one or two of her friends were prepared to set out, they had to wait for others, who might live at some distance, or not be quite so punctual; and when they were collected, the women of Galilee, and the women of Jerusalem, if any of them were slow walkers, the rest could get on no faster, if they were to keep together in a body. We may therefore well allow near an hour between the arrivals of the two companies at the sepulchre, and this is amply sufficient for all that is supposed to have happened in the interim.

The errand of the women who had seen an angelic vision, was to the Apostles; of whom, St. John would dwell in his own house, that had been his father Zebedee's. Nor was St. Peter's far from him, John xxii. 2. To these the women would first repair, as Mary Magdalene had before. And wherever the rest of the Apostles were to be found, unless the path towards their lodgings lay through the gate of the valley, which we have no reason to suppose, the company that first retired from the sepulchre could not meet the other advancing towards it. Herod's palace may be admitted to have been where the map places it. It may seem more questionable, how the site of Ze-

SECTION III.

The Women from Galilee hasten to return Home before the Sabbath began, to prepare Spices.

LUKE xxiii. 56.

Lu.xxiii.56. And they returned, and prepared spices and ointments; Jerusalem.

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bedee's house, originally, we may imagine, an obscure building, could be recovered, when the whole city had been razed to its foundations. But Jerusalem stood on the risings and sinkings of very uneven grounds, intersected as well as encompassed with walls, the bases of which would remain; and thus the parts into which it had been distributed, and the contents of each division, were more easily recollected and ascertained, than if the like calamity had befallen a city built on a plain. And the Christians who had retired to Pella, and the mountains beyond Jordan, before the siege, being returned to it after its destruction, would be guided by certain standing marks to the structures which they had before held in veneration. And to rebuild them as near as might be in the old places, and call them again by their old names, might be no unpleasing consolation to those who were resettled in the fallen city. Nor from the desolation of Jerusalem to the present day, has the succession of its Christian inhabitants been ever long interrupted; often as it has changed its masters, and suffered by its conquerors, Romans, Persians, Saracens, Mamalucs, and Ottomans. If fable had added its conceits to traditionary truths in these matters, yet I do not find that it has interested itself about Zebedee, or told any thing of him that required his presence, or an abode for him at Jerusalem. The true reason why a house is assigned him in it, seems to have been, that he really had one, the same probably which his son St. John called his own house (John xix. 27.); it might come to them from their ancestors: and Zebedee, though he resided in Galilee, might feel the usual reluctance to part with his inheritance, and that in the holy city. It might even be more valuable to him and his friends, at the great festivals, and on other occasions, than the price of a dwelling in such a part of the city.

In order therefore to illustrate this plan, Dr. Townson has given in his elaborate work a very satisfactory map of Jerusalem, on which we may rely, as it is not one of arbitrary construction, but compiled from ancient documents, by Villalpandus. In this map are distinctly pointed out the site of the house of Zebedee, of St. Mark, of St. James, and St. Thomas.

Villalpandus was a learned Spaniard of Cordova, well known for the commentary on Ezekiel, and designs of Solomon's temple; and celebrated by many authors of name for his skill and accuracy in these researches. Among other eminent men who had adopted his topography of Jerusalem as the most satisfactory, is Bishop Walton, in his Polyglot.

These four houses that are numbered in Dr. Townson's map, and did not come properly under the consideration of Villalpandus, are from the view of Jerusalem, given by Cotovicus, an eminent civilian of Utrecht, who visited Palestine in the year of our Lord 1598.

Though in this view he sets down the Dung-gate not as it stands in Villalpandus, but as in the present city much changed in situation and shape from its ancient shape; yet he places the houses in question precisely as they are disposed in Villalpandus's map, near to a line by which he distinguishes the course of the wall that divided the old city from Mount Calvary. Herman

Lu. xxiii. 56. and rested the sabbath-day according to the commandment. Jerusalem.

Witsius says of him, that he examined Jerusalem with curious eyes. And so certainly thought a traveller of great note, who was there about twelve years after him, our countryman Mr. George Sandys. For the drawings of Cotovicus, of the temple of the Holy Sepulchre, and other parts of Jerusalem, are closely followed in Sandys' travels; and the praise which Mr. Maundrell bestows on the latter for exactness in these matters belongs equally to the other.

The map of Villalpandus, with the addition of the houses from Cotovicus, illustrates the incidents of the morning of the resurrection, as if it was fabricated for that very purpose. And yet we may venture to affirm, that these learned men had not the most distant idea of the use to which their designs are applicable. Their notion, it may be presumed, was the same as was generally entertained, that the women all went to the sepulchre in one company, which is not particularly favoured by either place separately; and, when they are thus united, is rather discountenanced by them; for hence it appears, while all the women were hastening to the same place, how much time some of them must lose by going to join the others, for the sake of setting out with them. The history not being framed to tally with the map, nor the map with the history, their undesigned agreement adds to the credibility of both.

Leaving, however, all arguments of this nature, let us consider the more authentic evidence derived from the sacred narrative itself, that the women were divided into two parties. These, for the sake of method and clearness, shall be reduced under certain heads.

1. St. Mark's account of the women that went to the tomb on the morning of the resurrection does, in just construction, exclude all but those whom he names.

He speaks of these women, or some of them, in the five following places: First, There were also women looking afar off, among whom was Mary Magdalene, and Mary the mother of James the Less, and of Joses and Salome; xv. 40. Secondly, And Mary Magdalene and Mary the mother of Joses beheld where he was laid; ibid. ver. 47. Thirdly, And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome, bought sweet spices, that they might go and anoint him; xvi. 1. Fourthly, And very early in the morning of the first day of the week they go unto the tomb; ibid. ver. 2. Fifthly, Now Jesus, having risen early the first day of the week, appeared first to Mary Magdalene; ibid. ver. 9.

2. St. Luke's account does not include the women named by St. Mark; it bears tokens of being the description of an entirely distinct company.

In speaking of the women that attended the body of Christ from the cross to the tomb, St. Luke does not say, *the* women also that came with him from Galilee; but, as we shall find, if we consult the original, "women also that came with him from Galilee," (Luke xxiii. 55.) there being no article accompanying γυναῖκες; which therefore allows us, with good reason, to conjecture that he intended to comprehend only the majority, not the whole company of these women, in his subsequent account of them: nor at present does he mention any of them by name. He speaks of them as follows: "And women also that came with him from Galilee followed after, and beheld the tomb, and how his body was laid; and, being returned, prepared spices and ointments."

SECTION IV.

Mary Magdalene and the other Mary continue to sit oppo-

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3. The accounts given of the conduct of the women, when they arrived at the tomb, imply a first and second company. And besides the vision to Mary Magdalene alone, there were two angelic appearances and speeches, each to a different set of women, in the tomb.

St. John says, that when Mary Magdalene saw the stone taken away from the tomb, she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him," xx. 2. As these words evidently imply that the other women who came to the tomb with Mary Magdalene, felt the same disappointment and concern with her in the same situation; so also they clearly shew that, before the women entered the tomb, they were very well assured that the body of Jesus was not in it. They imply another thing: that so early was the arrival of the women at the tomb, that they had not the smallest idea that any of his friends would be there before them to get it open.

But this will receive still greater confirmation from the two subsequent positions.

4. The accounts given of the behaviour of the women in the tomb, are accounts of two different parties.

The women, whom St. Matthew and St. Mark speak of, were affrighted, not only at the first sight of the angel, but after he had done speaking to them. Both Evangelists represent them as hastening away from his presence, by going out quickly, and fleeing from the tomb.

But the women described by St. Luke were calm and composed; and, if they had recovered such presence of mind while the angels were yet speaking, there is no reason to imagine that, having heard such happy intelligence, they were then seized with a sudden terror, and fled from the tomb trembling and amazed. St. Luke's words certainly convey no such idea of their departure from it.

5. The speech of the two angels considered as spoken to a subsequent company has an obvious propriety.

It would be presumption to affirm antecedently what the two angels ought or ought not to have spoken; but when we have their speech before us, we may examine and judge, whether the circumstances of it suit better with the whole company of the women, or with one part of them, not exactly in the same situation with the other. If the women did not visit the tomb all together, the going thither of Joanna and her party has been rightly placed, after Mary Magdalene had left it a second time; and then our Lord had showed himself to her. And but a short space intervened between this going thither, and his meeting the two Maries and Salome, saying unto them, "All hail!" At this juncture it was that the two angels were addressing themselves to Joanna, and those who had just searched the tomb with her. When therefore Christ was not only risen, but had appeared in that body which the Father had raised from the grave, it might well be asked of those, who were much perplexed because they found not his body where it had been deposited, "Why seek ye the living among the dead?"

In every point of view, then, the division of the women into two distinct companies, going successively to the tomb on the morning of the resurrection, corresponds exactly with the *site the Sepulchre, till it is too late to prepare their Spices.*

MATT. xxvii. 61.

Mtxxvii.61. And there was Mary Magdalene, and the other Mary, Jerusalem. sitting over against the sepulchre[4].

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SECTION V.

The Sabbath being ended, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre[5].

MATT. xxvii. 62—66.

Mtxxvii.62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

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evangelical accounts of the incidents of that morning. It embraces all the circumstances related of the women, and of the angels seen by them, and unites the whole into one intelligible consistent history.

See, both for this and the subsequent notes on the following sections, Cranfield's Harmony of the Resurrection, and Dr. Townson's Discourses, with their references.

[4] We read, in Matt. xxvii. 59. "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new sepulchre, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. And (or But) Mary Magdalene was there, and the other Mary, sitting over against the tomb." The words seem to imply an opposition between the departing of Joseph, and the abiding of the two women; and that this sitting over against the tomb was subsequent to the closing of it with a great stone. This solemn act could not force them away from the object of their grief. They still lingered as near to it as they could, sitting on the ground. And in this posture of mourning they continued, till reverence for the sabbath obliged them to retire; when it was too late to prepare their contingent of spices.—Dr. Townson, vol. ii. p. 86.

[5] This conduct of the Pharisees and Chief Priests compelled them also to become unwilling witnesses of the resurrection of our Lord. The attempt of the women to enter the sepulchre on the morning when he arose, sufficiently proves that they had not anticipated any other obstacle to the embalming the body, but that which might be occasioned by the size of the stone. They were utterly unprepared to meet with a guard, or to find the seal of the Sanhedrim on the tomb. This conduct, however, of the rulers of the people, was attended with many important advantages. They satisfied themselves that the dead body was safely lying in the tomb, before they proceeded to place the seal. Their testimony, therefore, that our Lord was really dead, must have corroborated in the strongest manner the great truth of the resurrection, and that our Lord had risen, as the Apostles declared; for no common power could have eluded the jealous caution of the rulers, or have escaped the proverbial vigilance of a Roman guard. Their sealing the sepulchre also, prevented the violation of the tomb, by any of the guard themselves; who might have been tempted to steal the spices in which the body was inclosed.

Mt.xxvii.63. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Jerusalem.

64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

SECTION VI.

The Sabbath being over, Mary Magdalene, the other Mary, and Salome, purchase their Spices, to anoint the Body of Christ.

MARK xvi. 1.

Mark xvi. 1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him[6].

SECTION VII.

The Morning of Easter-Day—Mary Magdalene, the other Mary, and Salome, leave their Homes very early to go to the Sepulchre.

MATT. xxviii. 1.—MARK xvi. part of ver. 2.—JOHN xx. part of ver. 1.

Mt. xxviii. 1. And after the sabbath[7],

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[6] The word ἠγόρασαν properly signifies, not, they had bought, but they bought. The vulgates render it "emerunt." Mary Magdalene and the other Mary had staid at the sepulchre till it was too late to buy their spices; but both they and Salome took the earliest opportunity of procuring them after the sabbath was over; that is, after six o'clock in the evening of Saturday, the day preceding the resurrection. The word was rendered "had bought," by our translators, on sufficient authority, for the perfect tense is sometimes used in this manner. (See Chandler on Matt. xxviii. 17.) It is, however, most probable, that they supposed this translation to be absolutely necessary to render the Evangelists consistent with themselves. In Luke xxiii. 56 they read that the spices were prepared before the evening of the sabbath. They supposed, according to the general notion, that there was one party only of women; and imagined there would be an absurdity in so translating Mark xvi. 1. as if that one party had procured additional spices after the sabbath. Whereas it is by a scrupulous adherence to the plain meaning of the Scripture, that all difficulties are removed. The comparison of these two passages might alone have been sufficient to shew that there were two parties of women. This seems to have escaped the attention of Mr. Valpy; who, in his valuable edition of the Greek Testament, observes, that the word ought to be rendered as if it was preterpluperfect. His argument is derived from Luke xxiii. 56. which refers only to the other party of women.

[7] We now come to the question concerning the time when

Mark xvi. 2. very early in the morning, the first of the week, Jerusalem.
John xx. 1. while it was yet dark,

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the women set out for, and reached the sepulchre. This difficulty, like all others, vanishes on a careful examination of the language of the Evangelists.

Lightfoot (*a*) has attempted to illustrate the various expressions of the Evangelists, which describe the time when the women came to the sepulchre, from the distinction of twilight among the rabbins. His reasoning is founded on the old supposition, that there was but one party of women; and is, besides, arbitrary, and unsupported by authority. To inquire more accurately into the time, we must endeavour to ascertain the full meaning of the terms which are used by the Evangelists. The words of St. Matthew are, *ὀψὲ δὲ σαϐϐάτων, τῇ ἐπιφωσκȣ́σῃ εἰς μίαν σαϐϐάτων ἦλθε.* Late after (*b*) the sabbath, at the dawning of the first day of the week.

Τῇ ἐπιφωσκȣ́σῃ, at the dawning, is used for *σὺν τῇ ἕω ἐπιφωσκȣ́σῃ*, along with the dawning morn. *ἦλθε*, the proper meaning of this word seems to be, that they set out from their homes at this time. The word *ἔρχομαι* signifies both, to go to, or, set off to, as well as, to arrive at, any place.

Mark xvi. 1, 2. *τȣ̃ Διαγενομένȣ σαϐϐάτȣ, λίαν πρωῒ τῆς μιᾶς σαϐϐάτων.* After the sabbath was thoroughly past, very early on the first day of the week.

Here *διαγενομένȣ σαϐϐάτȣ*, is explanatory of Matthew's *ὀψὲ σαϐϐάτων*: *διὰ*, in composition strengthening the signification. *πρωὶ* includes the whole time of the early watch; and, to mark the dawn, Mark adds *λίαν*, "very," which is especially put elliptically for *ἔννυχον λίαν*, by Mark himself, i. 35. very far in the night.

The *πρωὶ* was the epithet given to the last watch, from three in the morning to six; the time therefore implied by St. Mark was probably about four o'clock, or a little after.

Luke expresses the time, *τῇ δὲ μίᾳ τῶν σαϐϐάτων ὄρθρȣ βαθέος.* On the first day of the week, while the rising [sun] *was deep*, sunk beneath the horizon.

The morning twilight begins as soon as the sun arrives within eighteen degrees below the horizon, for then the smallest stars disappear. This phrase also is used by the best classical writers: Aristophanes, Thucydides, Aristides, &c. use it, and Plato explains it, *Η ȣ̃ πρωῒ ἔτι ἐϛιν; πανὺ μὲν ȣ̃ν—ὄρθρος βαθὺς.* "Is it not yet early—surely it is—the rising [sun] is deep."—Crito, p. 32. It is not, however, of so much importance to consider, in this place, the passage of St. Luke, as he relates the time at which the second party proceeded to the sepulchre (*c*).

John expresses the precise time of the *πρωι*, or "early watch," differently from Mark. *Τῇ δὲ μιᾷ τῶν σαϐϐάτων, πρωῒ, σκοτίας ἔτι ȣ̈σης.* "On the first day of the week, early, *while it was still dark.* This is more definite than St. Mark. *Σκοτία* should not be rendered "dark," as in our translation. It is a diminutive of *σκοτός*. *Πρωῒ, ὑπ' ἠοι, δι σὺν τεύχεσι θωρῆχθεντες.* Early about morn, they armed with their weapons, where *ὑπ' ἠοι*, seems to be a contraction of *ὑποφωσκȣ́σης ἕω*, sublucente Aurora.

The first part only of the second verse of Mark xvi. is inserted in this section, on the supposition of Townson, and more particularly of Cranfield, who considers the latter clause only, to relate to the arrival of the women at the sepulchre, while the former refers to the time of their leaving home (*d*).

The principal difficulty in reconciling these various accounts

1 Mt. xxviii. 1. as it began to dawn, towards the first day of the week, Jerusalem.
went Mary Magdalene and the other Mary.

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arises from the expression here used by St. Mark, the word ἔρχομαι being supposed, by commentators, to signify both to arrive at the sepulchre, or to leave their own homes to go there. Those who support the latter opinion, says Mr. Cranfield, have no doubt the best of the argument, and have offered very probable reasons for the justness of their plans (*e*). However, as some have objected to this opinion, it may be proper to see how far the setting out of the women admits of incontrovertible proof, by a comparison with one text and the other; in order to which, it is necessary that we should first bring in view the following words of St. Mark, Καὶ λίαν πρωῒ—ἔρχονταὶ ἐπὶ τὸ μνημεῖον, xvi. 2. The word πρωῒ signifies the last quarter of the night, called the morning watch, consisting of the three hours next before the rising of the sun, and ended at it (*f*). The phrase λίαν πρωῒ, must denote the beginning, or not long after the beginning, of this watch, and also the dawning of the day, as will easily appear from another passage in the same Evangelist, which is, πρωῒ ἐννύχον λίαν, chap. i. 35. The word ἔννυχον, as it stands here, I suppose to signify the darkness of the night; and St. Mark appears to have used it explanatory of λίαν πρωῒ. The meaning therefore of the whole phrase seems to be, towards the ending of the night, or near the dawning of the day; and perhaps the words may admit of a more proper translation than that we find in the established version, viz. "Very early in the morning, towards the dawning of the day." It might hence be fairly concluded, had we no other argument to go upon, that λίαν πρωῒ (xvi. 2.) signifies somewhat the same time as λίαν πρωῒ, (i. 55.) But that the phrase alludes to the dawning of the day, appears evident from the parallel place in St. John, where the words σκοτίας ἔτι ὔσης, are designed to shew in what part of his πρωῒ the act of the women took place. It is also worthy of regard, that St. Matthew likewise, in the parallel passage, speaks of the act of the women as taking place at the dawn. The word λίαν, therefore, is used in a very emphatic and significant sense, and every way concurs to shew that St. Mark meant to point out by it, the early part of the morning watch, or the beginning of the dawn. But the same Evangelist, (xvi. 9.) has dropt the very significant λίαν, and only says, that Jesus arose πρωῒ. This variation of expression, in respect of different facts, denotes that the one described as taking place λίαν πρωῒ, very early in the morning, did happen prior in time to that which took place, πρωῒ, only early in the morning. The dropping of an adjunct of a superlative sense, and using the word of positive import, only by itself is a strong indication of this. When the women now arrived at the sepulchre, they were almost instantly acquainted by the angelic vision that Jesus was risen. He arose therefore before the women arrived: but his resurrection took place πρωῒ, only early in the morning; consequently St. Mark has used the verb ἔρχομαι, to express some other act of the women which took place λίαν πρωῒ, very early in the morning, before Jesus arose; and what can this be but their setting out from their homes? Now the rest of the Evangelists express, by the same verb, an act of the same women which took place at break of day, a point of time exactly parallel with the λίαν πρωῒ of St. Mark: but this cannot be their arrival, because the distance of the sepulchre from Jerusalem was such, as to render it altogether impossible that they could be there instantaneously. They therefore speak of the setting out of the women; and this

Mark xvi. 2. They came to the sepulchre, Jerusalem.
Mt. xxviii. 1. to see the sepulchre.

JOHN XX. 1.

1 And on the first day of the week Mary Magdalene cometh early unto the sepulchre.

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SECTION VIII.

After they had left their Homes, and before their arrival at the Sepulchre, Christ rises from the Dead.

MATT. xxviii. 2—4.

Mt. xxviii. 2. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it [8].

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is agreeable to the series of St. Matthew's narration. We shall only observe, that the Evangelists have left us to infer the arrival of the women from their subsequent contexts; in which it is so clearly implied, that there was no necessity for them to give us any express information about it.

The words of the section, then, may be thus paraphrased:

Matt. xxviii. 1. After the sabbath,
Mark xvi. 2. at about four in the morning, the first day in the week,
John xx. 1. While it was still dark,
Matt. xxviii. 1. as the dawn of the first day of the week was beginning, Mary Magdalene, and the other Mary left their home.
Mark xvi. 2. and go to the tomb,
Matt. xxviii. 1. to view the tomb.

(*a*) The distinction of twilight among the Rabbins is thus given by Lightfoot:—1. אײלחא השחרא The hind of the morning, the very first perceptible light of the dawn, the women went towards the sepulchre. 2. משיכיר בין תכלת ללבן when the difference between purple and white may be distinguished. 3. משיאור המזרח when the east begins to lighten. 4. בנץ החמה sun-rise. According to these four phrases we may interpret the evangelical narratives. St. Matthew says, *τῇ ἐπιφωσκούσῃ*, as it began to dawn. St. John says, *πρωῒ σκοτίας ἔτι οὔσης*, early in the morning, while it was yet dark. St. Luke's expression corresponds to the third, *ὄρθρου βαθέως*, very early in the morning: and St. Mark uses a phrase corresponding to the fourth, *Λίαν πρωῒ*, very early in the morning, and yet *ἀνατείλαντος τοῦ ἡλίου*, at the rising of the sun.—Lightfoot's Works, Dr. Bright's edit. vol. ii. p. 359. (*b*) The word *ὀψὲ*, ought to be translated "after," "late after," or "long after," for the Sabbath among the Jews ended on the Saturday night, when it could not be dawning towards the first day of the week. Schmidius has quoted Plut. in Numa, *ὀψὲ τοῦ βασιλέως χρόνον*, after the time of the king; and Philostratus, *ὀψὲ τῶν Τρωϊκῶν*, after the Trojan war.—See also Bos. Exercit. ap. Bowyer, p. 134. (*c*) Vide section x. and note. (*d*) West on the Resurrection, third edit. p. 38, 39. (*e*) See Godwin's Moses and Aaron, lib. iii. p. 81, 82. and Bishop Newcome's Harmony of the Gospels, notes, p. 58. (*f*) See Cranfield's observations in loc.

[8] Bishop Horsley has supposed that the women saw the descent of the angel, and the rolling away the stone; but it is evident that this opinion is erroneous, for they did not arrive till it had already been removed. Compare Mark xvi. 4. Markland (*a*) observes on these words *σεισμὸς ἐγένετο μέγας*, there had been a great trembling among the soldiers, not an earthquake. Hesychius *σεισμὸς τρόμος*.

(*a*) Markland ap. Bowyer, p. 135.

Mt.xxviii.3. His countenance was like lightning, and his raiment white as snow : Jerusalem.

4. And for fear of him the keepers did shake, and became as dead men.

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SECTION IX.

The Bodies of many come out of their Graves, and go to Jerusalem.

MATT. xxvii. part of ver. 52. and ver. 53.

Mt.xxvii.52. And many bodies of the saints which slept arose[*],

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[*] Matt. xxvii. 52, 53.—Καὶ πολλὰ σώματα—ἠγέρθη. Καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν. This seems to be the best way to read this passage. When he yielded up the ghost, the graves opened; and after his resurrection the bodies of those who had been dead went into Jerusalem, and appeared to their friends. They were the first fruits of the resurrection (*a*).

The Jews believed that in the time of their Messiah the bodies of their patriarchal ancestors should arise from the dead. It is demanded, why did the patriarchs so earnestly desire to be buried in the land of Israel? Because they died in that land, and in that land they shall live again in the days of their Messiah (*b*)—and again, the promised land is called ארץ חמדה, the land of their desire, because the patriarchs enjoyed there many blessings. Jacob desired to be removed to that land, because he and his ancestors should there live again, in the days of the Messiah—מפני שהם חיים תחלה לימות המשיח.

There is another tradition to be found also in the book Sohar, which speaks in such an evidently Scriptural manner on the subject of the future resurrection, that it is most probable it has been borrowed from the writings of St. Paul (*c*).

There is certainly no absurdity in the supposition of Fleming, that many of the saints of the Old Testament might have now risen, and been miraculously revealed to some of the more depressed of our Lord's disciples. Neither is it impossible that this might have been a part of the expectation of Abraham, when he rejoiced to see the day of Christ, and he saw it, and was glad (*d*).

Klopstock, in his Messiah, has made a most beautiful use of the opinion, that the spirits of the Patriarchs, and others of the Old Testament saints arose at this time.

How great must have been the astonishment of the people, and of their rulers, when they passed by the sepulchres of the dead, to behold them open, and the bodies that had been buried visible, and slowly and gradually, perhaps, recovering from the repose of death. Here would have been seen the venerable figure of some aged Patriarch, bursting the cearments of the tomb, the folds and wrappings of the embalmer. There might be seen the beloved form of some cherished child, or parent, over whose recent grave the flowers had not yet ceased to bloom—who was still lamented, and still wept, bearing witness to the great event. It is not impossible that many of those who had beheld the actions, and believed in the words of the Son of God, while on earth, were now restored to life, and were permitted to appear to their friends, as an undeniable evidence of the truth of Christ's resurrection, and of his conquest over death and the grave. The tombs of

Mt xxvii. 53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Jerusalem.

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SECTION X.

Mary Magdalene, the other Mary, and Salome, arrive at the Sepulchre, and find the Stone rolled away.

MARK xvi. part of ver. 2. and ver. 3, 4. JOHN xx. part of ver. 1.

Mark xvi. 3. And they said among themselves,
2. at the rising of the sun[10].

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the rich and the poor opened to the gaze of the astonished spectator—the corrruptible put on incorruption, and the mortal assumed immortality. The bones were seen to come together; the sinews and the flesh to unite and to revive. The monuments of marble, the sepulchres of rock shook, and were rent asunder. The mouldering dust, by a silent and mysterious process, assumed again its form and features, and acknowledged the power of an invisible conqueror over the last great enemy of man. The combat between death and life was again renewed, and death was swallowed up in victory. Scenes, such as these, but ten thousand times more sublime and wonderful, are reserved for those that shall be alive in the latter days upon the earth; when the trump of the Archangel shall sound, and the Mediator, attended with all the company of angels, in the glory of his Father, shall receive the full recompense of his sacrifice: for his voice shall call the dead from their graves, and, amidst the wreck of humanity, announce to the astonished living that the reign of immortality has begun, and that the triumph of their God is complete.

The veil which hides the future world from the intrusion of man, seems to be partly removed when we read this passage. Time may engrave his changes upon us. The eye may lose its brilliance, the limb its activity, the frame its strength, but, God be thanked, for the consolation of a Christian, and the hope of a resurrection to life. The religion of Him who died for man, and laid waste the empire of death in that moment when he yielded to its sceptre, can support us through the miseries of this state of trial, and bear us safely through the valley of darkness and corruption. This religion is the only solid foundation of hope, or happiness, both here and hereafter.

(*a*) Grotius apud Bowyer's Critical Conjectures, p. 132. (*b*) Brescith Rabba, sect. xcvi. fol. 93. 4. and Schemoth Rabba, sect. xxxii. fol. 131. 2, ap Schoetgen, Horæ Hebraicæ, vol. i. p. 237. (*c*) Sohar Chadasch, fol. 45. 1. ubi de Messia sermo est, quod tempore Jubilæi venturus sit, quando buccina clangent: Et a clangore, et sonitu buccinarum evigilabunt Patres nostri in medio speluncæ, ויסתלקין ברוזא et surgent in spiritu, et venient ad eos, ap Schoetgen. (*d*) In the unpublished papers of Lord Barrington, in a letter to Dr. Lardner, I find some very curious and original ideas on this subject.

[10] I have adopted the emendation of text in this passage proposed by Mr. Cranfield, after a careful consideration of the reasoning of Archbishop Newcome and Dr. Benson. The text requires only to be pointed differently, and without any alteration of the Greek Vulgate text, the whole passage is made consistent. The original reads thus: ver. 2. *λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.* ver.

Mark xvi. 3. Who shall roll us away the stone from the door of the sepulchre? Jerusalem.

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3. *καὶ ἔλεγον πρὸς κ.τ.λ.* If we place a period at *μνημεῖον*, and read the beginning of ver. 3, with the latter part of ver. 2, as one sentence, the narrative is complete, and the difficulty arising from the impossibility of uniting *λίαν πρωῒ* with *ἀνατείλαντος τοῦ ἡλίου* vanishes. I have done this. The former part of the verse is in Section 7; it reads thus—

ver. 2. They came unto the tomb,
3. And they said to each other,
2. about the rising of the sun,
3. Who shall roll away, &c.

The same reading was in the harmony (*a*) of Ammonius: et orto jam sole dicebant; and in the Æthiopic version.

I shall subjoin Mr. Cranfield's remarks on the criticisms which have been proposed to remove the difficulty, and to which he rightly objects. Mark xvi. 2. this place, as it stands in the received text, has created great embarrassment to the commentators and harmonists, owing to the difficulty of reconciling the descriptive *ἀνατειλαντος τοῦ ἡλίȣ*, with the descriptive *λίαν πρωῒ*. For this question is obvious, How can the dawning of the day be at the rising of the sun? or, in other words, How can two hours before sunrise be no space of time? Such is the natural question that arises from perusing the received text of the above place; and therefore, as this text labours under so great an inconsistency, there must be a fault in it; but, as it is not possible that so gross a blunder (lying within the small compass of thirteen words,) could escape the notice of St. Mark, who appears, in many instances, which it is needless to point out, to be a clear and circumspect writer, the received reading cannot be genuine. Two ways have been proposed for removing the difficulty. It has been said, that if we adopt the reading of Beza's MS. which is *ἀνατελλοντος*, oriente (*b*), the seeming inconsistency in St. Mark will thus be reconciled; for *λίαν πρωῒ*, cannot admit of *ἀνατειλαντος*. To which I must reply, that neither can it admit of *ἀνατελλοντος*, unless it can be proved that this word signifies the dawning of the day; a sense which surely no accurate person will attempt to assert it possessed of. The word must signify, at least, that the upper limb of the sun was very near the sensible horizon, and therefore, as there can only be the difference of a few minutes between the times denoted by this reading and that in the received text, I think it very immaterial which we follow.

Another way proposed to remedy the difficulty is, that *ερχονται* should be taken with *λίαν πρωῒ*, in the sense of going, or setting out, and always understood with *ἀνατειλαντος τȣ̃ ἡλίȣ*, in that of coming, or arriving. The ellipsis, however, which this opinion introduces, is certainly very harsh and unusual; and, I think, too far-fetched for being adopted, as it does not seem to flow in an easy manner from the context of the Evangelist; for *λίαν πρωῒ* and *ἀνατειλαντος τοῦ ἡλίου* are evidently made by the common reading of the place, to be both connected with the same verb, *ἔρχονται*; and therefore the proposer of this solution should have offered one important amendment to make good his opinion. What this is, may easily be seen by part of what follows. In the most ancient MSS. there is no distinction of words; no space left between every two words, but all the letters in one line are close together. This being the case, we have warranty to point the text so as to exclude out of the sentence in which *λίαν πρωῒ* is, which may be done by placing

Mark xvi. 4. And when they looked, they saw that the stone was rolled away [11]: for it was very great. Jerusalem.

John xx. 1. and seeth the stone taken away from the sepulchre.

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SECTION XI.

Mary Magdalene leaves the other Mary and Salome to tell Peter.

JOHN XX. 2.

John xx. 2. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

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SECTION XII.

Salome, and the other Mary, during the absence of Mary Magdalene, enter the Porch of the Sepulchre, and see one Angel, who commands them to inform the Disciples that Jesus was risen.

MATT. XXVIII. 5—8. MARK XVI. 5—8.

Mark xvi. 5. And entering into the sepulchre [12], they saw a young man

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a period or full stop immediately after the word *μνημεῖον*. This would entirely remove the difficulty; for then *ἀνατείλαντες τȣ̃ ἡλίȣ* would have no connection with *λίαν πρωΐ*, and it would clearly appear, that the two descriptive phrases related to different times, for which, in all probability, the Evangelist intended them both, &c. &c.

(*a*) Vide Millium in loc. edit. Kusteri.—(*b*) Bishop Newcome's Harmony of the Gospel, notes, p. 54.—Benson on 1 Thess. ii. 7. note N. and 2 Thess. ii. 13.

[11] Looking up they saw with surprize *θεωρȣ̃σιν*, that the stone was rolled away, *ἦν γὰρ μέγας σφόδρα*, "for it was very great." This was the cause of their surprize.—See Bowyer, p. 181.

[12] The distance of the holy sepulchre from Jerusalem was not one mile. It is necessary to remember this fact, to account for the rapid going and coming of the agitated and anxious followers of Christ.

Mary Magdalene, as soon as she discovers the stone is rolled away, leaves her companions, without approaching to examine the sepulchre, to inform Peter and St. John of this unexpected occurrence; no doubt hoping to receive some explanation from them, or to have the benefit of their exertions in this unlooked for event.

Other difficulties in the account of the resurrection arise from our not sufficiently understanding the form of the sepulchres which were used by the Jews.

The form of the sepulchres among the Jews is thus prescribed by the Rabbis (*a*)—He that selleth his neighbour a place of burial, and he that takes of his neighbour a place of burial, let him make the inner parts of the cave four cubits, and six cubits; and let him open within it ח' כוכין eight sepulchres. They were accustomed, says the gloss, to bury the same family in the same cave; whence if any one sold his neighbour a place for burial, he sells him room for two caves, and a floor in the middle. כוך is the very place where the body is laid.

Mark xvi. 5. sitting on the right side, clothed in a long white garment; Jerusalem.
and they were affrighted.

It cannot however be supposed, that every person who might wish to purchase a burial place, if he desired it for himself alone, was compelled to conform to this law. It will be observed, that nothing is said of Joseph of Arimathea, requiring this sepulchre for his family, it seems indeed to have been peculiarly his own for his own use.

The Rabbins (says Dr. Townson) prescribe that a Hebrew sepulchre should have a court before it, through which you are to pass to the door that leads into the cave or proper place of sepulture. They direct the court to be made six cubits, or nine feet square (*b*).

There is an area or portico of the prescribed dimensions before that which is now called the holy sepulchre, and which seems not ill entitled to the name which it has long borne. For though in the reign of the Emperor Adrian the sepulchre of Christ was buried under a vast mount of earth, and on this mount was set up an object of Pagan worship in despite to the Christians, yet the place was pointed out to them by these very signs of idolatry standing over it; and when this mountain of earth, with all that had been erected over it, was about two centuries after cleared away, by order of Constantine the Great, then, as Eusebius expresses it, "the cave, the Holy of Holies, obtained a similitude of our Saviour's resurrection;" which words allude not only to the burial and resurrection of the blessed body that had lain in this sepulchre, but also to the form of the Jewish sanctuary. For the title of Holy of Holies given to the cave imports, that it had a holy place before it, and was divided in two, like the sanctuary. It is therefore an indirect testimony of Eusebius, a native of Palestine, where he lived many years, concerning the platform of our Lord's sepulchre.

Let us now examine the form of it by the Evangelists. St. Matthew tells us that the angel "rolled back the stone from the door, and sat upon it" (Matt. xxviii. 2.); St. Mark, that the women saw this angel, or "young man clothed in a long white garment (xvi. 5.) sitting on the right side." But they did not perceive him till they were entered into the sepulchre. He had therefore not rolled the stone out of it, but to one side of it; yet he had rolled it from the door. The door therefore was in a partition that divided the sepulchre in two; and the whole of the inward division was not visible to those who stood in the outer. The angel said to the women, "Come, see the place where the Lord lay." (Matt. xxviii. 6.) They were therefore standing where they did not command a sight of that place: yet they were within the sepulchre; for as soon as he had finished his speech to them, they went out quickly, and fled from the sepulchre. Mark xvi. 8. So St. Mark says; and so also St. Matthew rightly understood; for his words are, "they departed quickly from the sepulchre." Matt. xxviii. 8. means evidently they departed quickly out of the sepulchre; as the same mode of expression is translated in other passages. Thus the real, as the reputed sepulchre, consisted of a place of sepulture, and an inclosed court or area, as did often the sepulchres of the Greeks. *Μνῆμα*, or *μνημεῖον*, is the general name given by the Evangelists to the tomb; but *τάφος* is the word used by St. Matthew. The *μνημεῖον*, or whole of the sepulchre, consisted of the *τάφος*, or place where the body was deposited, and the *σκέπη*, or outer court (*c*).

Mt.xxviii.5. But the angel answered and said unto the women, Jerusalem.
Fear not ye:
Mark xvi. 6. Be not affrighted;
Mt.xxviii.5. for I know that ye seek Jesus,
Mark xvi. 6. of Nazareth, who was crucified:
Mt.xxviii.6. He is not here: for he is risen, as he said. Come near, see the place where the Lord lay,
Mark xvi. 6. behold the place where they laid him.
7. But go your way,
Mt.xxviii.7. quickly,
Mark xvi. 7. tell his disciples and Peter
Mt.xxviii.7. that he is risen from the dead; and, behold,
Mark xvi. 7. that he goeth before you into Galilee: there shall ye see him, as he said unto you.
Mt.xxviii.7. lo, I have told you.

The sepulchre is called in the original Mnema, or Mnemeion, by all the evangelists: but St. Matthew has besides another word on this occasion in Greek, Taphos; and his use of this word carries such marks of discrimination; and he is so little apt to deal in a variety of terms, when one will precisely answer his intent, that it may be justly concluded, that St. Matthew employs two words, because one of them sometimes expresses his meaning more exactly than the other, and that they are distinct in his acceptation of them, as much as with us a church and its chancel. What was in the Taphos was within the Mnemeion; but what was in the Mnemeion was not therefore within the Taphos. The Jewish rulers, who would take what they judged the most certain measures to retain the body of Christ in their possession, requested a guard for the Taphos. (Matt. xxvii. 64.) The Taphos they secured by sealing the stone. (ver. 66.) The two Maries sat over against the Taphos on Friday evening. (ver. 61.) The women went to visit the Taphos, as the great object of their care, early on Saturday morning. (Matt. xxviii. 1.) In this therefore the body had been laid; but because they had not been in it, when they saw the angel, and as soon as he had done speaking to them fled away, they are said to have "departed quickly out of the Mnemeion." (ver. 8.) Now if the two words are of different application in St. Matthew, it is plain there was a difference in the places to which they are applied.

Mr. Cranfield objects to this opinion of Dr. Townson, that the angel appeared to the first party of women, in the outer court, sitting on the stone, on the right side. He endeavours to prove at some length, that the angel was within, in the inner part of the tomb. As this question, however, does not appear of much importance to the history, I shall merely refer to the discussion of the point—it will be found in p. 32, observations on section ii.

(*a*) Bava Bathra, cap. vi. hal. ult ap Lightfoot, Chorog. Century, Works, vol. ii. p. 89, 90. Dr. Bright's edition. (*b*) Nicolai de Sepulchris Hebræorum, lib. iii. cap. ii. p. 178. (*c*) Potter's Antiquities, vol. ii. book iv. chap. vii. p. 221. third edition. (*d*) The inner part of the *μνημεῖον* was also called *μνημεῖον*, thus *καὶ τὸ μνημεῖον τὸ τοῦ Αὐγούστου αὐτόματον ἀνοίχθεν* *, a phrase which evidently restrains *μνημεῖον* to the signification of nothing more than the mere tomb, in which the body of Augustus was laid.

* Xiphilini Epitome Dionis, p. 323, ap Cranfield.

MATT. xxviii. part of ver. 5. and 7.

5 —who was crucified.

7 And go—and tell his disciples—he goeth before you into Galilee; there shall ye see him.

MARK xvi. part of ver. 6.

6 And he saith unto them—ye seek Jesus—he is risen; he is not here.

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SECTION XIII.

Salome, and the other Mary, leave the Sepulchre.

MATT. xxviii. 8. MARK xvi. 8.

Mt.xxviii.8. And they went out quickly from the tomb, with fear,
Mark xvi.8. and fled from the tomb; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid[13].
Mt.xxviii.8. and with great joy, they did run to tell his disciples.

MARK xvi. part of ver. 8.

8 And they went out quickly—

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SECTION XIV.

Peter and John, as soon as they hear the report of Mary Magdalene, hasten to the Sepulchre, which they inspect, and immediately depart.

JOHN xx. 3—10.

John xx. 3. [14]Peter therefore went forth, and that other disciple, and came to the sepulchre.

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[13] Their emotion and agitation were so great, that they were confused and overpowered with the mingled sentiments of astonishment, incredulity, fear, and delight. What will be our own overpowering emotions, when we shall behold the same Saviour in glory, on our own resurrection from the dead.

[14] I have preferred the decision of Townson and West, to that of Dr. Lardner and Mr. Cranfield, with respect to the insertion of Luke xxiv. 12. as parallel with this passage of St. John. West's arguments on this point induced both Pilkington and Doddridge to alter their harmonies according to his arrangement. There is reason to believe that the Evangelists have observed, in the events they severally record on the subject of the resurrection, an exact order of time. But this is an exception, if St. Luke and St. John both describe the same going of St. Peter to the sepulchre: for that in which St. Peter and St. John went together was before any report of the women concerning a vision of angels. When St. Peter went with St. John, it was in consequence of his interview with Mary Magdalene; it is expressly asserted that he descended into the sepulchre, and saw the linen clothes lie; he went at this time to be satisfied that the body was actually removed. In the visit mentioned by St. Luke, it appears that his object was to ascertain if he also could see the angels who had been visible to the women, mentioned Matt. xxviii. 8. The two visits of St. Peter are represented as proceeding from different motives, and the circumstances attending them are related as having taken place at separate parts of the tomb.—See Townson, Cranfield, West, and their references.

John xx. 4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. Jerusalem.

5. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple which came first to the sepulchre, and he saw and believed [16].

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[16] The disciple whom Jesus loved came first to the sepulchre, and when he had stooped (standing on the floor of the outer apartment, that he might look into the burying-place), saw the linen clothes lie; yet went he not in. But Peter went in, &c. &c. that is, from the floor he went down into the cave itself, where the rows of graves were, כוכין, in which, however, the body of Jesus only had been deposited.

St. Peter entered and examined the tomb, St. John went in also; and he says of himself, "And he saw and believed (*a*). What he saw was the same that St. Peter did: but what did he believe? An answer to this, I trust, we shall be able to collect from some circumstances in the history. When Peter went into the tomb he saw the linen clothes, *κὲιμενα*, lying at full length, as when the body was in them; and the napkin, *ἐντετυλιγμένον*, folded up in wreathes in the form of a cap (*b*), as it had been when it was upon our Lord's head. The Apostle, *θεωρεῖ*, accurately viewed, with some degree of contemplation, the burial clothes lying thus in such remarkable order: and it is no wonder that he was astonished at this state of the tomb, which he could not account for; and though it might have seemed to him to border somewhat on the miraculous, yet it does not appear, from this part of the history, that he had any idea of the reality of our Lord's resurrection (*c*). The astonishment of Peter excited the attention of John, who then went down into the sepulchre, and on seeing that the body must have miraculously slipped out of its grave clothes, which lay in their right order, he saw and believed.

St. John's belief, then, of the resurrection arose from what he saw; "He saw and believed: but, at the same time, he honestly and candidly acknowledges his "slowness of heart to believe the sure word of prophecy;" and seems in a manner to reprehend himself for grounding his belief merely on what he saw, when he should have founded it rather on the unerring prophecies of Scripture, which were written for his learning; but he adds, as an apparent apology, "that they knew not the Scripture, that he must rise again from the dead." The interpretation contended for, seems to flow in a natural and easy manner from the context of the Evangelist, and shows the inutility of *ȣκ* before *επιςευσεν* in the Cambridge MS. or version; the Latin translation of which has no negative particle (*d*). But however we must be allowed to assert, that neither a report nor insinuation of the resurrection was necessary to John's believing it: he might have believed the resurrection, and did believe it, as the context of the Evangelist shows, without any prior report; and he inferred it, as he reasonably might, from the state of the tomb, which afforded to an impartial and thoughtful mind, a very strong presumptive

John xx. 9. For as yet they knew not the scripture, that he must rise again from the dead. Jerusalem.

10. Then the disciples went away again unto their own home.

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SECTION XV.

Mary Magdalene having followed Peter and John, remains at the Sepulchre after their departure.

JOHN XX. part of ver. 11.

John xx. 11. But Mary stood without, at the sepulchre, weeping[16].

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argument of the reality of that miracle. When St. John therefore entered the tomb, and accurately examined the linen clothes, a new combination of ideas must have extorted from him a belief which he could not have had before; a belief of something more momentous than the report that the body had been taken away: and what belief could this have been but of the resurrection? We may observe also, that St. John's believing the resurrection from what he saw, is contrasted with his not knowing, and therefore, not believing, it from Scripture.

If it be said, that when the women told the eleven of the resurrection, the Apostles disbelieved them, and received their report as idle tales, and that this account therefore is inconsistent with St. John's believing the resurrection, it may be answered, it is not necessary to suppose that St. John made a public declaration of his belief: he might have thought it prudent to keep it inwardly to himself; for, "he might have believed that Christ had risen again, though this faith or belief was yet weak, and stood in need of some further proof to confirm it." Therefore, while the women were reporting their glad tidings, and most of the Apostles scoffing at them as idle tales, St. John, who had no positive certainty of the truth of what they asserted, might have held his peace, and said nothing either for or against them; in which case, it might have been then presumed that he was in the same mood of thinking as the the others, though he takes care himself to tell us, that he was not (*e*).

(*a*) John xx. 8. (*b*) Luke xxiv. 12. (*c*) Luke xxiv. 25, 26. (*d*) See Doddridge's Family Expositor. (*e*) See on this verse Archbishop Newcome, ap Bowyer's Conjectures, p. 329.

[16] Mary, says Lightfoot, stood at the sepulchre without; that is, within the cave, on the floor, but without that deeper cave, where the כוכין, or places for the bodies were deposited. She had followed the disciples, but they had left the sepulchre immediately that they had satisfied themselves of the absence of the body. She now arrived the second time at the tomb, and disappointed at finding they had left it without communicating the result of their inquiry, she weeps at the supposed profanation of the sepulchre by the unknown hands which had removed the body of her Lord, and at the scene of misery, anguish, and death, to which she had been witness. That Mary was now alone, is evident from the manner in which St. Mark, xvi. 9. describes the appearance of our Lord to her, as well as from the way in which the same narrative is told at greater length by John, xx. 11—14.

SECTION XVI.

Mary Magdalene looks into the Tomb, and sees two Angels.

JOHN XX. part of ver. 11. ver. 12, 13. and part of ver. 14.

John xx. 11. And as she wept, she stooped down and looked into the sepulchre, Jerusalem.

12. And seeth two angels[17] in white, sitting, the one at the

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[17] As the Cherubim were represented bending over the ark, as if desiring to look into the deep mysteries of God, so were the heavenly messengers engaged, when they were seen by the first human being, who was more deeply interested than they could have been, in the death and resurrection of Christ. The doctrine of the ministry of angels, so much esteemed by the primitive Church, as well as by the most eminent and pious Christians of all ages, has now become one of those which, without any one well founded argument, is to be reasoned away. The repeated appearances of angels, both in the old and new dispensations, seem designed to point out to us the near, though mysterious, connection of the invisible state with that which we now inhabit. And what can be more consolatory to the believer than the idea which this, and other passages of Scripture, appear so much to corroborate, than the belief that the angels of heaven are around us, the ministering spirits of God, for our good watching over us, and fulfilling the wisdom of his providence. Why should this opinion be disclaimed? Angels were present at the creation; they have been repeatedly manifested to man. To Isaiah the Seraphim appeared veiling their faces with widespreading wings. The form that was visible to Ezekiel had the semblance of a lambent flame, enveloping what seemed its body. To the women they appeared in shining garments, and to the keepers at the sepulchre as lightning, with raiment white as snow. They are the happy possessors of that blessedness to which the spirits of the departed hope to be admitted. And they shall be again visible in their thousands of thousands, at that magnificent and glorious triumph, when the Ancient of Days shall sit on the throne of his glory, and the assembled universe be summoned before his high tribunal. Is it impossible, then, that they are the invisible, yet efficient agents, in many of those innumerable events which are attended with moral and religious benefit to individuals, and to the world; which are but too generally ascribed to incidental circumstances, or to the well laid plans of human policy.

The soul of man is gifted with powers and properties which are distinct from the human body, and which it possesses in common with superior beings. I cannot believe, therefore, that idea to be irrational, which represents the manner of our present union with the invisible world by the following ingenious and curious image. Suppose a number of lighted lamps were placed in a room, one of which only was covered with an earthen vessel, the lamp so encumbered, as soon as the covering was either broken or removed, would find itself in the same state and condition with the other lamps. So it may be with the accountable spirit of man. The earthen vessel of the body may be broken by violence, or silently destroyed by sickness or age, but, as soon as the veil or the covering of the body be removed, the unfettered spirit finds itself the companion of kindred spirits, which, though now unseen, are continually surrounding it. The time is not far hence, when we shall know, even as we are known; in the mean time, the very attempt to speculate upon these things, elevates and purifies the mind (a).

John xx. 12. head, and the other at the feet, where the body of Jesus had lain. Jerusalem.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned herself back, and saw Jesus standing.

SECTION XVII.

Christ first appears to Mary Magdalene, and commands her to inform the Disciples that he had risen.

MARK xvi. 9. JOHN xx. part of ver. 14. and ver. 15—17.

Mark xvi. 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene[18], out of whom he had cast seven devils.

(a) On the subject of angels, see Wheatley's Sermons, Hammond on the Angelic Life, a very curious and valuable work, a sermon of Bishop Bull's, &c. &c.

[18] As woman brought death into the world, a woman was made the first witness of the resurrection of life. Of the manner of Christ's existence after he arose from the dead, we can form no possible, or adequate conception. The doctrine of the resurrection of the same body was, and is, one of the most incomprehensible difficulties of Christianity; and our Lord therefore has condescended to teach it, not like the generality of his other doctrines, by arguments and reasoning, but by repeated facts: and those of the most undeniable nature. And he taught it, lastly, by his appearing to his disciples after his resurrection.

Before that time our Lord had lived among his disciples as a man among his companions. He was in all points like unto them, sin only excepted. After that event his body, though to appearance the same as it had ever been, assumed various properties and powers which it had not before possessed. We read, that when the disciples had assembled in a room, the doors of which were shut for fear of the Jews, Jesus suddenly stood in the midst. On the evening of the day of his resurrection, he joins himself to two of his disciples as they were going to Emmaus. He enters into conversation with them. He talks of the Scriptures and of himself, till their hearts burn within them. But their eyes were holden, and they did not know him. When they came to their own home, he sat down with them, and then it was, in breaking the bread, that he made himself known; but at the very instant, when they were filled with joy, he became invisible: he vanished out of their sight. Before his resurrection our Lord had conversed familiarly with his disciples: after that event he was seen only occasionally among them, in a more solemn and mysterious manner. His great object on these occasions seems to have been, to increase their faith, and to convince them that the same body they had beheld committed to the ground, was now raised to life again, in a glorified form. He proves to them that a door, or a wall, or the sides of a grave, could not oppose his progress. He passes through solid matter as through the yielding air, yet he had still a body which they could touch and

John xx. 14. and [she] knew not that it was Jesus. Jerusalem.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself[19]; and saith unto him, Rabboni; which is to say, Master.

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handle, bearing the marks of the spear and the prints of the nails. The day of his ascension arrives, Christ ascends by his own power. No horses of fire, no chariots of fire, elevated him. Of himself, he raised himself, a divine and glorious being, into the blue firmament of heaven; and he ascended where he still remains, with *his* Father and *our* Father, with *his* God, and *our* God.

This doctrine of the resurrection of the body, which our Lord and Saviour thus taught by action, is explained in the Epistles of St. Paul, by the most powerful and eloquent reasoning. Some man will say, how are the dead raised up, and with what body do they come? That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain. That is, as the labourer may commit to the ground, in the winter or in the spring, the seed of a flower, or a grain of wheat, which in the course of its appointed time rises from the ground in a different and superior form, with the beautiful blossom, and the fragrant flower; so also the mouldering body, which is committed to the ground, may be called the seed of that body which shall be raised from the grave in glory. We are removed from the sight of our nearest kindred and our dearest friends. Earth to earth, ashes to ashes, dust to dust. But the pale and corrupting corse, the cold clay, the fading features, and the icy limbs, shall burst from the tomb of earth, and be clothed with the beauty of holiness! It is sown a mortal body, it is raised a spiritual body; it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power. It is sown as the bare grain, and the worthless seed, but after the winter of the grave is over, when the dead, small and great, shall stand before God, the bodies of men shall be raised in that form, and invested with the same nature, properties, and powers, as the resurrection body of their Divine Master. Our vile bodies shall be made like unto his glorious body. More than this the Scripture does not reveal. Why it was that neither Mary Magdalene, nor the other disciples going to Emmaus, nor his own Apostles at the sea of Tiberias, were not at first able to recognize our Lord, though they afterwards knew him, is among those mysteries which we shall understand hereafter, when we ourselves shall arise from the grave, and renew our former friendships in our glorified bodies.

[19] Mary Magdalene is here said to have turned herself back; and afterwards, in ver. 16. again to have turned herself. Schacht, in his Harmony of the Resurrection, proposes, as a solution of the difficulty, the supposition, that in the first instance she only turned her head, and in the second her whole body. Or, he adds, after her address to Jesus as the gardener, she may again naturally enough have directed her attention to the sepulchre. This is from Koecher. I prefer the former solution.—Dr. F. Lawrence's Remarks on Scripture, p. 73.

John xx. 17. Jesus saith unto her, Touch me not[20]; for I am not yet Jerusalem.
ascended to my Father: but go to my brethren, and say

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[20] *Μη μου ἁπτου.* Mr. Chandler would translate this, "Embrace me not, hold me not." And he produces many examples from Homer, Xenophon, and Euripides, Hec. ver. 839. *ἁψαι μητρος*, embrace thy mother. *'Αναϐέϐηκα* he would translate as a present tense, as it must mean, he says, John iii. 13. when Christ had certainly not ascended. He quotes Homer also in the first Iliad, ver. 37. for the similar use of another compound from the same primitive verb, *ὀς Χρύσην ἀμφιϐέϐηκας*: he would then join this, not with the preceding, but with the following sentence; and the whole sense will be, "Hold me not; for I am not yet going to ascend to my Father: but go unto my brethren, and say unto them, I do ascend (for I shall shortly ascend) unto my Father and your Father, unto my God and your God."

He brings many instances of the present tense (as *ἀναϐαίνω* here) being used to signify what is shortly to be done.

Vogelius has here a very ingenious conjecture of *μη ου πτοου*, be not afraid, for *μη μου ἁπτου*, touch me not. This approaches so near to the traces of the letters, and, besides, so resembles the first address of Christ to the women in Matthew, and of the angel to the women in Matthew and Mark, "Fear ye not, be not affrighted;" that, if it were supported by any manuscript authority, I should willingly adopt it. But the sacred text should not be altered on conjecture only.

Bowyer, in his Conjectures, proposes *μη μοῦ ἅπτου.* No; (I am not the gardener, as you suppose;) touch me. And for this he quotes Paulus Bauldrius, in Neoceri Bibliotheca. But it seems to me too researched a reading, and inconsistent with Mary's previous recognition of Christ, in the appellation of Rabboni.

Koecher observes, that Michaelis proposes to make it an interrogation, "Do you not touch me?" as inviting that test of his real appearance. Kypke, in his Observ. (he says) explains the passage as a prohibition of adoration until after his ascension.

On the whole, I continue to adhere to Chandler's explanation, to which I would add, that *ἀμφιϐέϐηκας* is explained by the Pseudo Didymus, as *περιϐέϐηκας ὑπερμαχεις*, clearly giving it a present signification, and shewing that the other compounds of the same verb are used in the same manner. Thus too the preterpluperfect tense of the simple verb is used by Homer to denote merely past time, as equivalent to the aorist of other verbs, *δ' οὔλυμπονδε ϐεϐήκει*, Il. ά. 221. which the same scholiast interprets by *απεληλύθει, ἐπορεύθη.* Aristophanes has *ϐεϐήκως περι σκυμνοις*, which the scholiast explains by *ὑπερμάχων σκυμνοῖς.*

St. John has a similar form of another compound of *βαίνω*, used for the present tense, chap. v. ver. 24. *ἀλλὰ μεταϐέϐηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.* Some of the Latin MSS. in this place translate *μεταϐέϐηκεν* by transit; and some Greek MSS. of inferior note and modern date, feeling a supposed incongruity, read *μεταϐήσεται*, as thinking the future more consistent with the rest of the context.

Homer has *βέϐηκε*, or *βεϐήκει*, in the sense of a simple, present, or past, and that in a connection, which so marks it, six or seven times, and never otherwise.—Dr. Lawrence's Remarks on Scripture, p. 73—75.

Joh. xx. 14. unto them, I ascend unto my Father and your Father, and to my God and your God. Jerusalem.

SECTION XVIII.

Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salome, and the other Mary—Christ appears to the three Women.

MATT. xxviii. 9, 10. JOHN xx. 18.

John xx. 18. Mary Magdalene came and told the disciples[21] that she had seen the Lord, and that he had spoken these things unto her.

Mt. xxviii. 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

SECTION XIX.

The Soldiers who had fled from the Sepulchre, report to the High Priests the Resurrection of Christ.

MATT. xxviii. 11—15.

Mt xxviii. 11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12. And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, his disciples came by night, and stole him away while we slept[22].

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[21] That Mary Magdalene rejoined her two friends when Christ appeared to them, seems to be most probable, from comparing, Matt. xxviii. 9. with John xx. 18. Dr. Townson translates St. Matthew's words, they were going to tell [to report] to the disciples; and St. John, Mary Magdalene cometh to tell [to report] to the disciples. He speaks of her, not as arrived among them, but on her way to them.

It may be made probable too by the behaviour of the women. Mary would have told them, if she thus rejoined them, that Christ had actually appeared to her; and they would have been thereby prepared to meet him, with that composure which they seem to have done. Immediately on seeing him, they embraced his feet, and worshipped him. When the others saw him, they did not know him, and were terrified. This conduct appears to be the result of some preparatory disclosure.

[22] The absurdity and folly of this story are admirably displayed in Mr. West's treatise. No complaint was made against the soldiers—no punishment inflicted on the disciples—no alarm had been given when the poor dispirited disciples came to roll away the stone, and break the seal, and profane the sepulchre.—all the sixty soldiers, and their commander, were with one accord asleep, although at the same time the penalty of sleep was death; and the noise of rolling away the stone could not awake even one of the party. And this overpowering

Mt xxviii. 14 And if this come to the Governor's ears, we will persuade him, and secure you. Jerusalem.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

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SECTION XX.

The second party of Women from Galilee, who had bought their Spices on the Evening previous to the Sabbath, having had a longer way to come to the Sepulchre, arrive after the departure of the others, and find the Stone rolled away.

LUKE xxiv. 1—3.

Lu. xxiv. 1. Now upon the first day of the week, very early in the morning, they came unto the sepulchre[23], bringing the spices which they had prepared, and certain others with them.

2. And they found the stone rolled away from the sepulchre.

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sleep had seized them when they had been placed here for one night only, for the special purpose of securing the very tomb which was thus profaned! But it was in this instance, as it is in the general conduct of men. Reasoning, which would disgrace an idiot, or an infant, in the common occurrences of life, is amply sufficient to excuse us to ourselves, for denying or disbelieving the solemn truths of Christianity.

[23] The reasons which have induced West, Townson, Cranfield, Doddridge, Horsley, Newcome, Gleig, Pilkington, and I believe every writer since the time of West, to conclude that two parties of women came to the sepulchre at different times, have been already noticed. At present let us inquire, according to this hypothesis, when the second company arrived at the tomb; whether between the two visits of Mary Magdalene to it, or after the second. For the following reasons, their arrival seems rightly placed after she left the sepulchre the second time: It is certain that no one was there earlier than she was, and therefore they who did accompany her, but made a distinct visit thither, and, as the case requires, neither saw her nor her friends, nor was seen by them, must have come during her absence. Her first absence was when she ran to tell Peter and John: but then she left the other Mary and Salome behind; who went into the sepulchre, and saw and heard the angel. When they were fled away, came the two apostles; and these were followed by Mary Magdalene returning. The time, therefore, between the departure of the other Mary and Salome from the sepulchre, and the coming of John and Peter to it, seems too short an interval for the arrival and departure of the other women in such manner, that both parties might keep clear of all sight of each other. And the more we prolong this interval, the less probable we make it that Mary Magdalene, after she had seen the Lord, should have rejoined her two friends, when he showed himself to them also. And yet it appears so much the sense of St. Matthew, and I think of St. John, that she was with them, that it is a point by which we ought to abide, unless there are cogent reasons to the contrary. As I am not aware of any such, I espouse the opinion which seems the most likely, that Mary was gone the second time from the sepulchre, before Joanna and her company got to it.

Lu. xxiv. 3. And they entered in, and found not the body of the Lord Jesus. Jerusalem.

SECTION XXI.

Two Angels appear to them also, assuring them that Christ was risen, and reminding them of his foretelling this fact.

LUKE xxiv. 4—9.

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5. And, as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest[34].

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[34] A great difficulty has been found in this passage of St. Luke xxiv. 9, 10. by those commentators who consider the 10th verse to be explanatory of the preceding verse. The five verses preceding the ninth give an account of the appearance and speech of the angels to the women of whom St. Luke has been speaking. The ninth informs us that these women came and reported all "these things" to the apostles, and all the disciples. The tenth is supposed to be explanatory of the ninth; and therefore that the women named in it had been at the sepulchre together, had there seen the vision of the angels, and then had come as one company to the apostles and all the disciples.

On a larger view however of this history, another construction may be judged necessary.

Gerhard (*a*), Benson (*b*), Macknight (*c*), Lardner (*d*), Pilkington (*e*), and Doddridge (*f*), have all concluded that "these things are to be taken distributively; that Mary Magdalene reported some things, and the other women reported the rest. They believe that though St. Luke has, in the tenth verse, put the whole account of what the women related together, that the Evangelist refers to that which was related by Mary Magdalene, as well as by the second party of women.

The evidences of the resurrection, then, which the women could produce, were these:

1. The appearance of the angel to Mary the mother of Joses—of two to Mary Magdalene—of Christ to Mary Magdalene—his second appearance to the women—the two angels who stood by the women, when they had been in the tomb, and found not the body of the Lord Jesus.

It will be observed, from this statement, that each of the women had something different to relate. The expression of St. Luke, "these things," must be referred to the various collected reports they had all brought. The expression therefore in the ninth verse, ἀπήγγειλαν ταῦτα πάντα, must refer to

SECTION XXII.

Mary Magdalene unites her testimony to that of the Galilean Women.

MARK xvi. 10. LUKE xxiv. 10.

Lu. xxiv.10. It was Mary Magdalene[25], Jerusalem.

Mar. xvi.10. And she went and told them that had been with him, as they mourned and wept.

Lu. xxiv.10. and Joanna, and Mary the mother of James, and other women that were with him, which told these things unto the apostles.

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SECTION XXIII.

The Apostles are still incredulous.

MARK xvi. 11. LUKE xxiv. 11.

Mar. xvi.11. And they, when they had heard that he was alive, and had been seen of her, believed not.

Lu. xxiv.11. And their words seemed to them as idle tales, and they believed them not.

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SECTION XXIV.

Peter goes again to the Sepulchre.

LUKE xxiv. 12.

Lu. xxiv.12. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves.

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the report of Joanna, whose account he had been immediately relating, and *αἱ ἔλεγον—ταῦτα*, to the whole company.—See this point discussed at length by Townson, Cranfield, &c.

(*a*) Harmon. Histor. Evangel. de Resurrectione Christi, cap. i. p. 240, col. 1, &c. (*b*) Summary View of the Evidences of Christ's Resurrection, Lond. 1745. 8vo. p. 25. (*c*) Harmony of the Four Gospels, sect. 150, p. 663, second edition. (*d*) Observations on Macknight, 4to. p. 44. (*e*) Notes, p. 61. (*f*) In loc.

[26] I have not discussed the question whether the 16th of Mark, after ver. 9, is genuine. It is certainly omitted in many manuscripts of great authority, or it is marked with an asterisk, or separated from the preceding part of the Gospel. It relates nothing inconsistent with the accounts of the other Evangelists, and appears to have been drawn up as an epitome of the various appearances of our Lord.

Mr. Cranfield has laboured much to prove that this verse refers to the first visit of St. Peter mentioned by St. John. Dr. Townson, on the contrary, has defended the present order of St. Luke, and concludes that the Evangelist here relates the second visit of St. Peter to the sepulchre, when our Lord manifested himself to him. It is certain that Christ appeared to Peter about this time; for when the two disciples came from Emmaus to the other disciples, this very circumstance was the subject of their conversation. This fact is further confirmed by St. Paul, 1 Cor. xv. 5. He was afterwards seen by the other apostles.

SECTION XXV.

Christ appears to St. Peter.

LUKE xxiv. 12.

Lu.xxiv.12. And [Peter] departed, wondering in himself at that which was come to pass [26]. Jerusalem.

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SECTION XXVI.

Christ appears to Cleophas, and another Disciple, going to Emmaus [27].

MARK xvi. 12. LUKE xxiv. 13—32.

Lu.xxiv.13. And behold,

Mar.xvi.12. After that he appeared in another form, unto two of them, as they walked, and went into the country.

Lu.xxiv.13. two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs,

14. And they talked together of all these things which had happened.

15. And it came to pass, that while they communed and reasoned, Jesus himself drew near, and went with them.

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[26] I have placed this clause by itself, as it was most probably on his return from the sepulchre, after he had received the accounts of the women, that our Lord appeared to St. Peter. His desire to see our Lord, and perhaps to implore his forgiveness, as well as that characteristic eagerness and ardour, by which he was on all occasions distinguished, excited in him the desire to make his second visit to the sepulchre, to examine it, to be again convinced that the body was removed; and in the hopes of meeting our Lord, if Christ would condescend to meet him. Cranfield very beautifully observes, St. Peter had denied his Master, and had his Master shewed himself to any other of the men, before he shewed himself to him, might not he have thought his repentance ineffectual, his reconciliation impossible, and consequently been plunged into despair? Though his fall was attended with inconceivable aggravation, yet the magnanimity and mercy of his Saviour was still greater, and knew no bounds.

[27] These sections are arranged in their present order upon the concurrent testimony of all the harmonizers, as well as the internal evidence. Every thing recorded in them affords a new source of wonder. Christ, in his glorified form, passes through the folded or barred up doors, as if his body were like the light, or the air, and yet he appeals to his disciples to satisfy themselves that he was not a spirit, but possessed of material and solid flesh. We are assured that with this same body he ascended into another state, and that our bodies shall be made like his at the day of the resurrection. (Philip. iv. ad fin (a.)

(a) See Kuinoel, where the different opinions concerning the body of Christ, are briefly summed up. See also Bishop Horsley's Sermons on the Resurrection, sermon fourth. I am contented with the facts of Scripture, and dare not indulge in the various conjectures which present themselves on these subjects. The reader who is fond of such speculations on these points, may peruse the works of King, (Morsels of Criticism,) More, Fleming, Flavel (on the Soul,) Thomas Aquinas Prima Pars, Question 50, to the end of Question 65, where he will find the most strange and fantastical reveries that ever entered the imagination of a human being.

Lu.xxiv.16. But their eyes were holden, that they should not know him. Jerusalem.

17. And he said unto them, What manner of communications are these that ye have one with another as ye walk, and are sad?

18. And one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Israel, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? And they said, Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people:

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23. And when they found not his body, they came, saying, That they had seen a vision of angels, which said that he was alive.

24. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not.

25. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken!

26. Ought not Christ to have suffered all these things, and to enter into his glory?

27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself[28].

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[28] This desponding sentiment, "We trusted that it had been he that should have redeemed Israel," &c. &c. must have been the general opinion of our Lord's disciples. All their hopes were buried with him in the sepulchre. They thought it impossible that he whom they had lately seen bleeding, and expiring on the cross, "the very scorn of men, and the outcast of the people," should by his own power break the bands of death, and rise again in greater beauty and perfection, "For as yet they knew not the Scriptures."

The Scriptures assert, that it behoved Christ to suffer. In the law, by the offering up of Isaac—in the brazen serpent—in the sacrifice of the animals, particularly in the paschal lamb. In the prophets:—1. Isaiah liii. 5. 7, 8.—2. Daniel's prophecy; Dan. ix. 25, 26. the Messiah shall be cut off.—3. Zech. xii. 10. they shall look on me whom they have pierced.—In the Psalms; Ps. ii. 1—3. xx. 1—18. xvi. 9, 10. thine Holy One to see corruption.

It was intimated that he should rise again the third day—Isaac the third day was released—sacrifices eaten the third day. The resurrection does not seem to be alluded to in the prophets, except in the type of Jonah, and in Isa. liii. and

Lu.xxiv.28. And they drew nigh unto the village, whither they went: and he made as though he would have gone farther. Jerusalem.

29. But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?

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SECTION XXVII.

Cleophas and his Companion return to Jerusalem, and assure the Apostles that Christ had certainly risen.

MARK xvi. 13. LUKE xxiv. 33—35.

Mar.xvi.13. And they went and told it unto the residue; neither believed they them.

Lu.xxiv.33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon[29].

35. And they told what things were done in the way, and how he was known of them in breaking of bread.

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SECTION XXVIII.

Christ appears to the assembled Apostles, Thomas only being absent, convinces them of the identity of the Resurrection Body, and blesses them.

LUKE xxiv. 36—43. JOHN xx. 19—23.

John xx. 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus

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Zech. xii. 10. But on the prophecies and types fulfilled in the sufferings of Christ, see the sermon of Joseph Mede on Luke xxiv. 32. Hale's Analysis, vol. ii. part 2. and West on the Resurrection.

[29] It has been supposed that this verse ought to be read interrogatively, for, in Mark xvi. 13. we learn that the apostles did not believe the testimony of the two disciples from Emmaus, while it is here asserted that they were saying, at the very time when the disciples from Emmaus came into the room, The Lord has risen, &c. This difficulty is removed, if we suppose that our Lord had appeared to St. Peter, and they were expressing their incredulity at the moment the disciples arrived from Emmaus, in the language of this passage, Has the Lord risen, and has he indeed appeared unto Simon?

Lu.xxiv.36. as they thus spake, and stood in the midst of them, and saith unto them, Peace be unto you. Jerusalem.

Lu.xxiv.37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet

John xx. 20. and his side. Then were the disciples glad when they saw the Lord.

Lu.xxiv.41. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42. And they gave him a piece of a broiled fish, and of a honeycomb.

43. And he took it, and did eat before them.

John xx. 21. Then said Jesus to them again, Peace be unto you: as the Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

JOHN XX. part of ver. 19, 20.

19 —and stood in the midst, and saith unto them, Peace be unto you,

20 And when he had so said, he shewed unto them his hands—

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SECTION XXIX.

Thomas is still incredulous.

JOHN XX. 24, 25.

John xx. 24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

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SECTION XXX.

Christ appears to the Eleven, Thomas being present.

MARK XVI. 14. JOHN XX. 26—29.

Mar. xvi. 14. [30] Afterward he appeared unto the eleven as they sat at

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[30] This verse of St. Mark has generally been supposed to refer to our Lord's appearance to his disciples on the evening of his resurrection. But St. Luke and St. John both describe the first appearance of Christ to his disciples, and neither of them gives the least intimation of any thing like reproof, which

Mar. xvi. 14. meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Jerusalem.

John xx. 26. And after eight days[31] again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God[32].

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they then heard from the mouth of their affectionate Lord. The whole of his discourse and behaviour to them was directed at that time to the composing of their troubles, and the satisfying of their doubts. Reprehension was reserved for the following Sunday, when a whole week having been allowed to examine and compare the proofs of his resurrection, and to call to mind his own predictions and promises concerning it. They who continued incredulous were become more worthy of blame. Then if he said no more by way of reproof than what he said to St. Thomas, it was a reprehension of the rest of the company who were in the same state of mind: and it is sufficient to justify St. Mark's expression, "He upbraided them with their unbelief and hardness of heart." St. Mark says, "He appeared unto the eleven," and it was of consequence to inform us that he was seen by the apostles: but when he adds, "And he upbraided them with their unbelief," he extends his view to all those whom he had spoken of as incredulous in the preceding verse.

[31] The first appearances of our Lord to his apostles appear to have taken place uniformly on the first day of the week; and from their consequent observance of that day, originated the Christian sabbath.

[32] The disbelief of the Apostles is the means of furnishing us with full and satisfactory demonstration of the resurrection of Christ. Throughout the divine dispensations, it is to be observed, that every doctrine, and every important truth, is gradually revealed, and here we have a conspicuous instance of this progressive system. An angel first declares the glorious event! The empty sepulchre confirms the women's report. Christ's appearance to Mary Magdalene shewed that he was alive—that to the disciples at Emmaus proved that it was at least the spirit of Christ, by expounding the prophecies, and breaking of bread—that to the eleven shewed the reality of his body, and the conviction given to St. Thomas, proved it the self-same body that had been crucified. The resurrection was testified by the conviction of the senses. The ear heard it, and blessed—the eye saw it, and gave witness—the hand was satisfied with feeling—the intellect was fed upon the heavenly teaching, and the Holy Ghost descended in confirmation of the holy truth. The miracle of the draught of fishes gave evidence of the continued existence of the same divine and almighty nature, which had been displayed before the crucifixion, and the Spirit of God, was manifested in opening the Scriptures, till their hearts burned within them. Every possible demonstration was vouchsafed that man could receive, or God bestow. The wounds which had been inflicted upon the body

John xx. 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. Jerusalem.

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of Christ were still visible, bearing testimony to his identity, unclosed, yet free from corruption. Credulity itself was satisfied, and the convinced apostle exclaims, in the joy of his heart, "My Lord and my God."

The question whether St. Thomas, at the moment of his conviction, intended his address to our Lord as an act of religious worship, must be decided by a consideration of the conclusions from which it must have originated. St. Thomas had denied the possibility of the resurrection. Our Lord convinced him of his error, when he expressed himself in these remarkable words, My Lord, and my God. So far, says Bishop Horsley, as the disciples believed in Jesus as the Messiah, in the same degree they understood and acknowledged his divinity. In the first interview of Nathaniel with our Lord, when he proved to him his omniscience, he exclaimed, "Thou art the Son of God," thou art the divine and expected king of Israel. When the miraculous draught of fishes convinced St. Peter of the power of Christ, he addressed him as his "Lord." When the Angel Jehovah appeared to the patriarchs of old, they all worshipped and paid their homage in the same manner, and with similar expressions to those used by the Evangelists. It was some sudden proof of divinity in the mysterious personage who addressed them, which elicited the language of homage and adoration.

The exclamation of the Apostle was 'Ο Κύριος μοῦ, καὶ ὁ Θεός μοῦ, in the nominative, which is frequently put for the vocative, in pure, as well as in Hellenistic Greek. It seems, however, preferable to read the passage σὺ εἰ, understood, Thou art my Lord, even my God; or, as the word Κυρίος corresponds to the principal names, given in the Old Testament to the manifested God of Israel, it would be better to interpret the exclamation accordingly, as if he had said, אלהים, יהוה or as the Jews were accustomed to omit the ineffable name, and substitute ארני in its place, he might have used only the latter ארני אלהים. It seems, however, more probable, that on the present occasion he would omit the substituted term, and express himself in the very language of the Scriptures, יהוה אלהים:. This was the name given to the manifested God of the Old Testament, and the exclamation of the apostle therefore may be more fully rendered—Thou art the Lord Jehovah, the manifested God of my fathers.

It is true that the word προσκυνέω, in the original, which is rendered by our translators by the term worship, is used by the Evangelist to denote civil respect, or the homage due to persons of rank and dignity. But the word is one of general import; and the cases in which it must be understood of religious adoration on the one hand, or of civil homage on the other, can be discriminated only by attending to the circumstances in each instance. To assist in determining the true sense in the examples under consideration, let the following remarks be considered.

1. Out of sixty places in which this word occurs in the New Testament, there are only two or three in which it indisputably bears the inferior sense; there are forty-three in which it is manifestly to be understood of religious worship: and the remaining instances are those of application to Christ, the genuine import of which we are desirous of ascertaining.

2. Our Lord, during the whole of his public ministry, evi-

SECTION XXXI.

Christ appears to a large number of his Disciples on a mountain in Galilee.

MATT. xxviii. ver. 16, 17. and part of ver. 18.

Mt.xxviii16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. Galilee.

17. And when they saw him, they worshipped him: but some doubted [33].

18. And Jesus came and spake with them [34].

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SECTION XXXII.

Christ appears again at the Sea of Tiberias—His conversation with Peter [35].

JOHN xxi. 1—24.

John xxi. 1. After these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

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dently made it a principle of his conduct, to disavow and refuse all earthly eminence. The repeated attempts which were made to invest him with the regal dignity, he inflexibly discountenanced. Even when he was accosted with an epithet which he might have accepted very inoffensively, he rebuked the person who gave it, because he perceived it was the language of compliment rather than of sincere conviction: "Why callest thou me good?" On the contrary, he never refused acknowledgments of spiritual supremacy. He openly claimed to be called Lord and Master, the Son of God, and the King of his Church.

A translation of the New Testament into Hebrew has been lately published by the London Society for Promoting the Conversion of the Jews; in this translation the words of St. Thomas are rendered literally אדני ואלהי This Hebrew translation, so far as I am able to judge, appears to be executed with ability and faithfulness.

Horsley's Letters in reply to Dr. Priestley, p. 239. Sermon on the Adoration of our Lord Jesus Christ, vindicated from the charge of Idolatry. By Dr. Pye Smith. 8vo. 1811.

[33] Beza reads this passage *οὐδὲ ἐδίστασαν*, they did not doubt any longer. The Prussian version reads, *προσεκύνησαν αὐτῷ, οἱ δὲ ἐδίστασαν*, they worshipped him, even those who had doubted. In which sense it should be *οἱ τε.* Grotius interprets it, but some had heretofore doubted. Bishop Pearce conjectures, that those who doubted did so because they might be at a greater distance from him than others; and therefore could not so well distinguish.

[34] St. Matthew's words are *καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς*; implying, that when our Lord first appeared to them it was at a distance: *προσελθὼν* is rendered by Grotius accedens.—See Townson, p. 167. and Bowyer, p. 136.

[35] The contents of this section are very curious, and important. So little did the apostles anticipate their future elevation, as the reformers of the religion of the world, that they had absolutely returned to their former occupation as fishermen of Galilee. Humble and unambitious, they appear to have as much forgotten all the splendid hopes and expectations of the past, as they were ignorant of their future high destinies.

John xxi. 2. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Galilee.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three[36]: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time[37] that Jesus shewed himself to his disciples, after that he was risen from the dead.

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

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[36] The number of fishes caught was the number of the thousands of proselytes in the reign of Solomon. Some suppose this to have been the number of the nations then known in the world.

[37] These words may either refer to the third appearance which St. John relates, or the third appearance Christ made to the apostles when all, or most of them, were together. He manifested himself to ten of them, John xx. 19. again to eleven of them, ver. 26. and at this time to seven, see ch. xxi. 2. But when the accounts of all the Evangelists are collated, we shall find that our Saviour distinctly revealed himself eleven times after his resurrection.

Joh. xxi.16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. Galilee.

17. He saith unto him, the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee? Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee[38], and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20. Then Peter, turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

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SECTION XXXIII.

Christ appears to his Apostles at Jerusalem, and commissions them to convert the World.

LUKE xxiv. 44—49. ACTS i. 4, 5.

Acts i. 4. And being assembled together with them, commanded them that they should not depart from Jerusalem[39], but

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[38] Peter was now in the act of girding on his dry clothes, and our Lord, according to his custom, spoke from the object before him.

[39] This command was given for the fulfilment of the prophecy of Isaiah, (ch. ii. 3.) "that out of Sion should go forth the law, and the word of the Lord from Jerusalem." On the feast of Pentecost the publication of the law on Mount Sinai took place; and on its approaching anniversary a new, and spiritual law, was to be delivered to the world, the substance and substitute of the former figurative economy. The injunction of our Lord evidently shews an appointed analogy between the old and new dispensations. The time when this address was spoken by our Lord cannot be exactly ascertained. There is reason,

Acts i. 4. wait for the promise of the Father, which, saith he, ye have heard of me: Galilee.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Lu. xxiv.44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45. Then opened he their understanding, that they might understand the Scriptures.

46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

SECTION XXXIV.

Christ leads out his Apostles to Bethany, within sight of Jerusalem, gives them their final Commission, blesses them, and ascends up visibly into Heaven—from whence he shall come to judge the Living and the Dead.

MATT. xxviii. 18—20. MARK xvii. 15—20. LUKE xxiv. 50—53. ACTS i. 6—12[40].

Lu. xxiv.50. And he led them out as far as to Bethany[41],

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however, to believe, that what is related in this, and the following section, took place when the apostles where returned to Jerusalem, after they had seen Christ in Galilee. With this order, "to tarry in Jerusalem," the instructions contained in the last chapter of St. Luke, from the end of the 43d verse, are considered as more nearly connected, in point of time, than with the transactions which immediately precede them, as given by that Evangelist. The harmonists likewise refer to this period, (the latter part of the forty days,) and all that is related by St. Matthew, in his last chapter, from the 18th verse; and also what is mentioned by St. Mark in his concluding chapter, from the end of the 14th verse.

[40] The arrangement of the contents of this section has been principally made on the plan proposed by Mr. Cranfield, which appears to me to be preferable to that of Dr. Townson.

[41] Cranfield is of opinion, that from ver. 18. of Matt. xxviii.—from ver. 15 to 19. of Mark xvi.—and from ver. 50 to 52. in Luke xxii. must be referred to the address of our Lord to his disciples, on the occasion of his ascension into heaven. The speech of our Lord in St. Matthew, he observes, begins thus: "All power is given unto me in heaven and on earth." Some harmonists have made this clause to have been spoken on the mountain in Galilee, separating it from the remaining part of the speech; but, whenever it was uttered, the rest of the speech

Acts i. 6. When they therefore were come together, they asked of Galilee.

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must have been spoken on the same occasion, by reason of the connective particle ȣν. Our Lord here declares all power in heaven and on earth to be given to him at his resurrection; in consequence of which power, he proceeds to tell his disciples, that he had the authority and right to commission them to convert, baptize, and instruct the world: "Go ye therefore," that is, in consequence of this power, or absolute authority. On the above clause our Lord founds his authority to commission his disciples: it was therefore rather unskilful to destroy the force of the argument by dismembering the speech. Now, as we learn from St. Mark, that our Lord did not commission his disciples till he led them out to his ascension, so, as we are not aware of any reasons to the contrary, we think it best to consign this passage in St. Matthew to the time of the ascension. Indeed, the passage itself furnishes internal evidence that it was spoken on this occasion: it implies that the disciples were fully instructed, and that our Lord was now going to take his final leave of them. We say, final leave; for the words, "Lo, I am with you always, even unto the end of the world," can have no other meaning than this, "Though I am going now to ascend with my body into heaven, and therefore will be no longer visibly upon earth; yet will I be always spiritually with you, and your successors, and direct the Church, even unto the end of the world." This seems to me a strong indication that the passage in question can have been spoken on no other occasion than that of the ascension.

It is observable, that the Evangelists were more careful in giving us the words of our Lord, than in noting on what particular occasions they were spoken. The speech in St. Matthew, for instance, one might think, at first view, was given on the mountain in Galilee. He indeed says, that our Lord spoke then unto his disciples; but I cannot apprehend that he would commission them so soon, and give them to understand that he was then about to take his final leave of them, and ascend into heaven. For the ascension did not take place till what we may call long after the appearance on the Galilean mountain. St. Matthew then, not thinking it material to notice what particular words our Lord spoke on the mountain in Galilee, only says, "That Jesus came up and spake unto his disciples." This was enough to show us, that he of consequence removed the doubts of those of his disciples who had not beheld him till then after his resurrection. We may render, and point the 18th verse in the following manner: Then Jesus came up, and spake unto them.

We may understand this clause as the ending of the transaction on the mountain in Galilee, so far as we have it recorded. And as our translators have rendered, in innumerable instances, the participle as if it were a verb, so we may be allowed the same liberty here, especially when the true meaning of the Evangelist, and the just method of harmonizing, seem to require it: and render λεγων, not literally, Saying, but, He saith. This therefore may begin a new paragraph, continued on till the end of his Gospel; which paragraph we are under the necessity of supposing was meant by St. Matthew to relate to the ascension. Had the Evangelist written και, λεγει, the matter would not be capable of dispute. But, on the other hand, when we discover sufficient reasons to assure us that this paragraph refers to our Lord's last appearance to his disciples, and, consequently, that its place should not be regulated by the

Acts i. 6. him, saying, Lord, wilt thou at this time restore again the Galilee.
kingdom to Israel?
7. And he said unto them, It is not for you to know the
times or the seasons which the Father hath put in his own
power.
8. But ye shall receive power [42], after that the Holy Ghost
is come upon you: and ye shall be witnesses unto me
both in Jerusalem and in all Judea, and in Samaria, and
unto the uttermost part of the earth.
Mar. xvi. 15. And he said unto them,
Mt xxviii 18. saying, All power is given unto me in heaven and in earth.
19. Go ye therefore,
Mar. xvi. 15. Go ye into all the world,
Mt xxviii 19. and teach all nations,
Mar. xvi. 15. and preach the Gospel to every creature.
Mt xxviii 19. baptizing them in the name of the Father, and of the Son,
and of the Holy Ghost;
20. Teaching them to observe all things whatsoever I have
commanded you;
Mar. xvi. 16. He that believeth and is baptized shall be saved; but
he that believeth not shall be damned.
17. And these signs shall follow them that believe: In my
name shall they cast out devils; they shall speak with
new tongues;
18. They shall take up serpents; and if they drink any
deadly thing, it shall not hurt them: they shall lay hands
on the sick, and they shall recover.
Mt xxviii 19. and, lo, I am with you alway, even unto the end of the
world. Amen.
Mar. xvi. 19. So then after the Lord had spoken to them,
Acts i. 9. And when he had spoken these things,
Lu. xxiv. 50. he lifted up his hands, and blessed them.
51. And it came to pass, while he blessed them,
Acts i. 9. while they beheld,

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word λεγων; and when we also take into account the manner of the Evangelists in several instances, how they, by reason of their close adherence to brevity, seem to bring into one view, as belonging to one and the same transaction, things which, on a minuter inspection, we find to relate to different transactions; the liberty may be allowed to the harmonist of departing from the usual translation of the original reading, so far as he may judge it necessary. The passage in St. Luke contains internal evidence that it must be understood of no other than our Lord's last appearance to his disciples on Mount Olivet (*a*.)

(*a*) Cranfield's Observations on Townson. &c. sect. xii. p. 75, 76.

[42] We must not understand δύναμιν, which we translate power, in this verse, as we do ἐξουσία, which is translated by the same word in the preceding verse. In the former, the infinite authority of God over all times and seasons is particularly pointed out: in the other, the energy communicated by him to his disciples, through which they were enabled to work miracles, is particularly intended.

Lu. xxiv. 51. he was parted from them,
Acts i. 9. he was taken up;
Lu. xxiv. 51. and carried up into heaven.
Acts i. 9. and a cloud received him out of their sight.
Mar. xvi. 19. he was received up into heaven, and sate on the right hand of God [43].

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[43] In each of the three dispensations a visible ascension of the body has taken place. Some holy personage has been visibly taken up into heaven. In the first of these periods, between the Creation and the Deluge, Enoch was translated: "He was not," says the Scriptures, "he did not die;" for, "he walked with God, and God took him." During the second period, from the Deluge to the Advent of our Saviour, Elijah was visibly taken up into heaven: "It came to pass as he and Elisha still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. During the third period, which has continued nearly two thousand years, in which we and the whole Christian Church now live, and which will be concluded only by the day of judgment, Christ, our Lord, while in the act of blessing his disciples—"and while they beheld, was taken up, and a cloud received him out of their sight." He ascended into heaven, and he now sitteth, till he shall again come to judge the living and the dead, at the right hand of God. Whatever were the sundry ways and divers manners in which God, by his prophets appealed to the Jewish world; whatever reception we ourselves may give to the precepts and the sanctions of his Evangelists and Apostles, who have more especially written for the Christian dispensation, this is undeniable: that God, in every age has made most abundant provision to prove and demonstrate to all the certainty of another life, and another state of being. In the great mercy of our Almighty Creator, this solemn truth has been enforced by three visible ascensions into heaven, an earnest to the world of the certainty of that great day, when all the Church of God, from the days of Adam, till the sounding of the trumpet of the Archangel, shall assemble before the judgment seat of Christ. As surely as Enoch, and Elijah, and our Lord Jesus Christ ascended into heaven, so also shall we ascend from our graves, to give an account of the deeds done in the body, whether they be good or bad.

Where is now the body of Christ, which ascended in a visible and tangible shape? Wherever body exists, it must exist in reference to place, and heaven cannot therefore be merely a state or condition. There must be, then, in some part of the universe of God, a place in which the glory of the Deity is more immediately and peculiarly manifest, where the body of Christ now is, the real "holy of holies," the true Christian heaven. There is the seat of that happiness which is peculiarly prepared and destined for the faithful followers of Christ. There is the abode of angels; there, are the spirits of the just made perfect; there is God, the Judge of all. To that place, and to the state and condition of happiness which is enjoyed there, every son of man may arrive, to whom the invitation of divine mercy has been extended. There is our home, here is our pilgrimage. There is our Father, here we are pilgrims or strangers. There is the Son of God, our Brother, and our Friend, here we live among fallen creatures, a cold and selfish world. There is peace, and repose, and rest, here is vexation, turbulence, and sorrow. Frail indeed is the veil or

Lu.xxiv.52. And they worshipped him, Galilee.

Acts i. 10. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey[44].

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mortality which separates us from that holy mansion of God our Father; and poor and contemptible are the toys and follies that bind us to earth, and prevent us from anticipating, with serene and rational confidence, the summons to the invisible world, that most assuredly awaits us. He that numbers the very hairs of our head, in whose book all our members are written, will not leave us nor forsake us in the grave. He shall separate our corrupted and mouldering bodies from the confused mass of atoms by which they may be surrounded, with as much faithfulness and truth as the loadstone will draw to itself the smallest filing of steel, from the innumerable grains of sand by which it may be encompassed. Why then should it seem a thing impossible to you that Christ should raise the dead? The voice of inspiration has declared, "Thy dead men shall live, together with my dead body shall they arise. And the earth shall cast out the dead." (Isa. xxvi. 19.) And that same glorified body which the disciples saw ascend, shall at the last day descend, and conduct us from the grave and gate of death to the glorious home of holiness and purity, to the new Jerusalem, the city of the living God.

[44] The difficulty of this verse, when collated with the accounts given by the other Evangelists, are thus reconciled by Dr. Lightfoot.

1. In Luke xxiv. 50. we read, "He led them out as far as Bethany," and in this passage (Acts i. 12.) that when the disciples came back from the place where our Lord had ascended, "they returned from Mount Olivet, distant from Jerusalem, a sabbath day's journey." But now the town of Bethany was about fifteen furlongs from Jerusalem, John xi. 18. and that is double a sabbath day's journey.

2. Josephus tells us, that Mount Olivet was but five furlongs from the city, and a sabbath day's journey was seven furlongs and a half. Antiq. lib. xx. cap. vi. Ὁ *καὶ της πολεως ἄντικρυς κείμενον, ἀπεχει στάδια πέντε*; which being situated in front of the city, is distant five furlongs.

These things are all true. 1. That the Mount of Olives lay but five furlongs distant from Jerusalem. 2. That the town of Bethany was fifteen furlongs. 3. That the disciples were brought by Christ as far as Bethany. 4. That when they returned from the Mount of Olives, they travelled more than five furlongs. And, 5. Returning from Bethany, they travelled but a sabbath day's journey. All which may be easily reconciled, if we would observe, that the first space from the city was called Bethpage, which part of the mount was known by the name "to the length of about a sabbath day's journey," till it came to that part which is called Bethany. There was a Bethany, a tract of the mount, and also the town of Bethany. The town was distant from the city about fifteen furlongs, *i. e.* about two

Lu. xxiv.52. and returned to Jerusalem with great joy: Galilee.

53. And were continually in the temple, praising and blessing God. Amen.

Mar. xvi.20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

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SECTION XXXV.

St. John's Conclusion to the Gospel History of Jesus Christ.

JOHN XX. 30, 31. xxi. 25.

John xx. 30. And many other signs [45] truly did Jesus in the presence of his disciples, which are not written in this book;

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Joh. xxi. 25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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miles, or double a sabbath day's journey: but the first border of this tract (which also bore the name of Bethany) was distant but one mile, or a single sabbath day's journey.

Our Saviour led out his disciples, when he was about to ascend, to the very first region or tract of Mount Olivet, which was called Bethany, and was distant from the city a sabbath day's journey. And so far also from the city itself did that tract extend itself which was called Bethpage: and when he was come to that place where the bounds of Bethpage and Bethany met, and touched one another, he then ascended; in that very place where he got upon the ass when he rode into Jerusalem, Mark xi. 1. Whereas, therefore, Josephus saith, that Mount Olivet was but five furlongs from the city, he means the first brink and border of it. But our Evangelist must be understood of the place where Christ ascended, where the name of Olivet began, as it was distinguished from Bethpage.

[45] It has been supposed by Grotius, that the Gospel of St. John was originally terminated at the end of the 23d verse of chapter xx. and the remainder of the Gospel was added by the Church at Ephesus. This opinion, however, is rejected by Wetstein, Michaelis, Whitby, &c.

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